

THE
CLASSICAL JOURNAL:

FOR MARCH AND JUNE, 1816.

VOL. XIII.

ὦ φίλος, εἰ σοφὸς εἶ, λήψε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆτις ἔφης Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPIG. INCRIT.

T

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at the end of this No. XXV. is to be bound
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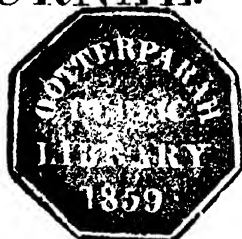
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THE
CLASSICAL JOURNAL.

N^o. XXV.

MARCH, 1816.



CASSANDRA,

*Translated from the original Greek of Lycophron, and
illustrated with Notes, by VISCOUNT ROYSTON.*

K. 'Ιὸ γάμοι, γάμοι Πάριδος ἐλθέρισι,
φιλαν. 'Ιὼ Σκαμάνδρου πάτριον ποτόν.
Τότε μὲν ἀμφὶ σᾶς αἰόνας τάλαιν'
'Ἠνυτόμαν τροφαῖς
Νῦν δ' ἀμφὶ Κωκυτόν τε κάχερουσίους
'Οχθούς ποικα θεσπιωδέτειν τάχα.
ÆSCHYL. AGAM. v. 1158.

PREFACE.

LYCOPHRON, to whom this Poem has generally been ascribed, was the son of Socleus the grammarian, and born at Chalcis in Eubœa. He was the author of many tragedies, of which nothing has reached us but the names; and of several satirical and critical compositions, of which a few fragments are quoted by Athenæus. These productions caused him to be held in such estimation at the court of Ptolemy Philadelphus, that he was one of the Seven Poets who were honored with the title of 'The Pœiades; though for this distinction he was probably not a little indebted to the flattering anagrams which he composed on the names of his royal patron and the queen Arsinoë, deriving the one ἀπὸ μέλιτος, "from honey."

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and saying of the other, that she was ἰὼν Ἥρας, "a violet of Juno." These are almost the only particulars of his life which are related by Suidas; and we are left to collect from two verses of Ovid that his death was occasioned by an arrow:

Utque cothurnatum perisse Lycophrona narrant,
Hæreat in fibris fixa sagitta tuis.

OVID. Ibis.

There is, however, internal evidence in the Poem (see verse 1226) which seems to prove that the Prophecies of Cassandra are not indebted for their origin to Lycophron of Chalcis; for, till Greece became a Roman province, it is by no means probable that the national vanity of a Greek would have allowed him to mention any nation but his own as above all others celebrated in war:

* Λιχμαῖς τὸ πρῶτόλειον ἄραντες στέφος*

and afterwards,

Τὴν πλεῖστον ὑμνηθεῖσαν ἐν χάριμας πάλαν.

still less can we suppose that one whose recorded flatteries have been noticed above would have thus insisted on their pre-eminence in the court of a powerful sovereign, a successor of Alexander the Great. But the question does not rest solely on hypothesis; for the passage, in which universal empire is attributed to the descendants of Romulus and Remus, seems to be completely decisive: 2

— κλέος

Μέγιστον αὐξήσουσιν ἄμναφοί ποτε

Ἰῆς καὶ θαλάσσης σκῆπτρα καὶ Μοναρχίαν.

Λαβρόντες, οὐδ' ἄμνηστον, ἄθλκα πατρὶς,

Κῦρος μακρὸν ἐγκατακρύψει ζόφῳ

Τοιοῦς δ' ἐμός τις σύγγονος λείψει διπλῶς;

Σκύμνους λέοντας, ἔρχον Ῥώμης γένος.

Ver. 1226.

It was not however in the time of Ptolemy Philadelphus that the Romans could be said to have obtained the sole power and dominion

1 It is evident, from the manner in which the passage alluded to is connected with the subsequent lines, that it cannot be an interpolation; nor is it probable that the author would have omitted so important a part of his subject as the wanderings and destinies of Æneas.

2 These lines did not escape the notice of the commentators before Tzetzes, who records the opinion of a scholiast, and, taking advantage of an incorrect expression, treats it with unmerited contempt. Τὰ δὲ λοιπὰ πῦ σχολίου γλῶσσα φασί, γὰρ Λυκόφρωνος ἔκρου εἶναι τὰ ποίημα, οὗ τοῦ γραφέντος τὴν Τρωάδα· θυμὸς γὰρ ὡς τῷ Φιλαδέλφῳ οὐκ ἂν περὶ Ῥωμαίων διηλύγγο; ἐπὶ καὶ ἄλλῃ φλυαρίᾳ, ἢ μᾶλλον οὐσιότητι εἶσιν.

over the earth and sea. On the contrary, that prince had already sat upon the throne of Egypt for five and twenty years, when Duillius engaged the Carthaginians in the four hundred and ninety fourth year of the city, and, *first* of all the Roman commanders, was honored with a naval triumph. Nor was it till after the succession of Euergetes that Hamilcar caused his son Hannibal to swear upon the altar eternal enmity to Rome; at which period so far was the empire from being consolidated, that it was still destined to see a victorious army lay waste its territories, and to contend not for glory, but for existence. These considerations induce us to refuse to this Poem that antiquity which it claims: ¹ and as we learn from the eighth book of the Chiliads of Tzetzes, that there were several grammarians of the name of Lycophron, it is possible that a similarity in that particular may have caused the author of "Cassandra" to be confounded with the poet of Chalcis. ²

This supposition allows us to search into times more modern than those of Ptolemy for the interpretation of an obscure prophecy near the close of the monodram: and if that interpretation be correct, the passage in question must have been written subsequently to the hundred and fifty-second Olympiad. The passage is as follows:

————Χαλαδραῖος λέειν

* * * * *

Ὡ δὲ μεθ' ἔκτην γένναν αὐθαΐμων ἐμὸς
Εἰς τις παλαιστῆς, συμβαλὼν ἀλκὴν δορὸς
Πόντου τε καὶ γῆς εἰς διαλλαγὰς μολῶν,
Πρέσβιστος ἐν φίλοισιν ὑμνηθήσεται,
Σκύλων ἀπαρχὰς τὰς δορυκτῆτους λαβῶν. Vers. 1441.

Thesprotian, Chaladraean, forth shall rush

The Lion form—————

¹ These considerations are strengthened by the Ionisms which occur in the Poem, which were scattered with a sparing hand by the tragic poets in their Iambic verse, and which would probably not have been introduced so frequently by Lycophron of Chalcis. We find Μονίτου, which is an Ionism for Μοίτου. Μίνιτος; Ἰωνικῶς μετὰ τοῦ υ προφέρει ὁ Λυκόφρων. Eustath. It cannot however be denied that the Tragedians used ξείνος, μούνας, γούνατα, κούρος. (Vide Porson. Prefat. Eurip. Hecub.) we find the augment not unfrequently rejected, a licence which Professor Porson declares to be contrary to the rules of the Attic dialect, and the practice of the Tragedians.

² ΚΑΙ ἴσται Λυκόφρωνος σοφοὶ καὶ τῶν ἀσώφων.

CHILIAD, lib. viii. hist. 204.

But when athwart the empty-vaulted heaven
 Six times of years have rolled, War shall repose
 His lance, obedient to my kinsman's voice,
 Who rich in spoils of monarchs shall return
 With friendly looks, and carollings of love,
 While Peace sits brooding upon seas and land.

These lines have exercised the ingenuity of commentators; but, fettered by the supposed antiquity of the Poem, they do not seem to have adopted the most natural and obvious solution. The Scholiast affirms, that by the expression ἀδελφῶν ἐμῶν, "my kinsman," Cassandra alludes to Tarpinius a Roman; others have chosen Taxiles or Porus: Wolfius conjectures Ptolemy Lagus: Potter, Meursius, and Canter, are silent: Ricard conceives the passage to foretel a treaty which took place between the Roman senate and Ptolemy Philadelphus; and computing the "six generations" from the rape of Helen. (which time, according to his own opinion, embraces a period of nearly nine hundred years,) gives about a hundred and fifty to each generation. Nothing, he tells us, can be so probable as that Lycophron should mention a treaty recently concluded, and by that mention flatter his sovereign, and the Romans his allies. To this it may perhaps be answered with some reason, that if, as is apparent, the Poem is a later production, the treaty was not very recent, and was scarcely of sufficient importance to have been noticed by a more modern author; and even granting that the Work was composed in the reign of Ptolemy, it were assuredly a most extraordinary mode of flattering a prince to allude to the spoils of which he had been plundered, and commemorate the defeats which he had sustained. Besides, it may be doubted whether Canter is accurate in his statement of the time which intervened between Cassandra and Ptolemy; Potter and several other authors are of a different opinion; and even if we allow his computation to be correct, still it is by no means probable that Lycophron would have styled a portion of time, bounded by such indistinct and arbitrary limits, by the name of γέννα, by which term he perhaps might have meant a generation of men calculated at about thirty years; or more probably, if we consider its etymology, a descent in the direct line by blood. When we cast our eyes upon the passage, we perceive immediately that the relative ὧν can refer to no name but that of Alexander the Great, who is evidently and allowedly pointed out by the term Καλαδραῖος λέων, or "Macedonian Lion:" but Cassandra foretels that her kinsman shall prove victorious in

the contest, and bring back *σκόλων ἀπαρχὰς δορυκλήτων*, "the first-fruits of the spoils of war." Now as Alexander the Great was never conquered in his *own* person, it must necessarily follow that he was conquered in the person of *one* of his *successors*, or perhaps he may be considered as the representative of the whole Macedonian nation: in the same manner, by "my kinsman" Cassandra may allude to some Roman commander, or generally to the Roman people descended from her kinsman Æneas. This victory is said to happen *μετ' ἑκτῇ γεννᾷ*, "after a sixth generation:" and though more than six sovereigns intervened between Alexander and the subjugation of Macedon, during that period there were only six lineal descents of the family of Antigonus, the contemporary and companion of Alexander, who after the death of his master caused himself to be proclaimed King of Asia, and whose son Demetrius Poliorcetes seized the Macedonian government. This is apparent from the subjoined table.

ALEXANDER III. Magnus,

PHILIP ARIDÆUS.

CASSANDER.

PHILIP IV.

ANTIPATER.

ALEXANDER IV.

DEMETRIUS, Son of ANTIGONUS King of Asia.

PYRRHUS,

LYSIMACHUS.

SELEUCUS.

PTOLEMÆUS CERAUNUS.¹

ANTIGONUS GONATAS, Son of DEMETRIUS.

¹ Ptolemy Ceraunus, after having reigned little more than a year, was slain in battle with the Gauls, who (although Meleager the brother of Ptolemy, and Antipater the brother of Cassander, enjoyed the empty title of Sovereign, the one for two months, the other for forty-five days) remained in complete possession of the kingdom. At length Sosthenes expelled the invaders, and restored liberty to his country, which he governed for a short time with the title of General, constantly refusing to call himself a King. Goltzius indeed pretends to have found a medal with the inscription *ΒΑΣΙΛΕΥΣ ΣΩΣΘΕΝΟΣ*; but the fallacies of Goltzius are well known. Sosthenes was destroyed by a second incursion of Gauls, and Antigonus Gonatas obtained possession of the government. From the shortness of their reigns, from the enemy being in possession of their country, and from no mention being made of them but by Eusebius, these persons are not included in the table.

DEMETRIUS II. Son of ANTIGONUS GONATAS.

ANTIGONUS DOSON.

PHILIP V. Son of DEMETRIUS II.

PERSEUS, Son of Philip V.

From this statement it appears highly probable that the passage alludes to the victory obtained over Perseus by Paulus Æmilius at the latter end of the hundred and fifty-second Olympiad, and the spoils which were in consequence brought to Rome; and the prediction of friendship between the kinsman of Cassandra (the Roman people) and Alexander the Great (the Macedonian nation) will point out the cessation of hostilities between the rival states, and the incorporation of Macedon with the Roman Empire.

The prophecy of which a solution has just been attempted is the last which is uttered by Cassandra; she suddenly checks herself with the discouraging idea that it is useless to foretell where no one will believe: and the remainder, as well as the exordium of the composition, consists of a few lines spoken in his own character, by the person appointed to watch over her conduct. The Poem thus divides itself into Three Parts; the First is the Speech of the Guard to Priam, who is supposed to have previously demanded an account of her predictions; the Second consists in the relation of those predictions, given in her own words; and the Third and last is merely a resumption of the address of the Guard, and a wish that the misfortunes which have been foretold may still be averted from his country. The time of the Second Part (which is by far the most considerable in size and consequence, and of which a Synoptical Analysis is subjoined to the Preface) is immediately subsequent to the break of day, just as the ships of Paris are about to set sail for Sparta. Cassandra is represented as standing upon a mountain near Troy, gazing upon the scene before her. It is remarkable that Ovid has also chosen this instant of time:

Imposita est factæ postquam manus ultima classi,

Protinus Ægeis ire jubebar aquis.

Et pater et genetrix inhibent mea vela rogando,

Propositumque pia voce morantur iter.

Et soror effusis, ut erat, Cassandra capillis,

Cum vellent nostræ jam dūre vela rates,

Quo ruis, exclamat, referes incendia tecum,

Quanta per has, nescis, flamma petatur aquas!

EP. HEROID. XVI. 115.

In the execution of this plan, though we meet with instances of false taste, and a mixture of metaphors which could scarcely be borne in

a translation, we must allow that the author possessed great energy of language, a facility in calling to our view the most sublime images, and a copious fund of mythological and historical information. He seems to have been particularly conversant in the works of the Tragedians; and we find that he has parodied their verses, imitated their phraseology, and adopted their traditions, in preference to the more simple narrative of Homer. Above all, the harsh combinations and unusual expressions of Æschylus seem to have been most congenial to his plan; and it is probable that some of the more sublime parts of the "*Agamemnon*" were the exciting cause and prototype of his "*Cassandra*." Having said thus much of the reputed author, date, and plan of this Poem, it remains to give a brief account of the Greek Scholia by which it is illustrated. These, though tedious from their excessive prolixity, and disgraced by the most puerile vanity and egotism, contain a mass of information which has been found highly useful to succeeding commentators. They are ascribed to Isaac Tzetzes:¹ but Potter has produced a passage which proves them to be the work of John Tzetzes, his brother, upon whose voluminous writings Milton has passed a severe censure in his preface to *The Defence of the People of England against Salmasius*. "*Nihil elaborate, nihil distincte, nihil quod sapiat in lucem emittere, aut soles, aut potes, sed veluti Crispinus alter, aut Tzetzes ille Græculus, modo ut multum scribas, quam recte non laboras.*"² These Scholia are undoubtedly claimed by the author of the *Chiliads*, in that barba-

¹ Βιβλος μὲν τελέθουσα Λυκόφρονος ῥήσματος ὀκτώμηνου
Ἦν ἀλαῶς προπάρειθεν, ἀδερκεία δὲ γυμνὰ ἔχουσα,
Νῦν δέ μοι δορκελίην ἐρμείην θήκατο τίχην
Ζίξης Ἰσαάκιος, ἐυστροφῶς πείσμεντα λύσας.

• Scholia on Verse 34. Φάλαινα ζῳῳφιον ἵστίῳ ταῖς λυχναῖς ἐπιπιτόμενον, ὃ καὶ πυραυστοῦμορος, καὶ φύχη, καὶ ψῶρα καλεῖται, λέγεται δὲ φάλαινα παρὰ τὸ εἰς φῶς ἀλλεσθαι. - - - καὶ περὶ μὲν τῆς φαλαίνης, τοῦ χειρσαίου ζῳῳφίου δὲ καὶ κενδρῶσβεστριαν ἰδιωτικῶς φατὶν, εἰπομεν, ἵστίῳ καὶ φάλαινα κητώδης ἰχθύς. Compare this with the ninth book of the *Chiliads*, Hist. 296.

Φάλαινα τίς ἰχθύς ἵστίῳ θαλάσσιῳ κητώδης
Παρὰ τὸ ἄλλεσθαι εἰς φῶς φάλαινα κελουμένη

* * * * *

Ἔστι καὶ τὴ ζῳῳλίων φάλαινα κελουμένη
Ὅ τοις λυχναῖς ἵπταται, τῷ περὶ δὲ θήσκει,
Παρὰ τὸ ἄλλεσθαι εἰς φῶς φάλαιναν κελουμένην,
Ἐν δὲ τοῖς εἰς Λυκόφρονος ἜΜΟΤΙΣ ἐξηγήθῃσι,
Καὶ περὶ τούτου ἔγραψα τότε τοῦ ζῳῳλίου
Ἔστι καὶ ζῶον ἵπτερον φάλαινα κελουμένην,
Φάλαινα, φύχη, ψῶρα, καὶ πυραυστοῦμορος δι.
Ὅπερ, φασὶ κοινότερον τινὲς κενδρῶσβεστριναι.

rous series of unconnected chronicles, which, with the melodies of Homer still sounding in his ears, he has clothed in the politic or accentual metre, exactly resembling the songs of the modern Greeks, excepting in the absence of the double rhyme. Notwithstanding all its defects, the commentary was held in great estimation when it first made its appearance, during the twelfth century, and was considered as removing much of that obscurity which had till then rendered the poet of Cassandra nearly unintelligible, and which is still objected to him by those who do not reflect how necessary it was, and essential to his plan.

Darkness is placed by Burke among the Sources of the Sublime; and though he may be mistaken as to the cause of that sublimity, we shall scarcely deny the effect, when we find him supported by the high authority and sanction of Virgil. The sensations which are produced upon our minds by the absence of light, are perhaps analogous to those which we feel when that mode of writing, metaphorically termed obscure, prevents the formation of distinct ideas, and sets no limits to our conceptions of POWER. Even Johnson, who was so fond of subjecting poetry to the test of a severe analysis, allows that an image may be undefined without being incorrect, and that it is sometimes allowable to a poet, "to hover over the abyss of un-ideal vacancy." Let us then, before we condemn that obscurity which pervades the oracles of the Daughter of Priam, examine whether a stronger light might not destroy the grandeur consequent to supernatural impulse, and, by leaving nothing to the imagination, be calculated for but a weak impression upon the memory. The priests who presided at the shrines of Delphi and Dodona were obliged to conceal their impostures from the multitude, by mysterious phrases, and studied ambiguity: this necessity gave rise to the idea that obscurity and prophecy were of necessity connected, nor are poets ever among the first to discard a reigning superstition. Hence the games of animals are appropriated by those persons who are supposed to resemble them in disposition; for simile would be too tranquil, and even metaphor too cold for the dictates of inspiration. The Hero is not compared to the Lion, but is *himself* represented as falling upon the herds; the Love-sick Maid becomes a Dove; the Ravisher is invested with the talons of an Eagle; and the selfish and sanguinary Monarch is invariably personated by a Boar. This is the constant practice of all writers of prophecy, real or fictitious; we meet with it at every step, whether we listen to the ravings of Cassandra, sympathize with the patriotism of the Cambrian bard, or meditate on the sublime visions of Isaiah. Nor is it by these arts of composition alone that the author of this mono-

dram has labored to escape from the trammels of common speech, but, taught by Homer that the Gods use not the language of men, he has selected words from the storehouse of antiquity, and raised his diction by whatever phrase, invented or antiquated, deserved to be adopted or revived. If, not to lose entirely this characteristic of the Poem, expressions bearing the stamp of time have occasionally been introduced into the following lines, it is hoped that none have become so obsolete as not easily to be intelligible; for there cannot be a greater absurdity than that a translation should stand in need of a glossary, or, in other words, should itself require to be translated.

Nor do the compound epithets, which may occur in this volume, bear any proportion in number to those which are scattered through the original with more than dithyrambic profusion. The genius of our language admits very sparingly of this ornament, nor should we find it easy to express by one word the complicated ideas involved in *γίγαντόεσσις*, *γυναικόκλωψ*, *ιουλόπεζος*, *μελλόνυμφος*, *λαρνακοφθόρος*, *πλεκτανοστόλος*, *δειρόπαις*, *κνωπόμορφος*, and a long list of others,

Ὡς ἀλλόχρως ὄπλοισι, μίξοβαρβαρος,

EURIP. *Phæniss.* v. 138.

These, if literally translated, would sound harsh and unmusical to a modern ear, though doubtless they appeared far otherwise to the Greeks:

—quibus est nihil negatum,

Et quæis Ἀρες Ἀρεσι καὶ sonare,

Nobis non licet esse tam disertis,

Qui Musas colimus severiores.

MARTIAL.

CASSANDRA.

MARK then my words, for I will speak, O King,
Though long the task, and tedious be the toil;
For not with sweet and soothing blandishment
Flowed from the Maiden's lips the gentle stream
Of oracles benign, but sounds of woe
Burst dreadful, as she chewed the laurel leaf,

5

Ver. 1. The first twenty-nine lines of the Poem are spoken by the Guard, appointed by Priam to watch over Cassandra, in his own person.

6. Before the priests delivered their oracles, they were accustomed to chew the leaves of the laurel; which tree, from being sacred to Apollo, was supposed to communicate inspiration:

—Sic usque sacros innoxia lauros,
Vescar.

TIBULL.

And ever and anon, like the black Sphinx,
 Peured the full tide of enigmatic song.
 Allshalt thou hear, which Memory can retain,
 And through th' obscure of prophecies explore 40
 Thine uncouth way; for now the barriers yield,
 And o'er th' enchanted ground mine eager soul
 Starts like a steed, and wings her rapid flight.
 The Morn had left thy Brother's bed, the couch
 Of aged Tithon, near to Cérne's isle, 15
 And o'er the misty mountain-tops had flown
 Jocund, upborne on Pégasean wing;
 The busy crew their moorings had unloosed,
 And heaved their heavy anchors from the sand:
 And now th' Idean Daughters of the grove 20
 Spread their white wings afiwart the Hellespont,
 Walking with insect feet upon the waves
 Beyond Calydnæ's isle; their swelling sails,
 White as the plumage of the crane, were filled
 With breezes issuing from the stormy North: 25
 When, phrensied as a moon-struck Bacchanal,
 CASSANDRA wandered upon Ate's hills,
 Hills crowned with thousand herds, and poured aloud
 Presaging sounds, and prophecies of woe.

7. The Sphinx is called black probably from the darkness and obscurity of her enigmas.

14. Tithonus was son of Laomedon by Rhæo or Strymo, and consequently half-brother to Priam.

15. The situation of Cérne is variously laid down by different authors: some, with Nonnus, place it in the east; Dionysius, in his Geographical Poem, speaks of it as lying towards the south; and Eustathius, in his Commentary, tells us, that by some it was supposed to be far to the west: Lycophron speaks of it as near to the residence of Aurora, and, consequently, must have imagined it to lie east of Phrygia.

17. Homer, in the twenty-third book of the Odyssey, gives to Aurōra two horses for her car; and calls them Lampus and Phaëthon:

——— φάος ἀνθρώποισι φέρωντας
 Λάμπων καὶ Φαίδοντα. ODYSSEY. V. 224.

but subsequent poets give her the epithet of Μορῶπιλος, and mount her upon Pegasus alone.

20. Cassandra is represented as standing upon the hills of Ate, near Troy, and gazing upon the ships in which Paris was about to set sail from Phrygia. These galleys are called "Daughters of Ida," from being built of wood felled upon that mountain. This expression is similar to that of Horace:

Quamvis Pœntica pinus,
 Sylvæ filia nobilis. HOR. OD. I. 14.

From the number of their banks of oars they are compared to Centipedes:
 22. The Calydnæ are two small islands near Tenedos, according to Strabo.

Ah! luckless Nurse! enwrapped in ruddy flame 30
 Then when the Lion, sprung from triple Night,
 Steered his dark pine across th' Ægean wave,
 And hid a host within her hollow womb:
 Who fearless leaped into the caverned jaws
 Of the sea-monster, through the black abyss 35
 Cleaving his bloody way; whose shadowy locks,
 Singed in the flameless furnace, wave no more:
 Who dyed his hands in infant blood, the pest
 And fell pollution of my native towers:
 Who 'gainst his stepdame's deathless bosom winged 40
 The iron shaft; and, wrestling with his sire,
 Fast by the rocks of Cronus, where the tomb
 Of Earth-born Ischenus, gigantic birth,
 Bears its cold marble, whence the courier starts)
 Twined round his limbs the sinewy strength of arm: 45
 Who slew the fiend, that, frowning on the wave,

30. Cassandra breaks forth into a lamentation on the miseries of Troy: nor, previous to the rape of Helen, Hercules had invaded Phrygia, and burnt the metropolis. He is said to have sprung from "triple Night," because Jupiter retarded the rising of the Sun for three nights, while, under the form of Amphitryo, he slept with his mother Alcmena. In the poem ascribed to Theocritus or Simmius the Rhodian, Philoctetes is styled *τρίτο-περσι καύσας*, in allusion to the funeral rites of Hercules.

34. After Neptune, with the assistance of Apollo, had erected the walls of Troy, Laomedon refused to pay them the stipulated reward; which so incensed the former, that he sent among the Phrygians a monster of the sea, whose wrath was only to be appeased by the daily sacrifice of a virgin. When the lot fell upon one of the three daughters of Phænodamas, he persuaded the people to substitute Hesione, the daughter of the king; but Hercules leaped down the throat of the monster, and destroyed him. In performing this exploit he lost his hair, which was burnt by the violence of the internal heat.

38. When Hercules, after dragging up Cerberus to light, returned to the city of Thebes, in a paroxysm of madness brought upon him by Juno, he murdered his wife Megara, and his own children, conceiving them to be those of Lycus.

40. Hercules, as we are told by Homer, wounded his stepmother Juno in the breast, *ἑὸς τριγλῶχιν*, "with an arrow of three barbs."

41. Hercules established the Olympic Games near Elis, and there wrestled with his father Jupiter, who was thence called *Παλαιστής*, or The Wrestler. The mountain near which the Games were celebrated was formerly called the Hill of Cronus or Saturn.

43. Ischenus was son of an Earth-born giant, and devoted himself to death, that his country might be relieved from famine. His tomb was in the race-course; where a deity called Taraxippus, or "the Terror of Horses," was supposed to reside; whom, before starting, it was thought necessary to propitiate by sacrifice. See the Scholia on the Electra of Sophocles.

46. Hercules slew Scylla, the daughter of Phorcys: but her father placed her on the funeral pile, and, when the flames had purified her limbs from all mortal admixture, restored her to life and immortality. She was afterwards changed into a rock, between Italy and Sicily, which island was called Trinacris, from its three promontories.

Guards all the narrow pass where billows roll
 Between Ausonian regions and the shores
 Of Trinacris, where, from the sea-beat rocks,
 She feasts upon the scaly shoals, and laughs 50
 At Death, and Hades' impotent domain :
 For on the vivifying pile her sire
 Heaped high her limbs, and waved the burning torch,
 Kindling the bright resuscitating flame :
 Whom nor with sword, nor shield, nor massive mail, 55
 The Dead subdued, and gave again to view
 The dark pavilions and the glooms of Hell.
 Ah ! luckless nurse ! again I see thee burnt
 By stern Pelides' son ; while from the bones
 Of Pelops, rescued from the flames, inurned 60
 Beside Letrina, springs the shouldering fire ;
 And swift from Teutarus' elastic bow
 Fly winged shafts, and clangs the Scythian steel !
 This shall the jealous Nymph reveal, and send,
 Savaged by woes, her love-begotten child ; 65
 Shall think upon her widowed couch, and loathe
 The traitorous bridegroom and the foreign bride !
 But looking, loving, when she sees her lord
 Groan with no med'cinable wound, and lie
 Pierced by those shafts, which to the plume were dyed 70
 In Giants' blood, down from the battlements,
 Down shall she leap, and, frantic with remorse,

56. Hercules is said to have been subdued by "the Dead," because the poisoned robe he received from Deianira was dipped in the blood of the dead-Nessus; and to have descended a second time to the shades below, because during his life he had gone thither to drag up Cerberus.

58. It was declared by an oracle, that Troy should not be taken till there were brought against it, 1st, The son of Achilles; 2dly, The bones of Pelops; and 3dly, The arrows of Hercules. These last are called the shafts of Teutarus the Scythian, because he was the instructor of Hercules in archery.

61. Letrina is a town of Elis, in which the bones of Pelops were buried.

64. CEnone, with whom Paris lived before he deserted her for Helen, was so incensed at his conduct, that she sent her son Corythus to give assistance to the Grecian armies: but when she saw her perfidious husband transfixed by the arrows of Philoctetes, which inflicted incurable wounds, and found that her skill in medicine (of which she boasts in the Epistles of Ovid) was of no avail, she threw herself headlong from a tower, or, according to some authors, strangled herself.

71. When the Giants waged war against Heaven, the Gods found it necessary to call in the assistance of Hercules, who slew some by his arrows, while Jupiter destroyed others by his lightning. To these weapons Philoctetes succeeded. Ovid, in his Epistle from Paris to Helen, makes the former assert, that Cassandra prophesied, before he left Troy, that he should be transfixed by celestial arrows. This prediction he imagined to relate solely to the darts of Love.*

Hoc mihi, nam repeto, fore ut a cœleste sagitta

Figar, erat verax vaticinata soror.

Ep. xvi. 277.

Breathe out her soul upon his heaving limbs.

Again I mourn thee, and again : for, lo !
As swells the conquering flame before the wind,
Soon shalt thou see the lance's lurid gleam,
And blazing palaces, and dying men !

Again I mourn thee ! Fire shall wrap the tomb
Of him, the son of the Atlantic nymph,
Who round his limbs involved the leathern spoil, 80
Borne on his sutable bark, and rode the waves
Of shoreless seas, alone, as when the boar,
The tusky king, in solitary pride
Fares by the Danaw ; thence from Saüs' heights
Swam like the bird, who round Rithymna's steep 85
Dips her white wings in the salt ooze, and steered
From the Zerynthian cave of Hecate,
What time Jove spread the sluices of the skies
In wild uproar : Earth heard the billows break
About her, and above ; high palaces 90
Came crashing down ; and the pale sons of men
Swam, and saw death in every swelling wave :
On fruits, and acorns, and the growth of grapes,
Sea-monsters battered : e'en upon that couch
Where Luxury had languished, cumbrous forms, 95
Dolphins, and ores, wallowed unwildly.

I see the Gryphon spread his leathern wings,

78. Cassandra prophesies that fire shall destroy the tombs of her ancestors, and, amongst others, that of Dardanus the son of Electra, who was a daughter of Atlas ; which Dardanus, during the deluge of Deucalion, saved himself in a boat composed of the hides of beasts, and passed into Phrygia from Samothrace, leaving the cave of Zerynthus, which was sacred to Hecate, and Sais, which some call a promontory of Thrace, others an island, but which the Commentator on Nicander, cited by Potter, affirms to have been a mountain of Samothrace, which was also sometimes called Saüs. This tradition is mentioned by Virgil :

Atque equidem memini (fama est obscurior annis)
Æurincos ita ferre senes, his ortus ut agris
Dardanus Idæas Phrygiæ penetravit ad urbes,
Threiciamque Samum, quæ nunc Samothracia fertur.

Æn. VII, 205.

85. Rithymna was a town in Crete. The shores on which it was built abounded with sea-gulls, and other marine birds.

97. Doubts are entertained whether the word γρύψος, translated "a gryphon," may not be synonymous with γρύψος, "a firebrand," by which name Lycophron, in a subsequent passage, has designated Paris :

Αἰσθητός δ' ἱγίκευ γρύψος ἀρχαίων ἔριν

"The firebrand gleams, and kindles Discord's torch :

thus alluding to the story, which relates, that Hecuba, when pregnant with Paris, dreamed that she was delivered of a firebrand. γρύψος certainly bears the latter signification ; as for example :

Γρύψος μὲν δαίμονος, μίγας δ' ἄλλοις ἀνίστη.

And mount upon the sharp winds of the North,
 To pounce the Dove, whom erst the snowy Swan
 Engendered, walking on the wave, what time 100
 Around the sacred secundines of gold
 Gleaned the pure whiteness of the circling shell.
 Down the steep pass and Acherusian Way
 I see thee fare, no more on rural cares
 Intent, or rural joys; no more on heights 105
 Of wood-crowned Ida shalt thou stand the judge
 Of rival Beauty, but by Laas' towers
 Steer on, and shoot by the Malean rock;
 For fields, and fleecy flocks, and herded kine,
 And fragrant herbage, and terrestrial oar, 110
 A bark shall bear thee to the double pass
 And Gythian plains, where to the yielding sand
 The crooked teeth shall bind thine hollow pine,
 And winds no longer vex thy folded sail.
 On the soft heifer wolf-like shalt thou spring 115
 With eager joy: she reckless shall desert
 Her orphan doves; and e'en Maternal Love
 With waving hand, shall beckon back in vain

But Hesychius explains it by γρύψ, "a gryphon;" and the word *ἰππευμένης*, "winged," seems to warrant the adoption of that meaning in the translation.

99. By the Swan is meant Jupiter, who assumed that form in order to deceive Leda, and thus became the father of Helen, who was produced from an egg. She is called a Dove, from her resembling, in amorous propensities, that bird, which was consecrated to Venus. This fable, according to Atheneus, proceeds from the resemblance, the term *ωά*, "eggs," bears to *ῥα*, by which name the more ancient Greeks called the apartments set apart for the women.

103. The Acherusian Way was near the promontory of Tænarus, leading to Lacedæmon. Near to it was situated a cave, by which Hercules is said to have returned from the infernal regions.

108. Malea is a promontory, and Las, or Laas, a city of Laconia.

110. By the "terrestrial oar" is meant a corn-van. Tiresias, in the *Odyssey*, commands Ulysses to carry upon his shoulders an oar, till a traveller who never beheld the sea shall call it a corn-van.

Ὅπότε κεν δῖος ξυμβλήμιος ἄλλος ὀδύτης
 ᾗη ἀθηρηλαγὸν ἔχει ἀνὰ φαιδίμῳ ὤμῳ.

ODYSS. A. 126.

111. These *Συλήμβαι*, called also *Θυρίδες*, or the Gates, were two passes in the mountains of Laconia. Gythium was a town and harbour in the same country, according to Strabo and Ptolemy.

115. Helen is alluded to by the term "heifer." By this name Cassandra is represented as calling her in Ovid's *Epistles*:

Græia juvenca venit, quæ te, patriamque, domumque
 Perdet. Io, prohibe! Græia juvenca venit.

ÆNON. PARID.

117. Hermione and Iphigénia: but most authors agree in giving to Helen only one daughter, Hermione, who was married to Neoptolemus.

The flying prey, who to the net shall rush,
 Scared by the flutterings of the scarlet plume ; 120
 And on the beachy verge of the salt sea
 Shall burn the fatlings of the flock to those
 Of Ocean Nymphs who bid soft airs of heaven
 Pant on the joyous ocean. Thou shalt run
 Beyond Scaudæa and the jutting crags 125
 Of Ægilus, and, gazing on thy prey,
 Laugh loud, and joy in thy successful toils ;
 Bathing thy soul in love, where, in his isle,
 The Dragon monarch reared his blended form.
 But, ah ! no more thy baffled arms shall press 130
 The bright-haired nymph, but clasp unto thy breast
 The cold embrace, the visionary joy,
 Ghost of departed love, shade of a dream.
 For he (who wedded the Phlegrean maid,
 On whose dark brow ne'er sits the smile of joy, 135
 Down whose stern cheek ne'er rolls the tear of woe,

120. It was customary among the ancients to catch deer by gradually enclosing them with ropes, on which were tied scarlet feathers; by this contrivance they were so much terrified, as to be prevented from breaking through:

Cervum puniceæ septum formidine pennæ.

VIRG. ÆN. XII. 750.

122. Helen, terrified by a dream, sacrificed to Leurothea and the Sea Nymphs, then fled with Paris to Egypt, (or was driven thither by a storm, according to Herodotus,) passing Ægilus, a promontory of Peloponnesus, and Scaudæa, a port of Cythera.

129. Erichonius, king of Attica, had the feet of a dragon: from him the Athenians were styled Erichonni.

130. Lycophron attributes to Proteus this substitution of a phantom in place of Helen: Euripides ascribes it to Juno. The tragedian makes Helen lament that her reputation should be lost, though her person remains inviolate: Lycophron, on the contrary, tells us that Paris was not deprived of his prize till he had effected his purpose in the island of Salamis: but both agree in asserting that the son of Priam brought with him to Troy, not Helen, but a visionary resemblance.

Δίδωσι οὐκ ὅτι ἦτο, ἀλλ' ὁμοιωσασ' ἑμοῖ

Εἰδωλον ἑμπνουν.

HELEN. EURIPID.

Homer affirms Paris to have borne Helen to Cranaë, which some understand to mean Attica, some Cythera, others merely an epithet, but Pausanias an island off Gythium:

Νῆσῳ δ' ἐν Κραναιῶν ἑταίρην φιλότῃσι καὶ ἰδῆ.

134. Proteus, the son of Neptune, came from Egypt into Thrace, and there married Torone, an inhabitant of Phlegra. By her he had two sons, Polygonus and Telegonus, who gave such offence to their father by their cruelty to strangers, that he asked and obtained of Neptune that the Earth might afford him a passage through her bowels from Pallene to Egypt. When his sons were afterwards slain by Hercules, he displayed neither joy, because he was their father, nor grief, because he execrated their wickedness.

Who fled from stormy Thrace, unto the shores
 Where Nile redundant with expanded wings
 Broods on the bedded foison, not with steeds,
 Nor painted ships, careering o'er the main, 140
 But through th' obscure and caverned gloom of Earth
 Wound as a mole his uncouth way, and heard
 The waves of Ocean roar above his head;
 What time he cursed his murderous progeny,
 And poured unto his sire the prayer, that then 145
 Those plains he might regain, from whence he came
 Far as the nurse of the gigantic brood,
 Far as Pallene's desolated shore,)
 He, just as Guneus, whom the sons of men
 Justest extol, by sacred Themis led, 150
 Ichnæan maid, high arbitress of right,
 Shall seize thy wanton bride, and drive thee far
 From the soft cooings of thy billing dove:
 For not the loves of Antheus, nor the guests
 Who poured on Lycus' and Chimæreus' tomb 155
 Their dark libations, nor the hallowed salt
 Of earth-encircling Neptune, nor the rites
 Of hospitable Jove, could move thy soul,
 Stern as the bear which nursed in Ida's woods
 Thine infancy, fit nurture for fit child : 160

148. Eustathius, in his Commentary on Dionysius, says that Pallene is a town of Thrace, and also a triangular peninsula, formerly inhabited by giants.

* 149. It is for his justice that Proteus^o is compared to Guneus, who was renowned for that virtue throughout Arabia: and who, according to the Scholiast, was sent by Semiramis to assist the Babylonians against banditti.

151. We learn from Strabo that Themis was styled Ichnæan, from Ichnæ a city of Thessaly: καὶ Ἰχναί, ὅπου ἡ Θέμις Ἰχναίαν τιμᾶται. She is also called Ichnæan by Diodorus and Homer. The Scholiast is evidently wrong in deriving the epithet from Ἰχθυος.

154. Antheus, the son of Antenor, was much beloved by Paris, by whom he was accidentally slain while Menelaus was at Troy. Paris, dreading the anger of Antenor, fled to Sparta, and became in his turn the guest of the husband of Helen, but violated the rites of hospitality, and disregarded the obligations contracted by partaking of his salt, which among the ancients was considered sacred, and without which no sacrifice was ever undertaken; whence Lycophron gives it the epithet of ἁγίτης, or "hallowed." Among the Arabians salt is the symbol of hospitality; and when they would express the greatest abhorrence and detestation, they say of a man that he is "a bread and salt traitor."

155. Lycus and Chimæreus were sons of Prometheus, and buried at Troy: when afterwards a famine oppressed the Spartans, an oracle commanded them to send a deputation to Phrygia for the purpose of sacrificing at their tombs: in consequence, Menelaus came to Troy, and returned with Paris to Lacedæmon.

159. Boreas while an infant, was exposed in the forests of Ida, where some poets assert him to have been nursed by a she-bear.

Wherefore all joyless shalt thou strike the lyre,
Trilling vain chorals and bootless melodies,
And pour the fruitless tear, when thou shalt mark
Thy native towers, which erst the son of Jove
Mantled in ruddy flame, and in thine arms 165
Embrace the feeble shade of her who hears
Pleurogon Menad, for whose beauteous form
Five times the bridal torch shall shed around
Its saffron light of love; for so the Fates,
Ancient of days, dread daughters of the main, 170
Have stamped their web, and ratified his doom.
Two Eagles, stooping from the clouds, shall seize
The trembling Bird, and swoop upon th' ir prey.

161. Nequicquam Venens praesidio terox,
Pectus caesariem, grataque formis
Imbelli cithara camma divides.

HOM. OD. I. 15

167. Pleuron is a town of Peloponnesus, whence Helen is called Pleuronian; but Pausanias tells us that Pleuron was the grandfather of Leda, and that his descendants bore his name as a patronymic. Helen is styled a Menad, or priestess of Bacchus, from her frantic conduct.

168. Lycophron, in the following verses, particularises the five husbands of Helen; in which enumeration he commands the shadow with the substance: for if her image went to Troy, she cannot with propriety be said to have espoused Demophilus. This passage is not repugnant to another, in which she is called *ἑπτὰ κτῆν*, or "the Bride of Three Husbands" for Theseus carried her off when only seven years of age, and restored her inviolate; and Achilles is merely said to have wedded her in a dream, or after death, in the Elysian Fields.

169. The Fates are said by Orpheus and Hesiod to be Daughters of Night, because their decrees are hidden from mortals. By Lycophron they are called Children of the Ocean, either because to water was ascribed the *genesis*, or production of every thing, or perhaps from their cruelty and inexorability. In the Orphic Hymns, all fore-knowledge of events is limited to them, and Jupiter. Lucian has a Dialogue in which a philosopher is introduced laboring to prove to Jove that he possesses no power of altering their decrees, and, consequently, that it is useless to pay any adoration to him. But whatever were the sentiments of the ancients upon this head, they mostly seem to have imagined that mankind were subject to a blind and unalterable destiny: though indeed Homer tells us, that the companions of Ulysses perished *σφικτήριον ἑαυτοῦ ἀποθνήσκουσιν*, "by their own proper folly;" and Cleanthes mutilates the absolute free-will of man:

Ὅστις τι μέγιστα ἔργον ἐπὶ χθονὶ, καὶ διχᾶς, Δαίμον,
Ὅστις κατ' αἶθ' ἵον θεῶν Πόλον, οὐδ' ἐν πόντῳ,
Πόλιν ἴπσου ἢ ζώου Κεκκοῖ σφικτήριον ἑαυτοῦ ἀποθνήσκουσιν

which lines may be translated by these two of Pope:

• And binding Nature fast in Fate,
• Left free the human will. UNIV. PRAYER.

172. Theseus and Paris, who are called eagles from having each carried off Helen.

A scion next, who blossoms from the roots
 Which sprout by Caricus' immortal stream, 142
 Or Afric Plynos, sprung from Cretan seed,
 Shall twine his branching honours round her limbs;
 Whose kindred blood in dreadful banquet quaffed
 Erumys, mistress of the mystic sword,
 Queen of the fields of Enna, and entombed 150
 The shoulder, soon with ivory white to gleam;
 But youth again illumed his cheek, again
 He rose to light and life: strong passion seized
 Erectheus, monarch of the main, he snatched
 His prize, and bore to Letricnean plains, 155
 (Where Molpis rears on high his marble form,
 Molpis, whose blood to Jove's Ethereal flowed,)
 There on the course the guilty lover slew
 The guilty father of the fair; such wiles,
 Such impious arts, such subtleties of death, 160
 Th' unhallowed son of Cadmilus disclosed,

174. Menelaus is said to spring from branches flourishing by Caricus, a river of Laconia, and Plynos, a city of Africa, because Hippodamia, the mother of his father Atreus by Pelops the Lacedæmonian, was descended from Atlas the African. Atreus married Aerope, the grand-daughter of Minos king of Crete; for which reason Menelaus is called *ἑταῖρος*, "half a Cretan," and *βάρβαρος*, "a barbarian," because Tantalus, the father of Pelops, came into Greece from Lydia, according to Pindar; according to others, from Phrygia or Paphlagonia.

178. Pelops was slain by his father Tantalus, and served up at a banquet of the Gods, but was afterwards restored to life; and a shoulder of ivory, given to him by Jupiter, replaced that which had been eaten by Ceres.

179. Ceres is called Erumys by Callimachus. Enna is that plain of Sicily where,

Proserpine, gathering flowers,
 Herself a fairer flower, by gloomy Dis
 Was gathered.

MILL. PAR. LOST.

184. Pelops, after his resuscitation, was carried off by Neptune Erectheus to the plains of Letricna in Elis, there to contend with Onomarus, who had promised his daughter Hippodamia to whoever could conquer him in the chariot-race, but annexed to his challenge an express condition, that his competitor, if vanquished, should be put to death.

186. Molpis was a noble youth of Elis, who devoted himself to death, in obedience to an oracle, that his country might be relieved from excessive drought. The gratitude of his fellow-citizens erected a temple to *Ζεύς Ουρέσιος*, or "Jupiter the God of Rain," and placed in it a statue of their benefactor.

188. Pelops conquered by the treachery of Myrtilus the charioteer, who removed the iron lynch-pins from the naves of his master's chariot-wheels, and substituted wax in their room.

191. Myrtilus was the son of Mercury, who was adored by the Beroians under the name of Cadmilus. Meursius grounds his alteration to Casmilus upon a passage in the Scholia on Apollonius, where Casmilus, adored by the Samothracians as one of the Cabiri, is asserted to be the same with Mercury. We read in Varro, that in the Samothracian mysteries the

Disclosed to his own ruin; for he drank
The wave Myrtoan, and the bitter stream,
Whelmed in his water sepulchre. What now
Awaits that flying o'er the dusty plain, 195
Swift Psylla whiled the rattling chariotry,
Or fleet Harpama, borne on harpy wings?
The fourth, the Brother of the ravening Hawk,
Shall wed the slung Mischief; loud acclaim
In supple wrestlings and in sinewy force 200
Shall hail him conqueror of life second prize
Round her the fifth, in dream created joys;

mother of the great gods was named Camillus: "Camillus nonna'm in Smoliturus mysteris, dous quidam administer Deis magnis." This employment agrees with that ascribed to Mercury by the Greeks and Romans, though the latter consider him as himself forming one of the Diuinaum Genium. We learn from Servius, in his notes upon Virgil, that the children who officiated at the altars were anciently called Camilli and Camilla; for which reason Mercury is styled Camillus in the old Etruscan. This name is formed by syncope from Castulus. In the same manner, in the *Aeneid*, Camilla bears the name of her mother, omitting the letter s:

-----Matrisque vocavit

Nomme Camilla, mutata parte, Camillam

Joseph Scaliger translates the passage

----- qui tuu'davit procos

Justis metandis, que Camilli filius

Paravit - ----

197. Myrtilus had stipulated with Pelops, that, in reward for his treachery, he should pass a night with Hippodamia, of whom he was enamoured; but, when he claimed performance of this promise, Pelops threw him into the sea, which was called from his name "Mare Myrtoium." This act of cruelty is constantly referred to by the Greek tragedians, who date from it all the calamities which afterwards betell the unhappy house of Atreus.

198. Deiphobus became the husband of Helen after the death of Paris, having gained the victory in the games instituted by Priam on that occasion. We learn from an old Scholiast on Homer, that Priam had promised her hand to the successful competitor: *Πρίαμος τῆς Ἑλένης γάμον ἑπαύθων ἴδουσι πῶ ἀνὰ τὴν αἰτῶν κατὰ τὴν μάχην, Διφροβος δὲ γίνεται, ἀγωνισάμενος ἔγρημν αὐτῶν*. Deiphobus was considered as inferior only to Hector, whence he is said to bear off the second prize of strength. Paris is called a hawk in allusion to the rape of Helen.

202. Achilles dreamed that he was married to Helen; and Cassandra prophesies that in process of time he shall marry Medea, who fled with Jason from Cyraa, a city of Colchis. Her words are, in the original,

Τὸν μέλλοντα μοι εὐτίσῃ κυταίῃης :

Τῆς ζείνυβας χηρῆς

In Scaliger's translation,

Spousum futurum Angitæ Cytæicæ

Ardentis hospitem;

from which it is clear that he conceived the passage to allude to Medea. Meursius gives no opinion; but Canter and Potter agree with Scaliger, as does also the scholiast Tetzels. Medea is called Cytæis by Propertius; and Euphorion gives her the name of Κυταίς Μήδεια, "the Cytæan Medea."

Shall clasp his visionary arms, whose bride,
 Cytæan Maenad, on the stranger forms
 Shall gaze with frantic eyes; son of the sire 29
 Who, flying from CEnone, puffed the prayer,
 Nor poured in vain; strait, from the genial earth
 Blackening with insect swarms innumerable,
 Rose the tall troops of marshalled Myrmidons
 In serried files, or goodly front of war! 210
 Son of the sire who snatched him from the flames
 Where six had left their infant lives in fire.
 The perfumed youth, retracing all his way,
 Shall rouse the Wasps, thick clustering in their cells,
 E'en as a boy who wraps in smoky steams 15
 The winged swarms, sons of the peopled air.
 Whence is that Heifer? whence upon her brow

in a quotation produced by Eustathius, who alludes to these verses of Lycophron. But we are informed by Stephanus that there is another town of the same name in Scythia, "*ἵσσι ἐν ἄλλῃ Σκῆθιος*;"—so that perhaps may be meant Iphigenia the daughter of Agamemnon, to whom Achilles was betrothed at Aulis, and who sacrificed, on the shores of Scythia, all strangers who fell into her hands. In this case, for "*hospites depercutis*," in Canter's version, should be substituted "*hospites mactantis ut Manas*." The translator has permitted the passage to remain as ambiguous as Lycophron has left the original.

206. Peleus, having accidentally killed his brother Phocus, and being consequently compelled to fly from the island CEnone or CEnopia, which afterwards took the name of Ægina the daughter of Asopus, entreated of Jupiter to raise him up an army, with which to supply the place of those attendants whom he had lost: the Deity granted his prayer, and caused a swarm of ants to assume the human form. The men so produced were called Myrmidons, from *μύρμηξ*, "an ant."

211. The Scholiast avows his ignorance of the source from which Lycophron drew this story, but quotes Agamestor to prove that Achilles was formerly called *ὑπέρσσως*, "saved from the fire." But Meursius has produced a passage from the Scholia on Homer, which tells us, that Thetis, incensed at having been compelled to marry a mortal, destroyed six of her children, by throwing them into the flames as soon as born; but that the seventh was saved by Peleus, who named him Achilles, from *Α*, and *χῆλος*, because he lost a lip in the fire. • But this is contrary to Homer himself, who makes Achilles say that Thetis had no other child: "*ἄλλ' ἓα παῖδα τέκεν*." The poem, ascribed to Simmias or Theocritus, which bears the name of *βαμνός*, "an Altar," given to it from the subject, or the shape which it assumes owing to the various length of the lines, alludes to this story of Achilles in the word *ἐποδὶς*, derived from *σποδός*, "ashes," and *ῥήν*, "a bed," if indeed the Commentary in the edition of the Poetæ Græci by Stephanus, said to be taken from some old Scholia, is correct in the explanation which it gives; for the beginning of the poem is very different in the various editions, and is supposed by some to relate to Troilus.

213. Paris is intended by the "perfumed youth," who, returning to Tröy with Helen, roused the Greeks who are styled "wasps," to follow and regain her.

217. Iphigenia, whom the Greeks would have sacrificed at Aulis, in order to appease Diana and procure a favorable wind; but the goddess substituted

Pour they those floods of libatory wine ?
 Red to the winds shall flow her fated blood !
 What ! though enwombed within the sacred shrine 220
 Of her chaste body 'neath the Dragon boy,
 Whom stern arbitrement of war shall style !
 Long 'mid the Salmydesian waves shall seek
 Her hapless bridegroom, and shall waste the hours,
 The tedious hours, within the whitening isle, 225
 Where feebly through the marish Cetus flows ;
 And ages of revolving years revere
 " The Bridegroom's Course " upon the sorrowful shore,
 There where he wept his fruitless search, and sighed,
 Reft of his regal spousals ; but the nymph, 230
 'Mong lustral urns and sacrificial steams,
 Shall blow the flames which round the caldron blaze
 Of Hades, boiling from th' abyss, and still
 With frequent corpses glut its sable jaws.
 Thus shall he wander on the Scythian shore, 235
 For five long years shall wander wearily,

a hind. The boy, with whom Lycophron tells us she was pregnant, was Neoptolemus, whose name is derived from νεος, " young," and πόλεμος, " war." Other authors, however, assert him to have been the son of Achilles by Deidamia.

223. Achilles, after the disappearance of Iphigenia, sought for her in Scythia, and, not succeeding, dwelt long in the island Leuce, or White Isle, which was afterwards called the Insula Achillea, and appears to be the same with that of which Calaber introduces Neptune making mention to Thetis :

Καὶ οἱ ἄνθρωποι ἐγὼγε θεοῦδ' ἔα νῆσον ὀπάσσω
 Ἐξέειπον κατὰ ποταμούς, λ. τ. λ.

And Pindar,

Ἐν δ' ἑὸς ἑὸς ἡν πελάγῃ
 Πεινῶν Ἀχιλλεύς
 Νέεσσι.

Salmydessus is a river of Thrace, which falls into an inlet of the Euxine, and gives to it the name of the Salmydesian Sea.

226. Cetus is the name of a lake connected with the northern parts of the Euxine.

228. The Scholiast on Dionysius tells us, that on the shores of Scythia was a broad strand, called δρόμος Ἀχιλλεύς, or " the Course of Achilles ; " it is a peninsula near the mouth of the Borysthenes, the shape of which is compared by Pliny to a sword. Pomponius Mela says, that Achilles entered those seas with a hostile armament, and celebrated his victory by games and races : " Cum ab armis quies erat, se et suos cursu exercitavisse memoratur, ideo dicta est δρόμος Ἀχιλλεύς." Lib. II. cap. 1.

230. Iphigenia was priestess of Diana in Scythia, and compelled to sacrifice to the goddess all strangers who were cast upon the shores : See the Iphigenia in Tauris, by Euripides. But all these stories are contrary to Homer, who makes Agamemnon, during the siege of Troy, propose to Achilles to marry his daughter Iphigenia, or, as she is there called, Iphianassa.

While thick round Saturn's marble altar swarm
The thronging hosts, and vied devoured in death
The fluttering mother and the callow young.

An oath! an oath! they have an oath in heaven!
Soon shall their sail be spread, and in their hands
The strong oar quivering cleave the reflux wave;
While songs, and hymns, and carols jubilant
Shall charm the rosy God, to whom shall rise,
Rife from Apollo's Delphic shrine, the smoke 215
Of numerous holocausts: Well pleased shall hear
Enorches, where the high-hung taper's light
Gleams on his dread carousals, and when forth
The Savage rushes on the corny field
Mad to destroy, shall bid his vines entwist 250
His sinewy strength, and hurl him to the ground.

I see the long and linked chain of woes
Rippling the deep, and drawing on my Troy
Wide-wasting storms, and deluges of flame!
Oh! ne'er had Cadmus on the beechy verge 255
Of Issa thee engendered; thee, the fourth

238. While the Greeks were sacrificing, a serpent was seen to steal to a nest, and devour nine birds, and lastly their mother. This prodigy was interpreted to mean, that Troy should resist for nine years, and be taken in the tenth.

240. The suitors of Helen bound themselves by an oath to maintain in the possession of her whomsoever she should chuse to be her husband. They afterwards renewed their engagement, while the fleet lay wind-bound at Aulis:

Quæ multo repetet Græcia mûltæ,
Conjugata tuas rumpere nuptias. HOR. Od. l. 15.

215 Agamemnon, according to the Scholiast, sacrificed to Bacchus in the temple of Apollo at Delphi, where those Deities were jointly worshipped.

---Cui numme misto
Delphica Theban referunt Triclenica Baccha. LUCAN. lib. V.

217. Enorches is a name of Bacchus, who, in return for the sacrifices of Agamemnon, overthrew his enemy Telephus, king of Mysia, by entangling his feet in a vine. By the "corny field" is meant the Grecian army. In the second of those books, which bear the name of Dictys of Crete, Telephus is said to have stumbled against the trunk of a vine, while pursuing Ulysses through a vineyard; at this juncture he was wounded by Achilles in the left thigh.

252. By the "chain of woes rippling the deep" is meant the line of Grecian ships proceeding against Troy, or perhaps simply that misfortune or misfortune would follow the rape of Helen. Martial has an expression similar to Lycophron's σπείρα κακῶν:

Expectant curaque, catenatique labores.
LIB. I. Ep. 12.

256. Issa was anciently called Issa: Τῆς Λίνβου καλουμένης πρότερον Ἰσση. Strabo, l.

From giant Atlas; thee, who to the Greeks
Shalt prophesy of wars and victories,
Prylis, and teach thy kindred blood to flow!
Oh! that my sire had wrapped in Lemnian flame 260
The fated pair, nor scorned the voice divine,
And Terrors walking round the couch of sleep
In moody march! then not upon our shores
Had burst such billows of overwhelming woe.
And now Palemon, to whom infant shrieks 265
Rise from red furnaces of sacred flame,
Shall see the plains, where rules the regal spouse
Of old Oceanus, Titanian queen,
Rippling with sea birds, as they wave their wings
Of corded plumes, and on the waters fly. 270
And now the dark and damp embrace of Death
Entwines the children and the sire; from high
The missile marble rushes on their heads
Thundering from stern Pelides' hand: ah! now,
Now what avails that, when the fabled bard 275
Poured his rank venom in their father's ears,
Safely they rode upon the surging wave
In crazy bark, as erst had roamed their sire,

259. Mercury was called Cadmus, or Cadmilus, by the Boeotians. (See note on verse 191.) Prylis, his son, is said to be the fourth from Atlas, because Maia, the mother of Mercury, was daughter to that god. The Trojans are called his "kindred blood," because Dardanus was the son of Electra, who was also the daughter of Atlas.

261. Hecuba and Paris. When the former dreamed that she was delivered of a fire-brand, Esacus, the son of Priam and Ancha, advised that, in order to avert the impending calamities, both mother and son should be destroyed; but with this advice Priam neglected to comply.

265. Palemon, or Melicerta, was the son of Ino, who, flying from the rage of Athamas, leaped with him, while he was yet an infant, into the sea, where he was received into the rank of marine Deities. He was worshipped at Tenedos, and children were sacrificed at his altars in memorial of his having been himself a child.

267. Tethys, the wife of Oceanus, was one of the Titans, the children of Earth and Uranus. By the sea-birds are understood the Grecian vessels.

271. Cynus, the son of Apollo or Neptune, being shut up in a chest as soon as born, and cast into the sea, was found and educated by some fishermen. He afterwards married Proclea, by whom he had two children, Tenus and Hemitheia. After the death of his wife, he married Phylonome, or Polybea, who, according to Plutarch, becoming enamoured of Tenus, and enraged at his not returning her passion, suborned Molpus, a musician, to swear that Tenus had offered violence to his step-mother. Cynus confined his children in the chest, and set them adrift; but they floated to the island of Leucophrys, of which Tenus became king, and called it, from his own name, Tenedos. Cynus, having discovered the truth, slew Phylonome, and came to dwell at Tenedos, but was killed by Achilles, together with his son. Hemitheia, while flying from the conqueror, was swallowed up by the earth.

Consorting long with dolphins of the deep,
 And forlorn marine, till tangled in the nets 280
 Of laboring mariners! And with them lies
 Mnemon, whose mind the Nereid Mother stored
 With precepts sage; but Memory to his eyes
 Ne'er shall unroll her truth-recording page,
 Till biting falchions feast upon his gore. 285

Hark, how Myrmina groans! the shores resound
 With snorting steeds, and furious chivalry:
 Down leaps the Wolf, to lap the blood of kings,
 Down on our strand; within her wounded breast
 Earth feels the stroke, and pours the fateful stream 290
 On high, the fountains of the deep disclosed.

Now Mars showers down a fiery sleet, and winds
 His trumpet-shell, distilling blood, and now,
 Knit with the Furies and the Fates in dance,
 Leads on the dreadful revelry; the fields 295
 With iron harvests of embattled spears
 Gleam; from the towers I hear a voice of woe
 Rise to the steadfast Empyrean; crowds
 Of zoneless matrons rend their flowing robes,
 And sobs and shrieks cry loud unto the night, 300

282. Mnemon was placed near Achilles by Thetis, in order to remind him that death would be the consequence of his slaying a son of Apollo; but he forgot the admonition, and was killed by Achilles for his negligence, as soon as that hero perceived that in putting Cycnus to death he had unwarily fulfilled the prediction. Meursius says, that Mnemon is not a proper name, but signifies "a monitor," and understands it to allude to Phoenix: but Lycophron, in a subsequent passage, tells us, that Phoenix survived Achilles.

286. Myrmina was a town not far from Troy, so called from the tomb of Myrmina the Amazon. Homer says that it was called Batea by mortals, but Myrmina by the gods:

ἢ τὴν ἢ τοὶ ἰσθρῆες Βατίανον καλεῖσθαι νομίζουσιν,
 Ἀθηνῆσται δὲ τε σῆμα πολιορκηθῆσανο Μυρίνης.

It was at this place that the Trojans collected an army to oppose the Greeks.

288. Achilles, who is said to have leaped down from his ship with such force that a fountain sprung up from under his heel. This story is mentioned by Euripides.

293. Shells were used by the ancients instead of trumpets: hence Theocritus,

———— κούχλιν ἑλὼν μυκήσαστο κέλιον.

He sounded an hollow shell:

It is difficult to prove a writer of prophecy guilty of an anachronism, more especially when speaking of a Deity; but it does not appear from Homer that trumpets were used at the time of the Trojan war, since he only mentions them in a simile. Virgil has either overlooked or disregarded this, when he gives Misenus to Æneas as a trumpeter:

———— Quo non præstantior alter
 Tre, cique viros, Martemque accendere cantu. ÆN. VI. 164.

ONE WOE IS PAST!—ANOTHER WOE SUCCEEDS!

This, this shall gnaw^o my heart! then shall^o I feel,
The venom'd pang, the rankling of the soul,
Then when the Eagle, bony, gaunt and grim,
Shall wave his shadowy wings, and plough the winds 305
On clanging pennons, a^oft o'er the subject plain
Wheel his wide-circling flight in many a gyre,
Pounce on his prey, scream loud with savage joy,
And plunge his talons in my Brother's breast,
(My best beloved, my Father's dear delight, 310
Our hope, our stay!) then, soaring to the clouds,
Shower down his blood upon his native woods,
And bathe the terrors of his beak in gore.
I see the Murderer trim with reeking hands
The golden balance nicely poised; but soon, 315
In mortal mart, and dread exchange of war,
For him the beam shall vibrate, and for him
With shining ingots, and with precious sands
Gleaned from Pactolian shores the scale shall gleam,
Ere in that urn, which erst the rosy God 320
Gave to the Daughter of the Waves, be laid
His funeral ashes mouldering; him the Nymphs
Shall mourn, who love the streams of Bephyrus,
Or waters welling from Pimpléan founts
Beside Libethrus, and shall heave the sigh 325

302. The following passage alludes to the death of Hector, and to the circumstance of his being dragged at the chariot-wheels of Achilles, who is called an eagle.

314. Achilles restored the body of Hector to Priam upon condition that he should receive a great weight of gold: when therefore he was himself slain by Paris in the temple of Apollo Thymbraeus, the Trojans refused to give up his body unless the ransom was refunded.

314. ο γὰρ παρμαίβας δ' Ἀχίλλεος ὀφθαλμῶν,
Καὶ τὰ δέντρα τῶν ποταμῶν ἐν μέσῳ δόρυ.

ÆSCHYL. Agam. 447.

which lines are thus translated by Potter:

Thus in the dire exchange of war
Does Mars the balance hold,
Helms are the scales, the beam a spear,
And blood is weighed for gold.

320. The urn which contained the ashes of Achilles was given to Thetis by Bacchus.

323. Bephyrus is a river of Macedonia; but Pausanias tells us that Helicon is so called when it rises again after having lost itself in the earth. Libethrus is a mountain of Macedonia, according to Tzetzes; but Pausanias gives the name of Libethra to a city near Mount Olympus, Bœot. cap. xxx. Pliny calls Libethra a fountain near Magnesia: "Thessaliæ adnexa Magnesia, cujus fons Libethra." lib. IV. cap. 9. Pimpla is a fountain, or a hill according to Catullus and others. By the Nymphs, Lycophron may mean the Muses, who are called Libethrides; though Pausanias tells us,

For him, who, not for pity, but for gold,
 Gave the sad remnants of the mighty dead;
 Who, fearing death, shall round his sturdy limbs
 Throw the soft foldings of the female robe
 Effeminate, and tease the housewife's wool;
 Who last shall print upon our sand his steps,
 His tardy steps, and oft from troubled sleep,
 As Hector's image walks around the bed,
 Start at the lance's visionary gleam.

Oh God! what column of our house, what stay,
 What massy bulwark fit to bear the weight
 Of mightiest monarchies, hast thou o'erthrown!
 But not without sharp pangs the Dorian host
 Shall scoff our tears, and mock our nurseries,
 And, as the corpse in sad procession rolls,
 Shall laugh the loud and bitter laugh of scorn,
 When through the blazing helms and blazing brows
 Pale crowds shall rush, and with uplifted hands
 And earnest prayer invoke protector Jove
 Vainly; for then nor foss, nor earthy mound,
 Nor bars, nor bolts, nor massy walls, though flanked
 With beetling towers, and rough with palisades,
 Aught shall avail; but (thick as clustering bees,
 When sulphurous steams ascend, and sudden flames
 Invade their populous cells) down from the barks,
 Heaps upon heaps, the dying swarms shall roll,
 And temper foreign furrows with their gore!

Their thrones, and kingdoms, potentates whose veins
 Swell high with noble blood, whose falchions mow
 "The ranks, and squadrons, and right forms of war,"

that at the distance of forty stadia from Coronea was the mountain Libethrius, where were the statues of the Muses and the Libethrian Nymphs. Paus. cap. xxiv.

Μούσαι δ' ἑνία πᾶσαι ἁμειβόμεναι ἐπὶ καλῇ

Θρήνῳ.

HOM. Odyss.

328. Thetis, when the oracle declared that Achilles would die before Troy, sent him to the island of Scyros, where he remained some time in the court of Lycomedes, disguised as a virgin. See the Achilles of Statius, and the Fragment of Moschus on the Loves of Achilles and Deidamia.

335. Cassandra calls Hector the column and support of the house of Priam:

With Atlantean shoulders fit to bear
 The weight of mightiest monarchies.

MILTON, Par. Lost.

342. Hector, in the Iliad, pursues the Grecians to their entrenchments, bursts the gate, and sets their vessels on fire. Homer informs us that these fortifications consisted of a wall and foss, defended by palisades:

Ἐκπροθεν δὲ βαθεῖαν ἐν αὐτῷ τάφρῳ ὄρξαν,
 Ὀρεῖαν, μεγάλην, ἐν δὲ σκόλοπας κατιπῆσαν.

Il. II. 440.

Down e'en to earth thy dreaded hands shall crush,
Loaded with death, and maddening for the fray.
But I shall bear the weight of woe, but I
Shall shed the ceaseless tear; for sad the dawn,
And sad the day shall rise when thou art slain! 360
Saddest, while Time athwart the deep serene
Rolls on the silver circle of the moon.

Thee too I weep, no more thy youthful form
Shall blossom with new beauties, now no more
Thy brother's arms shall twine about thy neck 365
In strict embrace, but to the Dragon's heart
Swift shalt thou send thy shafts entipped with flame,
And round his bosom weave the lined nets
Of love; but loathing shall possess thy soul,
Thy blood shall flow upon thy father's hearth, 370
And low the glories of thine head shall lie.

Ah me! thy sorrows, and thine altered form!
And you, ye sad harmonious nightingales!
For once the riven earth shall wide disclose
A horrid chasm, and I'll shall gape beneath, 375
Even in that grove, where oft the Heifer strayed
Awaiting secret love, there where my Sire

363. Troilus, whom Achilles passionately loved; but meeting with no return of affection, slew him in the temple of Apollo Thymbraeus, whose son he was reported to be by Hecuba, though Priam was his reputed father.

367. ———— τὰς γὰρ πύλιν πόντος βεβήκει.

Moschus, Ἦρωδ. ἀρετ.

For all the shafts of Love are dipped in flame.

372. The first line of this section refers to Hecuba, who was changed into a dog; and the second to the sisters of Cassandra, Laodice and Polyxena.

374. Laodice, lamenting the miseries of her situation, and the misfortunes of her country, asked and obtained that the earth might open and swallow her up, before she was dragged into captivity:

Καὶ πᾶσι πᾶσι Πριάμοιο πόλις ἁΐσθαι ἄδυατρα
Ἀσπίδα ἐν πᾶσι τοῖς αἰθέρι, χερσὶν ὀρεῖται
Ἐλχόμενον, ἀντιπρὸς τὴν ἀντιπρὸς τὴν ἄντρον
Ἀμαχόμεν, ἀπὸ χερσὶν βαίνει ἐπὶ δούρα ἔργον
Τῆς δὲ θεῶν εἰς ἀσπίδα, καὶ αὐτὴν γὰρ εἰσέρχεται
Ἐλχόμενον.

CALAB. lib. xii.

376. Lycophron tells us that Laodice was swallowed up by the earth in the grove where Cilla and her son were put to death by order of Priam, who chose to understand the prediction of Æscæus as applying to them. (See Note on verse 261.) The name of the son of Cilla is nowhere mentioned in this poem; but the Scholiast calls him Munippus, and accuses his author of confounding him with Munippus the son of Laodice, of whom mention is made in a subsequent passage: but as Canter has truly observed, Lycophron has nowhere named Munippus, and calls the son of Laodice "Munus." The supposed inconsistency results therefore

Sent forth the dread behest, and in one fate
Involved the mother and her child, ere yet
With lustral dew and purifying streams 380
The hapless nymph had purged Lucina's stain.

Thee shall the Lion son of Iphis drag
To bloody rites, and nuptial sacrifice,
Like his dark mother on the Taurid shore,
Who, crowned with chaplets of infernal bloom, 385
Shall stand, and pour her life into the bowl,
What time her side shall feel Candian's blade,
Raised by the priestly Dragon, who from oaths
Shall free the wolves which howl about her tomb.

Thee, venting curses on the Thracian shore, 390
The stony shower shall crush, and high shall rise
The rocky mount upon thy mangled limbs,
Changed to a dog, thy fierce eyes glaring fire!

Stretched at the altar of Hercëan Jove,
His grizzled locks shall sweep the marble floor, 395
Clotted with blood, whom for his sister's veil
Ransomed, again the conqueror sent to view
His ruined city rushing from her seat;
Whene'er the wily Serpent shall display

from the mistake of the Scholiast, who should have been more sure of his ground before he ventured to call his author ὁ βίρβαρος καὶ ἀπίσταντος Λυκόφρων, i. e. "the barbarous and intolerable Lycophron."

382. Polyxena was betrothed to Achilles, whose phantom appeared after his death, and commanded the Greeks to sacrifice her at his tomb. By "the Lion son of Iphis" is meant Neoptolemus the son of Achilles and Iphigenia; (other authors make him the son of Deidamia;) for Iphis is merely a contraction, and not, as Meursius erroneously imagines, a daughter of Helen and Theseus, of whom mention is made by Festus.

—θύματος δ' ἐπιστίτης
ἱερὸς ἐπίσθη τοῦδε παῖς Ἀχιλλεύς.

HECUB. Eurip.

385. Doubts have been entertained whether, in the original, by "the Heifer crowned with flowers" is meant Polyxena or Iphigenia. The circumstance of the Greeks having been bound by an oath seems to restrict the meaning of the passage to the latter; in which case, as it was the second time they had sworn to assist the husband of Helen, by the word *πρωτόσφρακτον ἔρκιον* Lycophron must mean the first oath consecrated by sacrifice.

390. Hecuba was carried away captive into Thrace after the destruction of Troy. She was there stoned by the Greeks, who were incensed by the bitterness of her reproaches, and was afterwards said to have been changed into a dog.

393. Literally, "stretched at the altar of Agamemnon." Jupiter was called Agamemnon, and vice versa. (See Note on verse 1596.) Virgil tells us that Priam was killed at the altar of Hercëan Jove.

396. After the conflagration of Troy by Hercules, Priam was ransomed with the veil of his sister Hesione, on which occasion he assumed the name of Priam, from *πρίμαιναι*, "to buy," because his sister *ἐπρίματο καλὴν πύργος γυναῖκα*. Euphath.—Till then he had been called Podarces.

The serpent is Antenor, who is said to have betrayed Troy to the

The torch on high, whose meteor flame shall gleam. 400
 With baleful glories and fell floods of light,
 Then loose the bars, and free the prisoned host
 Who pant for blood within the piny womb ;
 And he, the subtle soñ of Sisyphus,
 Shall teach his perjured kinsman to unveil 405
 The guiding star, the cresset of the night,
 To those who, steering by Leucophrys' rock,
 Shall pass those isles where sleep the venom'd coil,
 Who round the sons, and round the sire, shall twine
 Their folds, and tie the snaky knot of death. 410
 But I, who fled the bridal yoke, who count
 The tedious moments, clos'd in dungeon walls
 Dark and o'er-canopied with massy stone ;
 E'en I, who drove the genial God of Day
 Far from my couch, nor heeded that he rules 415
 The Hours, Eternal beam ! essence divine !
 Who vainly hoped to live pure as the maid,
 The Laphrian virgin, till decrepid age
 Should starve my cheeks, and wither all my prime ;

Greeks, seduced by their promises to make him king, and to have released them from their confinement in the wooden horse.

404. Ulysses is perpetually called the son of Sisyphus by the tragedians ; Laertes, his reputed father, having married Anticlea while pregnant.

405. Sinon was first-cousin to Ulysses, for Æsymus his father was brother to Anticlea. Sinon deceived Priam by representing himself as a deserter from the Grecian army. See the *Æneid*.

407. Leucophrys was the ancient name of Tenedos, whither the Greeks retired to induce a belief that they had abandoned their designs against Troy. From this island came the serpents which destroyed Laocoon and his two sons.

411. Apollo conferred upon Cassandra the gift of prophecy, on condition that she should yield to his desires ; but when he discovered her deceit, and found himself unable to resume his gift, he decreed that her prophecies should never be believed :

— Dei jussu non unquam credita Teucris.

Of this incredulity she is represented as complaining towards the end of this poem :

Πίστιν λόγων γὰρ Λεψιδὸς ἐνόσφισε
 Ψυδρῆλός φήμαισιν ἐγχερίσας ἔπη,
 Καὶ θισφάτων πρόμαντιν Ἀψιδῶν φρόνιν,
 Δικτρῶν στερηθεῖς, ὡν ἐκάλχαινε τυχάν.

Verse 1454.

Such woes has Lepsicus heaped upon my head,
 Steeping my words in incredulity ;
 The jealous God ! for from my virgin couch
 I drove him amorous, nor returned his love.

She was consequently considered as mad, and inclosed by Priam in a vaulted dungeon.

418. The epithet " Laphrian," given to Minerva, is by some grammarians derived from *Λάφυρα*, " spoils," and considered as synonymous with *Agelaia* ἀπὸ τοῦ ἀγῆν λείαν. This conjecture derives support from the name being also

Vainly shall call on the Budean queen,	420
Dragged like a dove unto the vulture's bed!	
But she, who from the lofty throne of Jove	
Shot like a star, and shed her looks benign	
On Ius, such as in his soul infused	
Sovereign delight, upon the sculptured roof	425
Furious shall glance her ardent eyes; then Greece	
For this one crime, aye for this one, shall weep	
Myriads of sons; no funeral urn, but rocks	
Shall hearse their bones; no friends upon their dust	
Shall pour the dark libations of the dead;	430
A name, a breath, an empty sound remains,	
A fruitless marble warm with bitter tears	
Of sires, and orphan babes, and widowed wives!	
Ye cliffs of Zarax, and ye waves which wash	
Opheltes' crags, and melancholy shore,	435
Ye rocks of Trychas, Nædon's dangerous heights,	
Dirphossian ridges, and Diacrian caves,	
Ye plains where Phoreys broods upon the deep,	
And sounds his floating palaces, what sobs	
Of dying men shall ye not hear? what groans	440
Of masts and wrecks, all crashing in the wind?	

ascribed to Mercury, among whose attributes skill in stealing holds a very conspicuous place:

Καὶ τὰτ' ἐγίνετο παῖδα ποῖ ὁ τροπὸν, αἰμυλομήτην,
Ἀμειπτήρ.

HOM. Hymn. in Mercur.

But Pausanias says, that she was worshipped under that name by the Calydonians, and Messenians, because her statue was erected by Laphnus, a Phocian.

420. Budean is an epithet of Minerva, given to her in Thessaly: "Βούδειαν λέγουσιν Ἀθηναίαν ἐν Θεσσαλίᾳ." Eustath.

422. The palladium or statue of the Goddess is said to have fallen from heaven, and to have rendered by its presence the city invulnerable. When the temple in which it was enshrined was on fire, Ius rushed in, and rescued it from the flames: he lost his sight, but it was restored by the favor of Minerva.

425. Cassandra was violated by Ajax Oileus in the temple of Minerva, whose statue averted her eyes, and fixed them upon the roof, that she might not behold that abomination.

427. The crime of Ajax is said by Juno in the Æneid to have been the sole cause why Pallas dispersed the Grecian fleet:

Pallas exurere classem
Argivôm, atque ipsos potuit submergere ponto,
Unus ob noxam et furias Ajacis Oilei?

VIRG. ÆN. I. 43.

434. Cassandra proceeds to enumerate the promontories on which the Grecian vessels shall suffer shipwreck. Opheltes, Zarax, Nædon, Dirphossus or Dirphys, and the Diacrian Heights, are mountains or headlands of Eubœa. Trychas is said to be a city, by Stephanus. By the palace of Phoreys is meant the sea, in which he resided as a marine deity.

What mighty waters, whose receding waves
 Bursting shall rend the continents of earth?
 What shoals shall writhe upon the sea-beat rocks?
 While through the mantling majesty of clouds 445
 Descending thunderbolts shall blast their limbs,
 Who erst came heedless on, nor knew their course,
 Giddy with wine, and mad with jollity,
 While on the cliffs the nightly felon sat
 In baleful guidance, waving in his hand 450
 The luring flame far streaming o'er the main.
 One, like a sea-bird floating on the foam,
 The rush of waves shall dash between the rocks,
 On Gyra's height spreading his dripping wings
 To catch the drying gales, and sun his plumes; 455
 But rising in his might the King of Floods
 Shall dash the boaster with his forked mace
 Sheer from the marble battlements, to roam
 With ores, and screaming gulls, and forms marine;
 And on the shore his mangled corpse shall lie, 460
 Even as a dolphin, withering in the beams
 Of Sol, 'mid weedy refuse of the surge
 And bedded heaps of putrefying ooze;
 These sad remains the Nereid shall innure,
 The silver-footed dame beloved of Jove, 465

441. Literally, "How many thunny-fishes?" The metaphor is borrowed from the Persæ of Æschylus, in which tragedy he compares to thunny-fishes the subjects of the Great King, after having sustained a defeat in a decisive naval engagement:

Τὼ δ' ὥστε θύνους, ἢ τιν' ἰχθύων βόλον
 Ἀγασί κωπῶν, θρευμασί τε ἱριπίων
 ἔπαιον.

In the translation, for θύνων is substituted a word of more general significance, but which preserves the metaphor.

449. Nauplius, who was enraged at the death of his son Palamedes destroyed by Ulysses and Diomedes, (see the books which pass under the name of Dictys of Crete) went round to every Grecian court, and excited the wives of the several princes to rebel against their absent husbands. In furtherance of his plan of revenge, he hung out false lights on the Capharæan promontory, by which means the Grecian fleet was decoyed upon the coasts of Eubœa. Helen. Eurip.

152. Ajax Oileus saved himself upon the rocks called Gyra, or Gyrades, which rise out of the Ægean Sea:

Γυρῆσι μὲν πρῶτα Ποσειδῶν ἐπὶ λασσέ
 Πέσσεισι μεγάλῃσι, καὶ ἑξισάσωσι θαλάσσης. Οἶν. Δ'.

456. Ajax boasted that he had escaped against the will of the Gods, on which Neptune dashed him into the sea with a stroke of his trident:

Τοῦ δὲ Ποσειδῶν μεγάλ' ἔκλυνε αὐδ' ἄσπετον
 Ἀΐαν' ἐπὶ τα τρία ἄντα, φλὸν χερσὶ στιβαρῆσιν,
 "Ἡλασι Γυραίην πέτρην, ἀπὸ δ' ἰσχμοῖν αὐτῆν.

- And by th' Ortygian Isle shall rise the tomb,
 O'er which the white foam of the billowy wave
 Shall dash, and shake the marble sepulchre
 Rocked by the broad Ægæan; to the shades
 His sprite shall flit, and sternly chide the Queen 470
 Of soft desires, the Melinæan dame,
 Who round him shall entwine the subtle net,
 And breathe upon his soul the blast of love,
 If love it may be called, — a sudden gust,
 A transient flame, a self-consuming fire, 475
 A meteor lighted by the Furies' torch.
- Woe! woe! inextricable woe, and sounds
 Of sullen sobs shall echo round the shore
 From where Aræthus rolls to where on high
 Libethrian Dotium rears his massy gates! 480
 What groans shall peal on Acherusian banks
 To hymn my spousals! how upon the soul,
 Voice, other than the voice of joy, shall swell,
 When many a hero floating on the wave
 Sea-monsters shall devour with bloody jaws! 485
 When many a warrior stretched upon the strand
 Shall feel the thoughts of home rush on his heart,
 "By strangers honored, and by strangers mourned!"
 One, where Bisaltian Eon by the shores
 Of freezing Strymon rises high, shall sleep 490
 The sleep of death, where Winter on the plains
 Of chill Bistonía broods with icy wing;

464. The corpse of Ajax was buried by Thetis on the shores of Delos, which island was called Ortygia, from ὄρτυξ, *ortyx*, because Asteria, the sister of Latona, was changed into a quail, and afterwards, by a farther metamorphosis, into the island Delos. We are told by Callimachus that Asteria was the more ancient name. The tomb was afterwards covered with water by an irruption of the sea.

471. The Scholiast derives the epithet "Melinæan" from μέλι, "honey;" but Stephanus, with whom Potter appears to coincide in opinion, says that the name was given to Venus from Melina, a town of Argos. *Μελίνα, πόλις Ἀργεῶς, ἐφ' ἧς Ἀφροδίτη Μελίναία τιμάται.*

479. Aræthus is a river of Epirus, and Dotium a promontory of Olympus, near Libethra. The space included between these places comprehends the whole of Greece, of which they are the extreme points.

489. Cassandra proceeds to enumerate the places whither the Greeks shall retire, and the countries which shall give them burial. She begins her list with Phoenix, who was excited by his mother Cleobule to seduce Clytia the concubine of his father Amyntor: Phoenix obeyed; but Amyntor discovering the pollution of his bed, put out the eyes of his son, who fled to Chiron the centaur, by whom he was restored to sight, and entrusted with the education of Achilles. Eon is a city of Thrace, situated upon the river Strymon, on whose right inhabit the tribe of the Bisaltæ. "The Bistones lie between Mount Rhodope and the Ægean Sea, bounded on the east by the river Nestos."

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS.

AUCTOR G. B.

ANNI fere novem sunt exacti, cum Viros Eruditores certiores feci, me non levem operam Aristophani insunisse ad carmina ejus Monostrophica in formam Antistrophicorum redigenda. Nuper quoque factus sum me plurimum neque infeliciter elaborasse in eo, ut cantibus, quod dicitur, legē solutis suis cuique numerus restitui posset. Nunc vero mihi libet satis validis argumentis demonstrare neque olim falsam neque hodie mihi jactationem esse vanam. Verum, nescio an magis lætus quam iratus, nunc temporis video, in iis, quæ ad Antistrophica pertinent, Bentleium et Hotibium mihi mea, modo non omnia, præripuisse. Quoniam tamen ab illis Duumviris non ad liquidum res perducitur, satius duxi cuncta ab ovo repetere, et cantus omnes tractando, singillatim recensere, qui sint pro Antistrophicis habendi, qui non, et edicere quomodo uterque ad meam aliorumve mentem probe constitui debeat.

In Classico Diario N. xxiv. p. 352. conjecturam feci, Aristophanem in cantibus componendis legem servavisse eandem atque Æschylus et Euripides, quo melius ipse Tragicos illos lusus tacere videretur. Hanc meam sententiam unice confirmat accuratum examen carminum plurimorum, quæ exstant in Ranis: cuius fabulæ non aliud fere argumentum est, quam ut turgida nimis Æschyli magniloquentia, et Euripidis illa rerum et verborum humilitas per parodias ludibrio habeantur. Jure igitur hunc commentarium ex illo dramate ordiar, quod nexum aliquem facit inter res olim dictas et hodie comprobandas. Poteram equidem ex aliis fabulis initium hujus metrici tentaminis facere; sed timui ne quis me fraudis insinularet, utpote suffuratum Bentleio emendationes bacterus ineditas, quas ipse, e libro ejus descripsi, et mecum reservo. Verum omni suspicione fieri non potest, quin immunis sim, modo comœdias illas attingam, quarum emendationes Bentleianæ vel a me vel aliis dudum fuerint evulgatæ.

His propositis, ad meum opus accedo, Aristophanis carminibus verum et veterem ordinem restitutus. Sic legē in Ran. 209. et sqq. juxta edit. Brunck.

ΧΘ. Βρεκεκεκὲς κοῤῥὲ κοῤῥὲ
• βρεκεκεκὲς κοῤῥὲ κοῤῥὲ.
• λιμναῖα κρηνῶν τέκνα,
ἐξυανθλον ὕμνη βισάν

Φθελγόμεθ' εὐ-
• γηρον ἐμάν,
• ἦν ἀμφὶ Νυσήϊον
Διὸς Διώνυστον ἐν

5

.NO. XXV.

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C

- λίμναισιν ἰ-
ακχήσαμεν, 10
ἦν δ' ὁ κραιπαλόκωμος
ταῖς ἰερέσσι χύτρησι
χωρεῖ κατὰ τέμενος
λαῶν ἐμὸν ὄχλος ὅσος.
- ΔΙ. ἐγὼ δέ γ' ἀλγεῖν ἀρχομαι 15
τὸν ὄρρον ΧΟ. ὦ κοᾶξ κοᾶξ·
ΔΙ. ὑμῖν δ' ἴσως—ΧΟ. κοᾶξ κοᾶξ·
ΔΙ. οὐδὲν μέλει—ΧΟ. κοᾶξ κοᾶξ·
ΔΙ. ἀλλ' ἐξόλοιθ'—ΧΟ. οὗτοι κοᾶξ·
ΔΙ. οὐδὲν γάρ ἐστ' ἄλλ' ἢ—ΧΟ.
κοᾶξ.
εἰκότως γ', ὦ 21
πολλὰ γάστρων,
ἐμὲ γὰρ ἔστρεξαν
εὐλυροι Μοῦσαι
κεροβάτας τε πᾶν παίζων }
καλαμόφθογγα, }
προσεπιτέρπεται, χῶ φορ- }
μιγκτὰς Ἀπόλλων, }
- στρ.
ΔΙ. τούτῃ παρ' ἡμῖν λάμβαν' οὖν·
ΧΟ. δεινὰ τᾶρα πεισθήμεσθα—
ΔΙ. δεινότερα δ' ἔγωγ' ἐλαύνων
εἰ διαρραγήσομαι. 50
ΧΟ. καὶ τούτῳ σιγήσομεν
βρεκεκεκεξὲ κοᾶξ;
ΧΟ. οὐδὲ μὴν ἡμᾶς σύ γε·
ΔΙ. οὐδέ ποτέ γ' ὑμεῖς ἐμε·
ΧΟ. κεκράξομαι γὰρ κἀνέδην κοᾶξ κοᾶξ·
ΔΙ. ἔως ἂν ὑμῶν ἐπικρατήσω τοῦ κοᾶξ.
- ἐνεκα δόνακος, 27
ὃν ὑπολύριον
ἐνυδρον ἐν λίμναις τρέφω.
ΔΙ. ἐγὼ δὲ φλυκταῖνας ἔχω·
χῶ πρωκτὸς ἰδίει πόλυς,
κατ' εἰς σ' ὑπεκκύψαντ' ἐρεῖ
παπαπαπᾶξ παπᾶξ.
ΧΟ. βρεκεκεκεξὲ κοᾶξ·
ΔΙ. ἀλλ' ὦ φιλωδὸν γένος 35
παύσασθε· ΧΟ. μᾶλλον μὲν
οὖν
φθεγγόμεσθ', εἰ καί ποτ', εὐ-
ηλίους ἐν ἀμέραις
ἠλάμεσθα διὰ κυπείρου
καὶ φλέω, χαίροντες ὠδαῖς 40
πολυκολύμβοισ-
ιν τε μέλεσιν,
καὶ Διὸς φεύγοντες ὄρρον
ἄνυδρον, ἐν βυθῷ χόρειαν
πομφολυγοπαφλάσμασιν 45
αἰόλαν ἀνήψαμεν.
ἀντιστρ.
ΔΙ. οἰμῶζετ'· οὐ γάρ μοι μέλει.
ΧΟ. ἀλλὰ μὴν κεκραγγόμεσθα,
ὅποσον ἢ φάρυγγ' ἂν ἡμῶν 50
χανδάνῃ δι' ἡμέρας·
ΔΙ. πάντως γὰρ οὐ νικήσεται, ὦ
βρεκεκεκεξὲ κοᾶξ.

Inter hæc fere nihil mutandum fuit: neque quidquam mutavi, nisi id metrum et lingua jusserint. V. 3. Hæc est Æschyli parodia. Vid. Pers. 624. Ἀνθη—παμφόρου γαίας τέκνα. V. 4. Vulgo ὕμνων. Dedi ὕμνω quod tuetur Euripid. Electr. 879. ξύναιλος βοᾶ χαρᾶ. V. 5. Vulgo φθεγγόμεσθ' εὐγηρυν—αἰοιδάν. At αἰοιδάν est e gl. vocis βοᾶν. V. 14. ὅσος αἰδιδί. Sæpe exstat ὄχλος ὅσος: Cf. Plut. 750. Lysistr. 200. ex emendatione Toupii (ad Suid. v. Ἑσθεῖ) qui citat Theocr. Idyll. xv. 44. ὅσος ὄχλος. V. 19. Vulgo ἐξόλοιθ' αὐτῶ κοᾶξ: quod Schol. comparat cum Homericis Αὐτοῖς ἱπποισὶν τε καὶ ἀνδράσι. Sed longe venustius est illud Chori dictum interruptæ orationis Bacchi. V. 21. Ita MS. Rav. V. 21. Vulgo πράττων: quod intelligere nequeo. Reposui γάστρων: quo nomine Charon Bacchum compellat in v. 200. Οὐκουν κἀθεδεῖ δῆτ

ἐνθαυὶ γάστρων. V. 31. vice πάλαι dedi πόλυσ. V. 32. vulgo κατ' αὐτίκ' ἐγκύφας ἐρεῖ. In quibus nulla vis comica inest. Reposui, quæ Aristophanes non designatus esset. Etenim Bacchus immaturus quod πρῶκτος, ὃς ἰδὲι πόλυσ, ἐρεῖ εἰς Ranarum aliquam, ex undis se tollentem, παπαπᾶξ παπᾶξ, qui sonus est τοῦ πρῶκτοῦ, ut patet e Nub. v. 389. sic legendo Ἀτρέμας πρῶτον πᾶξ κατὰ παπᾶξ παταγεῖ καπῖται παπαπᾶξ Χῶταν χέζω κομιδῇ, βροντᾶ παπαπαπᾶξ. Verum dissimulare non debebam quod voces παπαπαπᾶξ παπᾶξ a me hic esse insertas: quas Ranae derident per suum Βρεκεκεκέξ κοᾶξ. V. 37. vulgo εἰ δῆποτ': at in illa formula est καί. V. 40. vulgo ὠδῆς πολυκολύμβοις μέλεσι. At μέλος hic sonat *membrum*; nec jungi potest cum ὠδῆς. Ipse dedi ὠδαῖς μέλεσί τε: ut facetiæ suo Comico restituerentur: qui, mentione facta de cantibus et choreis ranarum, scripsit non πολυκυλινδῆτοις μέλεσσ, quod de hominibus dici potest, verum πολυκολύμβοις μέλεσι. i. e. *membris sæpe natantibus*; qui mos est ranarum. V. 43. vulgo Διδς φεύγοντες ὄμβρον ἐνυδρην. Hæc sunt aperte mendosa. Certe ranae non fugiunt imbres, verum loca aquosa petunt. Qui meminerint verba Strepsiadis in Nub. 371. qui putabat imbres nihil aliud esse quam liquorem Jovis διὰ κοσχίνου οὐροῦντος, illi bene intelligent per conjecturam meam Διδς ὄρρον ἀνυδρον significari tempus anni siticulosum, cum Jupiter aquam facere nequiverit. De voce ὄρρον vid. Schol. ad 224. Aliis fortasse placebit Διδς [φιλοῦντες vel] στέργοντες ὄμβρον ἐνυδρον. V. 45. χορείαν—ἐφθεγγάμεσθα nemo dicere potuit. Reposui ἀνήψαμεν ob illud χόρον ἀψωμεν in Æschyl. Eum. 307. necnon ὀρχήματ'—συνάψης in Soph. Aj. 700. ut perite Bothicus reposuit e Schol. V. 51. verba εἰ σιγήσομεν. MS. teste Brunckio exhibet post πεισόμεσθα: quæ de sede turbavi, addito τούτῳ, quod vulgo exstat in v. 57. verum τούτῳ σιγήσομεν plane convenit cum nostri dicto infr. 1134. Ἐγὼ σιωπῶ τῷδ; et in Lys. 529. Σοί γ', ὦ κατάρτε, σιωπῶ γῶ; V. 57. MS. Rav. τούτῳ γὰρ οὐ νικήσετε οὐδὲ μὴν ἡμᾶς σύ γε πάντως οὐδὲ μὴν ὑμεῖς γ' ἔμε οὐδέποτε. Inter hæc τούτῳ reduxi ad v. 51. et πάντως ad v. 57. et οὐδέποτε γ' ad v. 60. Sic enim membra sententiæ unice cohercent. V. 61. vulgo καὶν με δὴ δι' ἡμέρας. At δι' ἡμέρας nascitur e v. 56. neque ista καὶν με δὴ hic satis intelligo. Reposui ἀνέθην, libere, adjectis κοᾶξ κοᾶξ. Suid. Ἀναίθην, ἀθρόως σφοδρῶς. Corrigitur Ἀνέθην.

v. 323. et sqq.

Ἰακχ' ὦ πολυτίμοις
ἔδραις ἐνθάδ' ἀνάσσαν,
Ἰακχ' ἔλθ'
Ἰακχ' ὦ
τόνδ' ἀνὰ λειμῶνα χορεύ-
σων ὄσιους ἐς θιασώ-
τας πρὸς κάρπον μὲν τινάσ-
σων περὶ κρατὶ σῶ βρῦοντ-

α στέφανον μύρτων, θρασεῖ δ'
ἐγκατακροῶν σὺν ποδὶ
τὰν ἀνάκλαστ-
ων φιλοπαίγμ-
ον ἀμαιβήν, χαρίτων πλεῖστ-
ον ἔχουσαν μέρος, ἀγνήν
ἱερὰν δ' ὅσοιςιν
μύσταισι χορείαν.

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16

Hæc pro strophæ habent Bentleius, Brunckius et Hermannus de Metris p. 352. verum omnes falluntur. Antistrophus etenim nullo modo cum strophæ conciliari potest. Bene tamen Herm. πολυτίμοις. Vid. Lobeck ad Ajac. 175. V. 2. vulgo ἐνθάδε ναίων, quo servito, abesse nequit ἐν: quod metrum non admittit et MSS. omittunt. Dedit igitur ἀνάσσαν, quod Dativo jungitur. Vide Lexica. V. 8. περὶ MS. Rav. probante Hermannō. V. 11, vulgo ἀκόλαστον φιλοπαίγμονα τιμάν. At quid velit istud τιμάν nescio: cujus vice conjecit Benth. τ' ἐμάν: neque Schol. satis intelligere potuit ἀκόλαστον, ab eo expositum per ὁσίαν. Cum melica hæc sint Ionica a Minore, cujus metri est versus ἀνακλώμενος, ecquis non reponet ἀνακλάστων: quod formatur ab ἀνακλάω, ut ἀντισπαίστος ab ἀντισπᾶω et ἀναπαίστος ab ἀναπαίω: et bene intelligi potest per Hesych. gl. Ἀνακλάσεις, ἐπιστροφάς. Fuit igitur Ἀνακλάστος illa saltatio, quam voluit Horatius per motus—Ionicos: verbum cognatum in Thesm. 170. restituit Toup. ad Suid. V. Ἐμित्रώσατο legendo διεκλῶντ' Ἰωνικῶς. Quæ fuerit ἀνακλάστων ἀμοιβή patebit conferenti Athen. xiii. ab H. Stephano citatum καταφιλεῖν αὐτὸν ἀνακλάσαντα. καὶ τῶν θεατῶν ἐπιφωνησάντων μετὰ κρότου, πάλιν ἀνακλάσας ἐφίλησεν. Collato quoque Polluc. ii. 176. cum Eccl. 918. patet quis sit ille ἀπ' Ἰωνίας τρόπος. vid. et Plutarch. 11. p. 539. C.

v. 310. et seq.

Ἐγειρε φλογέας λαμπάδας
ἐν χερσίν· ἦκεις γὰρ τινάσσ-
ων Ἰακχ' ἰὼ
Βάκχε νυκτέρου
τελετῆς φωσ-
φόρος ἀστήρ·
φλογὶ φέγγεται δὲ λειμαῖν,
γόνυ πάλλεται γερόντων,
ἀπουσέεται δὲ λύπας

χρονίους ἐτῶν παλαιῶν	10
ἀμείαντος γ' ἱερᾶς	
ἀπὸ τιμᾶς· σὺ πότην	
δάδα φλέγων προβάδην	
5 ἔξαγ' ἐπ' ἄνθιμον Ἥλ-	
ύσιον	15
δάπεδον	
χοροποιὸν,	
μάκαρ, ἦβω.	

V. 4. Rav. Ἰακχε ὦ Ἰακχε. Alii semel. Ipse ex altero Ἰακχ: erui Βάκχε. V. 7, 8, 9, 10. Hi sunt quatuor versus ἀνακλώμενοι. V. 10. Ita Rav. et Borg. vulgo χρόνους. Ibid. παλαιῶν. Ita Rav. V. 11. Ex ἐνιαυτοῦς erui ἀμείαντος. Etenim non nisi puris licuit senectutis onus exuere et repuerascere. V. 12. vulgo λαμπάδι: at Schol. Rav. ἀπὸ τῇ λαμπάδι. Inde erui πότην δάδα. Exstat πότην—λύχνον in Nub. 57. Et sane commode dicitur Bacchus gerere bibulam facem. Quod ad δάδα, ea vox restitui debet Æschylo apud Schol. ad Eccl. C. 1049. Λαμπραῖσιν (lege Λιπαραιῖσιν) ἀστραπαῖσι λαμπάδων θένει: lege καὶ δάδων σθένει. Et cf. Hom. Il. Z. 182. πυρὸς μένος. Et ipsum Æschyl. in Agam. 295. Ἴσχυς—λαμπάδος fecit. V. 14. Istud ἔλπιον δάπεδον apud inferos ignoro: scio quidem Ἡλύσιον πέδιον ex Od. Δ. 563. Ad h. v. refer καθ' Ἄδρυ quæ intulit Brunchius in proximam stropham; metro repugante, neque exhibente E.

v. 372. et sqq.

στρ. α.

ἀντιστρ. α.

χώρει νῦν πᾶς ἀνδρείως
εἰς τοὺς εὐανθεῖς κόλπους
λεπιδίωνων, ἐγκρούων
καὶ σκάπτων καὶ παίζων
καὶ χλευάζων.
ῥηίστηται δ' ἐξαρκουντῶς.

ἀλλ' ἔμβα πᾶς κᾶξάιροις
τὴν Σώτειραν γενναίως
τῇ φωνῇ μολπάζων,
ἢ τὴν χῶραν σώζειν
φῆσ' εἰς ὥρας,
καὶ ὠρυκίων μὴ βούληται. 10

V. 1. δὴ νῦν. Bentl. delevit δῆ: neque Schol. agnoscit, [χώρει νῦν.] V. 3. Male Rav. ἀπισκώπτων: nisi quis retinere velit in antistropho τὰς: quod bene delevit Bentl. vid. Lys. 1056. V. 6. vulgo χῶπως αἶρης. MS. αἶρεις. Sed præstat πᾶς κᾶξάιροις ob-strophicum. vid. Append. ad Tro. p. 149. D. necnon ob ea loca quæ citat H. Stephanus v. Ἐξαίρειν. Sæpe quoque πᾶς cum imperativo sic conjungitur: cf. Ran. 1125. σιώπα πᾶς ἀνὴρ. et Av. 1186, 7.

V. 384. et sqq. στρ. β'.

V. 389. et sqq. ἀντιστρ. β'.

Vid. Bentl. et Br.

V. 394, 5.

στρ. γ'.

ἀντιστρ. γ'.

Ἀλλ' εἶα νῦν καὶ τὸν οὐρίον
παρακαλεῖτε δεῦρο

ᾠδαῖσι θεὸν τὸν ξυνέμπορον
τῇσδε τῆς χορείας.

Vulgo νῦν γε — ὥραϊον θεόν. At Rav. omittit γε: mox ὥραϊος an dici possit θεός, dubito: reposui οὐρίον secundum: et θεὸν ad v. 3. relegavi.

V. 398. et sqq.

*Ιακχε πολυτίμητε, μέλος ἐορτῆς
ῥῆδιστον εὐρών, δεῦρο συνακολούθει
πρὸς τὴν θεὸν,
καὶ δεῖξον, ὥς
ἄνευ πόνου μετ' αὐτῆς
πολλὴν ὁδὸν περαίνεις.

V. 5. Voces μετ' αὐτῆς huc retrahuntur e v. 414. ubi tam sensum quam metrum corrumpunt: etenim versus ibi sunt Iambici Trime- tri sic legendi.

Ἐγὼ δ' αἰεί πως φιλακόλουθός εἰμι, καὶ

παίζων χορεύειν βούλομαι. ΞΑ, κᾶγωγε πρὸς.

Sæpe apud Comicum versum claudit καὶ: vid. Ach. 143. Av. 1290. Plut. 752. necnon Philemon. in Ephebo apud Stob. p. 530. Sic de una fidelia, ut aiunt, duo parietes dealbantur.

402. et sqq. στρ.

408. et sqq. ἀντιστρ.

Hæc quisvis bene disponere poterit, modo
legat τὸν τε, pro τόνδε τὸν, cūm Bentleio
et Hotibio.

416. et sqq. 439. Hic exstant octo systemata, utroque tribus versibus constante. Lege igitur in 427. Σίβινον ὅστις ἐστὶ ἀγαφλύστιος cum Bentleio et Porsono ad Orest. 1645. necnon in 437. αἶργοι ἂν αὐθις ᾧ παῖ, deletis τὰ στρώματα, cum Hotibio.

440. et sqq. στρ. α. } Hæc bene inter se conveniunt legendo.
 444. et sqq. ἀντιστρ. α. } Νῦν ἱερὸν ἀνὰ κύκλον θεᾶς et Χωρεῖτ'·
 ἐγὼ δὲ σὺν κόραις.

448. et sqq. στρ. β'. } Hæc antistrophica suo nomine δι' ἑν-
 454. et sqq. ἀντιστρ. β'. } guuntur in Kuster. ed.

534. et sqq. } Hæc quatuor systemata antistrophicorum sunt
 541. et sqq. } composita ad Comici morem. Vid. Elmsl. ad
 590. et sqq. } Lysistr. in Musæo Crit. N. ii. p. 177. neque
 597. et sqq. } correctione opus est, ut amissum conveniant
 excepto, v. 541. Ubi ἂν pro δὴ recte exhibet
 MS. Rav. Vid. Porson. Miscell. Crit. p. 182.

674. et sqq. } Hæc sunt antistrophica in Kust. ed.
 706. et sqq. }

814—829. Inter hæc exstant quatuor systemata quatuor versuum.
 875. et sqq.

Ἦ Διὸς ἐννέα παρθένοι ἄγναι
 Μιῦσαι, λεπτολόγους ξυνεταὶ φρένας
 αἱ καθορᾶτε, γνωμοτύπων ὅταν εἰς ἔριν ὄξυ μερίμνων
 ἔλθωσι στρεβλοῖσι παλαίσμασιν ἄνερες ἀντιλογοῦντες, 3
 ἔλθετ' ἐποψόμεναι δύναμιν
 δεινοτάτοις στομάταιν, πορίσασθ-
 ε ῥήματα καὶ
 παραπρίσματ' ἑπῶν·
 νῦν γὰρ ἄ-
 γων σοφί- 10
 ας ὅδε χωρεῖ μέγ-
 ας πρὸς ἔργον ἥδη.

V. 3. Vulgo ἀνδρῶν γνωμοτύπων. Quod non satis intelligo. Bene dici potest, ut dicitur in Nub. 952. γνωμότυποι μέριμναι: unde mutavi ὄξυ μερίμνοις in ὄξυ μερίμνων: et vocem μετρο et sensui noxiam in ἄνερες mutata transposui post παλαίσμασιν. V. 3, 4. De Dactylicis Heptametris vid. Burneium in Tentamine de Metr. Æschyl. Praef. p. 64.

895. et sqq. καὶ γὰρ ἡμεῖς ἐπιθυμοῦμεν
 παρὰ σοφοῖν ἀνδρῶν ἀκοῦσαι
 τινὰ λόγων ἐμμελείαν τ' ἐπὶ
 δαίαν τ' ἐμπεσόντων ὁδόν.

V. 3. Vulgo ἐμμελείαν ἐπὶ τε δαίαν ὁδόν. His addidi ἐμπεσόντων ἐργῶν ex ἐμπεσόντ quod nunc exstat in v. 903. verum ibi metrum rejicit: quia tria systemata, utroque e tribus versibus constante, legi debent, ad hunc modum;

V. 898. et sqq. Ἰλῶσσα μὲν γὰρ ἡγρίωται,
 λῆμά δ' οὐκ ἄτολμον ἐμφοῖν

οὐδ' ἀκίνητοι φρένες
 προσδοκᾶν οὖν εἰκός ἐστι
 τὸν μὲν ἀσπεῖδον τι λέξειν
 καὶ κατεργημένον,
 τὸν δ' ἀνασπῶντ' αὐτοπρέμνοις
 τοῖς λόγοισι συσκευδᾶν πολλ-
 ᾶς ἀλινδύθρας ἐπῶν.

Hotibius quoque vidit ἐμπειρόντα suum locum non habere.

971. et sqq. usque ad 991. Hi sunt dimetri Iamb. Acat. præter ultimum, qui est Catalect. : malo ; etenim monometer versui finali præfigi debet. Lege igitur

Μαμαράκυθοι καὶ Μελιτί- } quod distichon est 'Trochaic. Dim,
 δαι κεχηρότες κάθηντο } Acatal.

V. 991. et sqq.

Τάδε μὲν λείσσεις φαίδιμ' Ἀχιλλεῦ;	ἀλλὰ συστείλας ἄκροισι	
τί σὺ δὴ, φέρε μοι πρὸς τάδε λέ-	χρῶμενος τοῖς ἰστίοισιν,	
ξεις ;	εἴτα μᾶλλον μᾶλλον ἔξεις,	10
μή σ' ὁ θυμὸς, ἀρπάσας νοῦν,	εἰ φυλάξει	
ἐκτὸς οἴσει τῶν ἐλαῶν	ἡνίκ' ἂν γε	
ἔειναι γὰρ κατηγόρηκ'.	τὸ λεῖον πνεῦμα καὶ	
ἀλλ' ἔπωε, ὦ γεννάδας,	καθεστηκὸς λάβης.	
μή πρὸς ὄργην ἀντιλέξεις,		

V. 2. Vulgo σὺ τί δὴ — ταῦτα λέξεις μόνον ὅπως. At σὺ nunquam versum inchoat, nisi δὲ vel τε sequatur : mox ταῦτα et τάδε saepe permittuntur : dem e μόνον erui μοι νοῦν et eruta transposui. V. 10. Vulgo ἄξεις καὶ φυλάξεις. At mecum facit Euripides in Orest. 687. hic emendandus : lege "Ὅταν γὰρ ἡβᾷ δῆμος, εἰς ὄργην πεσὼν, θυμοῖτ' ἂν, ὡς πνεῦμ' ἀκάτιον σβέσαι λάβρον. Εἰ δ' ἡσύχως αὐτῷ λίαν τείνοντί τις Κάλων ὑπείκοι, καιρὸν εὐλαβοῦμενος Ἰσως ἂν ἐκνεύσει' ὅταν δ' ἀνὴρ πνοᾷ, Τύχοις ἂν αὐτοῦ ῥαδίως ὅσον θέλῃς. Inepte vulgo "Ὅμοιον ὥστε πῦρ κατασβέσαι λάβρον. Etenim ignis non *respinguendi cupidus* dicitur, verum *consumendi*. Collato igitur Orest. 335. ὡς τις ἀκάτου — κατέκλυσεν — πόντου λάβροισιν — κύμασιν repositi ὡς πνεῦμ' ἀκάτιον σβέσαι. Et sane illud ἀκάτιον hic legebat Hesychius, hinc expediendus. Ἀκάτιον, τὸ ἐν ἀκατίῳ ἴστιον ἢ διοπτεύων τὴν πόλιν ἄρχων ἢ ὁ δικάστης — ἢ ναῦς. Etenim in Euripidis loco, populus cum vento et magistratus cum navigio comparatur. Mox vulgo αὐτῷ τις ἐντείνοντι μὲν χαλῶν ὑπείκοι : quod intelligere nequeo. Ipse voces transposui ~~ἐκ~~ e μὲν ἐντείνοντι erui λίαν τείνοντι : cui simile est illud τείνειν ἄγαν in Antig. 711. ubi verba Sophoclis conferri merentur. Αὐτως δὲ ναὺς ὅστις ἐγκρατὴς, πόδα Τείρας, ὑπείκει μηδέν : sed ad conjecturam τείνοντι κάλων magis appositè citari potest Platon. Protagor. i. p. 338. A. πάντα κάλων ἐκτείναντα οὐκ αὖτε a Valckenacro in Diatrib. c. xxi. p. 233. qui advocat et Equit. 753. κάλων ἐξίναί πάντα : ubi Kuster allegat Med. 278. ἐξίαι πάντα

δὴ κάλων et Hipp. F. 837. ἐξείει κάλων. Dein ἐκπνεύσειε dici nequit de nave; lege igitur ἐκνεύσει: quod exstat in Hipp. 825. πέλαγος εἰσορῶ Τροῦτον ὥστε μήποτ' ἐκνεύσαι πάλιν et in 471. εἰς δὲ τὴν τύχην Περσέως ἴσθην, πῶς ἂν σύ γ' ἐκνεύσαι δοκῇς. Denique collato Philoct. 639. πνεῦμα -- ἀνῆ reposui πνοᾶ, vice πνοάς. Verum hæc suffit nimis aliena, præter τύχης ἂν Euripideum, quod bene convenit cum Aristophaneo ἔξεῖς, εἰ καὶ τὸν εὐλαβούμενος quod cum φυλάξει (non φυλάξεις: vid. Kuster de Verb. Med.) necnon λεῖον πνεῦμα καὶ καθεστηκός, quæ cum πνεῦμ' ἀνῆ quadrant ad amussim. V. 12. γε deest. At sæpe δὲ vel γε sequitur ἡνίκ' ἂν: vid. Plut. 107. Eccl. 273. Pac. 1178. Eurip. El. 1136. CEd. T. 1484. Nub. 1122.

1099. et sqq. στρ. } Hæc suo nomine Antistrophica sunt in

1109. et sqq. ἀντιστρ. } Kuster. ed.

1251. et sqq. Bene disposuit Bentr. in systemata; rectius in Antistrophica cum Epodo sic legisset.

	στρ.		ἀντιστρ.
τί ποτε πρᾶγμα γενήσεται;		ἀνδρὶ τῷ πολὺ πλεῖστα δὴ	
φροντίζειν γὰρ ἐγὼ ὕκχω,		καὶ κάλλιστα μέλη ποιή-	
τίν' ἄρα μεμψιν ἐποίησε	3	σαντι τῶν ἐτι νυνί.	6

θαυμάζω γὰρ ἔγωγ' ὅπῃ	ἐπαρδός.
μέμψεται ποτε τοῦτον	
τὸν Βακχεῖον ἄνακτα,	
καὶ δέδοιχ' ὑπὲρ αὐτοῦ.	10

V. 2. Ita Bentr. pro ἔγωγ'. V. 3. γ' omittit MS. Barocc. teste Bentr. V. 6. Ita Bentr. et Gaisford. ad Hephest. p. 303. pro νω. V. 8. Ita Bentr. pro τοῦτον.

1264. et sqq. Plane ineptos se produnt Commentatores, qui putent adeo illepidum fuisse Aristophanem, ut risus populares captare studeret centones e versibus Euripidis Æschylisque concinnando, unde nullus sententiæ nexus explicari posset. Immo si Comicus id fecisset, se non Tragicos ludibrio dedisset. Ipse nullus equidem dubito, quin ille optimus Poeta, qui unus artes irridendi probe calluit, in versibus seligendis id imprimis curaret, ut verba Tragicorum sensus aliquid, sed ridiculum quoddam haberent, utpote aliud apud Tragicum, aliud apud Comicum indicantia. Qua re perspecta per tenebras Centonum pede inoffenso incedere licebit. Sic enim Aristophanes, ni fallor, scripsit.

ΕΤ. Φηλῶτ' Ἀχιλεῦ τί ποτ' ἄνδρα δαίκτον ἀκούων,
 ἢ κόπῃ οὐ πελάθεις ἐπ' ἄρωγάν;
 Ἐμὰ πρόγον', ὃν τιομένη γένος οἱ περὶ λίμναν,
 ἢ κόπῃ οὐ πελάθεις ἐπ' ἄρωγάν.
 Α. δύο σοὶ κόπῃ, Αἰσχύλε, τούτω.
 ΕΤ. κῦδιστ' Ἀχαιῶν πολυκοίρ-
 αν' Ἀτρεΐδης μάνθανε παῖ,
 ἢ κόπῃ οὐ πελάθεις ἐπ' ἄρωγάν.

ΔΙ. τρίτος, Αἰσχύλε, σοὶ κόπος οὗτος.

ΕΤ. εὐφραμεῖτε μελισσόνομοι· Θρόνου Ἀρτέμιδος πέλας οἰκῶν
 ἢ κόπον οὐ πελάθει τις ἀρωγά. 11

κύριός εἰμι θροεῖν λογίων ὅσσαν κράτος αἴσιον ἀνδρῶν
 ἢ κόπου οὐ πελάθει γ' ἐπ' ἀρωγάν.

Inter hæc versus iste ἢ κόπον κ.τ.λ. quod ad metrum, est pro nihilo habendus. Ecce tibi 1 et 3; 5. et 9; 6 et 7; 10 et 12; alter alteri respondet. v. 2. Utrobique κόπον: dedi κόπον Syntaxis est οὐ πελάθει; ἐπ' ἀρωγάν κόπον. v. 3. Vulgo Ἐρμᾶν πρόγονον. At sensus postulat Ἐρμᾶ πρόγον' ἄν, sic voces se junctas: quomodo feci in v. 1 et 2, pro ἀνδροδάκτον et ἢ κόπον. Dicitur Ἐρμᾶ πρόγονε ut πρόγονου βοῶς et πρόγονου γυναῖκός in Æschyl. Suppl. 542. v. 10. Vulgo δόμον. MS. teste Br. δρόμον unde erui θρόνον. cf. Æschyl. Suppl. mox vice οἴγειν dedi οἰκῶν: quod ad κ et γ permutata vid. ad Tro. 520. quod ad sensum verborum οἰκῶν πέλας θρόνου Ἀρτέμιδος, confer Æschyl. Suppl. 218. Θέλειμ' ἄν ἦδ' οὐ. (i. e. Διὸς) πέλας θρόνους ἔχειν. v. 12. Vulgo θροεῖν ὅσιν. MS. B. λέγειν: Inde erui θροεῖν λογίων ὅσσαν. Redde *proferte vocem oraculorum*: cf. λογίων ὅδον in Eq. 1015.

Hactenus de vocibus et literis permutatis; restat totum locum exponamus. Euripides, Æschylum κόπτειν tuturus, queritur neminem ex iis, quas in scenam intulerat Æschylus, inter κόπους ejus auxiliatum esse auctori: neque id mirum: quia silentium diu servare personas saepe voluit Æschylus, ut ipse Aristophanes testatur in Ran. 910, sic legendus Πρώτιστα μὲν γὰρ τῇδε [hic, i. e. in scena] γ' ἄνεον ἐκάθισ' ἄν καλύψας Ἀχιλλέ' ἢ Νιόβην τιν' ἄν, γρύζοντας οὐδὲ τούτ'· Πρόσχημα μὲν τραγῳδίας, τὰ πρόσωπα δ' οὐχί, δεικνύς: ubi redde ἄνεον *mutum*. Hesych. Ἄνεσι, ἥσυχοι, ἄφωνοι. Quod ad nomina fabularum unde versus citavit Comicus; bene monet Schol. v. 1. ex Μυρμιδόνειν esse decerptum: cujus argumentum fuit mors Patrocli; ad quem ἄνδρα δαίκτον pertinet: monet quoque Schol. v. 3. esse ἐκ Ψυχαγωγῶν: in qua jure poterat Mercurius partes habere, utpote ductor animarum. Verum unde fuerit excerpti 6 et 7, veteres Commentatores se nescire fatentur. Mihi videtur esse fragmentum ἐκ Φρυγῶν ἢ Ἐκτορος λύτρων, verba scilicet Priami ad Agamemnona dicta. Teleclides quidem ea Iphigeniæ tribuit: verum ex ea fabula desumptus est v. 10. ut patet ex Euripid. Iph. T. 123. ubi Chorus sic alloquitur Iphigenia Εὐφραμεῖτ' ὦ πόντου κ.τ.λ. unde liquet μελισσονόμους esse non modo Cereris, ut voluit Hesych. v. Μελίσσαι, verum etiam Dianæ Sacerdotes. At superstes Agamemnon comprobatur, quod Scholia vere monent v. 12. esse ex fabula, hinc, ni fallor, emendanda. Conjecturam feceram in Diario Classico N. xxiv. p. 246. Κεδνός δὲ στρατόμαντις ἰδὼν διαδήμασι δίσσους | Ἀτρεΐδας: sed video nunc legi debere Κεδνός δὲ στρατόμαντις ἰδὼν δίσσω διαδήματ' ἐν ὅσσοις | Ἀτρεΐδας, ut respondeat strophæ Κύριός εἰμι θροεῖν λογίων ὅσσαν κράτος αἴσιον ἀνδρῶν: etenim alibi corrumpitur δίσσω: vid. Eccl. 3. ubi pro Γονάς τε γὰρ σὰς

MSS. dant τὰ δίσσας: saepe quoque depravatur phrasis ἰδὼν ἐν ὁστοῖς: quæ tamen est proba: vid. Porson. ad Orest. 1018.

1284 et sqq.

στρ.

ἀντίστρ.

ὅπως Ἀχαιῶν

κύρσειν παράσχοι,

διθρονον κράτος Ἑλλάδος ἦβα

παμένας κυσὶν ἀεροφοίτοις

σὺν δορὶ καὶ χερὶ πράκτορι θούριος

Σφίγγα δυσαμεριᾶν πρύτανιν κίνα

ὄρνις

πέμπεν

τὸ φλαττοβραττόφλατ

4

τὸ φλαττοβραττόφλατ.

8

Ut ipse paulo ante supplevi Æschylum et Aristophanem utrumque inter se conferendo, sic et Schutzius Tragicum ope Comici emendavit; et Comico fortasse poterat lucem vicissim dare e Tragico, legendo in Pac. 357. σὺν τε δορὶ καὶ χερὶ ad exemplar formulæ in Agam. 112. ἔν δορὶ καὶ χερὶ: licet σὺν δόρει καὶ σὺν ἀσπίδι ex Aristophane alleget Etymol. v. Δόρει. Verum hæc sunt nimis incerta, neque valde aperta Comici mens hæc verba e Tragico excerptis. Suspicio tamen Aristophanem respexisse ad sui temporis res civiles: quarum historiolum e Plutarcho contexere libet. Post Brasidæ et Cleonis mortem, Spartani et Athenienses inducias fecerunt. Has Alcibiades popularibus auctor fuit, ut rumperentur: quia Bæoti, qui partibus Lacedæmoniorum favebant et Atheniensibus idcirco erant suspecti, pacis conditiones servare et Panactum tradere noluerunt. Induciis igitur interruptis, idem non multo post voluit Siciliæ bellum inferri, et quo melius populo Atheniensium persuaderet, ὁ Ἀλκιβιάδης μάντεις ἔχων, ἐκ δὲ τινων λογῶν προύφερε παλαιῶν μέγα κλέος τῶν Ἀθηναίων ἀπὸ Σικελίας ἔσσεσθαι καὶ Θεοπρόποι τινὲς αὐτῷ παρ' Ἀμμωνος ἀφίκοντο χρησμὸν κομίζοντες ὡς λήψονται Συρακουσίους ἅπαντας Ἀθηναῖοι. Quæ Plutarchi verba in Vit. Nicæ p. 531. E. ea mente allegavi, ut legerentur in posterum emendata. Omnibus quidem notum est Ammonis oraculum. Verum ipse suspicor sub vocibus παρ' Ἀμμωνος latere hominem, a Comico exagittatum in Avibus; cujus nomen fuit interpolatōribus minus cognitum, at mentio cujus in illo loco fuisset apprime commodā. Is fuit Lampo, teste Schol. ad Av. 521. χρησμολόγος καὶ μάντις ᾧ καὶ τὴν εἰς Σύβαριν τῶν Ἀθηναίων ἀποικίαν ἐνοὶ περιάπτουσιν, αὐτὸν ἠγήσασθαι λέγοντες— σὺν ἄλλοις θ': at quibus artibus id fecerit patet e Schol. ad Nub. 331. ubi vox Θουριόμαντεις exponitur περὶ οὗ τοῦ ἀπὸ Θουρίου μάντεις ἀλλὰ τοὺς εἰς Θούριον πεμφθέντας ἐπὶ τὸ κτίσαι αὐτήν· ἐπέμφθησαν δὲ δέκα ἀνδρες ὧν καὶ ὁ Λάμπων ἦν ὁ μάντις· ὃν καὶ ἐξηγητὴν ἐκάλουν— λόγους δὲ πᾶσι πῶς εἰσάγειν ἐφαίνετο περὶ τῆς εἰς Θούριον ἀποικίας. unde colligi potest, collato Amipsiæ fragmento apud Schol. ad Av. 521. illos vates non oracula exponere tantum solere, sed et facere et fortasse vñdēre. Etenim Comici verba sunt, aut esse debent, Ὡστε ποιούντας χρησμούς αὐτοὺς ἐπαδόσθαι δεῖν Διοπαίθει Τῷ μαινομένῳ. Neque minus notum est Lampona talem artem ad suum sibi commodum exercere, qui fuit, teste Schol. ad Nub. 331. unus τῶν πολιτευόμενων πόλεως: et fortasse suam operam collocavit Alcibiadi in bello

Siculo instruendo. Hinc patet Plutarchum scripsisse ὑπὸ Λάμπωνος ductu Lamponis, qui bene dici potest θούριος ὄρνις; avis a Thureo: nominatus quidem avis, quia noverat prapetis omina Xeniae, vel quia, teste Aristoph. et Schol. in Av. 521. ὦμνυ κατὰ τοῦ χηνός, μαντικοῦ ὄρνέου: et θούριος appellatus e loco ad quem ipse coloniam deduxit. Hinc quoque intelligi potest, quod vereor ut alii satis intelligant, cur in Av. 987. post Καὶ φεῖδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσιν subjiciatur Μῆτ' ἦν Λάμπων ἢ μήτ' ἦν ὁ μέγας Διοπίθης. Etenim Lampo fuit dictus θούριος ὄρνις, i. e. teste Aeschilo, αἰετός. Satis, ut opinor, explicui istud θούριος ὄρνις: restat ut cetera exponam; per Ἀχαιῶν δῖθρονον κράτος intelliges duo reges Spartæ—quæ fuit civitas Achæorum princeps: per Ἑλλάδος ἥβαν, accipe civitates extra Peloponnesum positas (olim Ἑλληνικάς, teste Thucydide, dictas,) præter Bæotiam, quam Comicus designatam esse voluit nomine Σφίγγα, κύνα πρύτανιν δυσαμεριζῶν: i. e. Sphingum, more canis, rapacem et principem earum, quibus fuit vita tristis propter æthera densiorem: Athenæ quoque significantur per illud πταμέναις κυσὶν ἀεροφοίταις: quia plebs Attica, si quis alia, fuit volatilis et res super hominem ad captandam apta; quam vivide depingit Plutarchus in Alcibiade p. 199. dum loquitur de illa ad Siciliam profectione, cujus Alcibiades τὸν ἔρωτα παντάπασιν ἀναφλέξας—τὸν τε δῆμον μέγαρα πείσας ἐλπίζειν αὐτός τε μειζόνων ὀρεγόμενος—Καρχηδὸνα καὶ Λιβύην ὀνειροπολῶν—τοὺς μὲν νέους αὐτόθεν εἶχεν ἤδη ταῖς ἐλπίσιν ἐπηρμένους τῶν δὲ πρεσβυτέρων ἠκροῶτο πολλὰ θαυμάσια περὶ τῆς στρατίας περαιόντων ὥστε πολλοὺς ἐν ταῖς παλαιστραῖς καὶ τοῖς ἡμικυκλίοις καθέζεσθαι, τῆς τε νήσου τὸ σχῆμα καὶ θέσιν Λιβύης καὶ Καρχηδῶνος ὑπογράφοντας. Totum igitur locum sic construe θούριος ὄρνις, ὅπως παράσχοι Ἀχαιῶν δῖθρονον κράτος κύρσειν Ἑλλάδος ἥβαν σὺν δορί καὶ χειρὶ πράκτορι, ἔπεμπεν Σφίγγα, κύνα πρύτανιν δυσαμεριζῶν, κυσὶν πταμέναις [καὶ] ἀεροφοίτοις. Inter quæ dedi παράσχοι, ἥβαν et πταμέναις vice ἰταμαῖς. Et sane πταμέναις aliquatenus tietur πτηνὸς κύων Aeschylus ipse in Prom. 1057. et Agam. 139. πτανόισι κυσί. Post v. 7. exstat τὸ σύγκλινες ἐπ' Αἴαντι: qui versus teste Timachida apud Schol. in quibusdam libris deesse.

1309. et seqq.

* Ἀνα τὸ δωδεκά-
χορδον ὄργανον
Κυρήνης
μέλι πίνον
Ἀλκυόνες
αἱ παρὰ νην-
* ἰμοῖς θαλάσσο-
* ῃς κύμασιν
στωμύλλετε, τέγγ-
ουσαι νοτίαις

* πτέρον ῥανίσι χροά τε
δροσιζόμεναι, αἱ θ' ὑπ-
* ωρόφιοι κατὰ γωνίας ἐλ-
* ἰσσετε δακτυλίων σάκων γες
5 ἰστότον ὑπήνης μίτα καὶ 15
* κερκίδος αἰοῦ μελετάς,
* ἵν' ὁ φίλαυλος ἐπαλλε δελφ-
* ἰς πρύρῃς κυανεμβόλοις
* ἢ σ' ὡς πλάκ' ἀκύματον
10 οἰάνθας γάνος ἀμπέλου, 20

βότρυος, ἔλικα παυσίπουνον
 περιβαλ' ὤλένασι τέκνον·
 ὀρᾷς τὸν πόδα τόνδ'; ΔΙ. ὀρῶ.
 ΑΙ. τοῦδὶ τούτον ὀρᾷς; ΔΙ. ὀρῶ.
 ΑΙ. τοῖαυτο μέντ' οὗτος ποιῶν 25
 τόλμα μέλη τάμ' αὖ ψέγειν·
 ΔΙ. Τὰ μὲν μέλη γ' εἶα ταῦτα·
 βούλομαι δ' εἶτι Σὲ τὸν μονωδιῶν
 διεξέλθην τρόπον·
 ΑΙ. Νυκτὸς
 κελαιν- 30
 οφαῖς ὀρῶν, τίνα μοι δύσταν-
 ον ἀνείρον, ἐξ ἀφανοῦς πέμπεις
 Ἄδα πρόπολον, ψυχὰν
 ἄψυχον ἔχοντα, μελαίν-
 ας Νυκτὸς παῖδ' αὖ φρικ- 35
 ῶδη, δεινὰν ὄψιν
 μελανονεκυεῖμ-
 ονα φόνια φοίν-
 ια δερκόμενον * *
 μεγάλους ἀνυχὰς ἔχοντ'; 40
 ἀλλὰ μοι ἀμφίπολοι λύχνον ἄψατε,
 κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε,
 θερμαίνετε δ' ὄνειρον,
 ὡς θείον αὖν ὄνειρ-
 ον τόνδ' ἀποκλύζω, 45
 ὦ πόντιε δαίμον·
 ταῦτα καὶν',
 ὦ ξύνοικ-
 οί, τέρατά μοι τάδε θε-
 ᾶσθε· τὸν ἀλεκτρυόνα 50
 συναρπύσσασα
 Γλύκη 'στὶ φρουρῇ·

Νύμφα ἐρασίγονε
 Μάνια σύλλαβέ νιν. 54
 ἐγὼ δ' ἀτάλαινα προσέχουσ' ἔτυχον
 ἐμαυτῆς ἔργοις, λίνου μέστον ἄ-
 τρακτον εἰλίσσ-
 ούσα χειροῖν,
 κλωστήρην ποιοῦσ',
 ὅπως νεφέλας 60
 εἰς ἀγροῖαν φέρ-
 ουσ' ἀποδοίμαν·
 ὃ δ' ἀνέπτατ' ἀνέπτατ' ἐπ' αἰθ-
 ῆρα κουφοτάταις πτερύγων 64
 ἄκμαῖς ἐμοὶ δ' ἄχ' ἄχ' ἐκατέλιπεν,
 ἀπ' ὀμμάτων ἔβαλον δὲ δάκρυα δάκρυ'
 ἔβαλον ὦ τάλαινα
 ἐμῶν ἀλλ' ἰὼ
 Κρηῖτες Ἰδίας
 τέκνα τὰ τόξα 70
 λαβόντες ἐπαμύνετε,
 τὰ κῶλα τ' ἀνάπαλλετε
 κυκλούμενοι τὴν οἰκίαν·
 ἄμα σὲ καλῶ, Δίκτηννα παῖς
 τὰς κυνίσκους ἔχουσ' 75
 ἐλθέτω διὰ δόμων
 πανταχῇ, σύ τ'
 ὦ Διὸς θυ-
 πύρους ἀνέχουσα-
 α λαμπάδας ὀξ- 80
 υτάταιν χειροῖν· Ἐκάτα, τὸ πῦρ
 ἀνάφηνον, ἐς Γλύκην ὅπως
 αὖν εἰσέλθου-
 σά φωράσω.

V. 1-4. Hi quatuor locum habebant post ψέγειν in v. 28. ita scripti Ἄνα τὸ δωδεκαμήχανον Κυρήνης μελοποιῶν. Licet Suidas δωδεκαμήχανον, et in voce illa Hesychius necnon in Κυρήνη una cum Eustathio *Il. Z.* v. 647 = 507. vulgatum agnoscant; nullus dubitavi quin emendarem in δωδεκάχορδον; addito ὄργανον; huc enim respexit, opinor, Eustathius, qui ex incerto scriptore δωδεκάχορδον ὄργανον citat in *V. Xord.* Etenim illa fuit parodia carminis Euripidei in Hypsipylæ: cuius initium fuit teste Schol. Ἄνα τὸ δωδεκαμήχανον ἄντρον. Sed nescio quid sit illud δωδεκαμήχανον ἄντρον, vel ἄστρον ut exhibet Suidas. Intellexissem Ἄνα τὸ δωδεκάχρονον ἄστρον, i. e. *Erige te, o stella duodecim tempora habens*, utpote periphrasim pro *Erige te, o Sol*. Mox pro μελοποιῶν reposui μέλι, πίνον. Etenim suspicor Euripi-

dein scripsisse *Πειρήνης μέλι πίνον*; dictum de Apolline, qui, ut fugebat Tragicus, *Pirenis mel*, i. e. dulces aquas *bibit*, ut apud Horatium, *rose puro Castalia lavit Crines solutos*, vel apud Persium in Prologo vates dicitur *fonte labra, prolui Caballino*: Non inepte igitur Euripidea *Ἄνα τὸ δωδεκά-ἄχρονον ἄστρον* | *Πειρήνης | μέλι πίνον* Comicus ridet per *Ἄνα τὸ δωδεκά-χορδον ὄργανον* | *Κυρήνης μέλι πίνον*. Inter quæ vix opus est quod exponam *δωδεκάχορδον ὄργανον* Instrumentum longum et rigidum. Sic dicitur vir *τρισκαίδεκα-πηχὺς* a Theocrito Idyll. xv. 15. ubi citat Valek. Nostri Vesp. 504. et Ram. 1041. *τετραπηχεῖς*, et *ῥίνα τρίτηχυν* ex Anthol. Epigr. Incert. 91. quibus adde ex Hesychio *ἐκ τριτηχυν* in V. *Ἐκατέρω χειρὸν* et *Ἑνεαπήχης*, quorum ad normam depingit Comicus rem *δωδεκάχορδον* i. e. *cithara tensiorem* ut est in Priapeis. Et sane opus erat re istiusmodi, si quis vellet frui *Κυρήνης τῆς δωδεκατέχνου*: de quibus duodecim modis Venereis Paxamus scripsit librum nomine *δωδεκάτεχνον*, teste Suida. Quid sit istud μέλι, non exponam.

Hactenus de vocum permutatione; restat ut causas aperiam, cur versus transposuerim. Vitio quidem Euripidi verterat Æschylus, quod ille ἀπὸ πάντων εἰσφέρει πορνιδίων [lege πορνωδίων quia πορνῖδιον metro nocet] *Σκολίων Μελίτου Καρικῶν αὐλημάτων*. At verum esse crimen negat Bacchus. *Αὐτὴ ποῦ ἡ Μυῦς οὐκ ἐλεσβίαζεν*. At accusationem Æschylus comprobat, carmina quædam citando, quorum sensus potuit et in bonam et malam partem accipi, verbis leviter mutatis. Hinc intelligitur qua de causa transposuerim *Ἄνα* x. t. λ. quod fuit apud Euripidem et debuit esse apud Aristophanem captus initium V. 5. *Ἀλκυόνες*—Hoc fuit nomen avium, unde dictæ sunt *ἀλκυονίδες* *ἡμέραι* teste Schol. *ἐν αἷς ἐστὶν μεγίστη ἡσυχία ἀνέμων καὶ κυμάτων*: unde vice *παρ' ἀνέμοις* reposui *παρὰ νηέμοις* cui Suidas favet, *αἱ δὲ νῆεμοι καὶ γαλήνην ἔχουσαι ἡμέραι καλοῦνται ἀλκυονίδες*. Verum et *Ἀλκυῶν* teste Hesychio, fuit *δῆμός τις*, ni fallor, prope Theatrum; qua habitabant scorta, ideoque dicta *Ἀλκυόνες* eo meliori jure, quod mulieres tam castæ quam impudicæ spectabant ludos e summis subselliis (ut patet ex Ovid. Amor. 11. vii.) theatri; cujus cavea, teste Pausania, apud Eustath. ad Od. Γ. 1472=133. cum Hesychio et Photio, fuit dicta *θάλασσα, κοίλη*: super qua, veluti Halcyon super mari, sedebant illæ mulieres Halcyones: quarum opera quivis cognoscere poterit, si meminerit *στωμύλλετε* esse deductum e *στόμα* et *ἄλλειν*: quod in ipso opere feminam facere monet Ovidius in Art. Am. 111. 795. V. 10. Ita MS. Rav. et sic fortasse Schol. pro *νοτερῆς* v. 11. Sic Reiskius pro *πτέρων*. Quid sit *πτερόν* formiæ, exponi potest ab illo Æschyleo apud Hesych. V. *Ὀστράκον*, de puella dicto *ἀρετὴ γυμνὸν ὀστράκου Ἀπτῆν' ἀπτιθόν*: sic enim lege pro *Ἀπτῆνα* *τύθον*: et redde *ἀπτῆνα unstedged* V. 12. *δροσιζόμεναι* in sensu nequam ut *δρόσον* in Eq. 1285. V. 13. Illud *γωνίας* bene dicitur de puella cujus *risus ab angulo* ab Horatio commemoratur. V. 14. Quæ scripsit Euripides de araneis, ea cepit Comicus de

foeminis : quas fingit Aristophanes esse operosas lanam carpendi hominis non ovīs. Reposui δακτυλίων vice δακτύλων : sic enim exhibet ed. Med. Suidæ V. Φάλαγξ, non δακτύλοις. Etenim φάλαγγες sunt *araneæ* apud Euripidem : apud Aristophanem *ἄκρα τῶν δακτύλων* : duplex quoque sensus inest vocī δακτυλίων : quam Tragicus voluit significare *retia* (vid. Polluc. v. 30.) at Comicus *rodicem*. Vid. H. Steph. in V. et Polluc. ii. 174. Mox scripsit Tragicus *ιστότονα πηνίσματα* et Comicus *ὑπήνης μίτα* i. e. *fila crinium* : qui sunt sub mentulis, veluti colis erectis : dein *κέρκιδος* intellige, quasi a *κέρκος* ductum : cui facete additur epitheton *αἰδοῦ*. Inter reliqua nemo non intelliget *δελφίς* : quod fuit nomen piscis et instrumenti cuiusdam acutisnavibus infixi—hinc et virilismembri. Similiter *contus-pedalis* usui patet in Priapeis. Quo jure *δελφίς* dicatur *φίλανλος* patet ex HomERICA voce *αὐλὸς* quā Schol. ad Od. X. 18. exponunt per *ἐξακόντισμα καὶ κραυγὸς τοῦ αἵματος*, et cur *πῶραι* sint *κυανέμβολοι* patet e Priapeis *ruber hortorum custos*. V. 19. Vulgo *μαντεῖα καὶ σταδίους*. Inde erui ἢ 'σ νῶτ' ἢ 'σ πλάκ' *ἀκύματον* quas voces scribere potuit Tragicus, depingens navem quæ transit maris *κερυσσόμενον νῶτον ἢ πλάκ' ἀκύματον*. Certe dixit Æschylus in Agam. 568. *ἀκύμων πόντος* necnon Euripides ipse *ἀκύμων βάλασσα* teste Phrynicho in Προπαρ. Σοφιστ. p. 6. qui tamen non bene exposuit *ἀκύμων* per *ἄγονος*, neque satis intellexit verba Comici, seu potius Tragicī, *Ἀκύματος δὲ πόρθμος ἐν φρίκη γέλα*. Id sensit Valek. ad Phœn. 216. qui citat Andr. 158 *Νηδὺς ἀκύμων* magis ad Phrynichi sententiam accommodatum, et mihi perquam opportune confert Iph. T. 1444. *ἀκύμονα Πόντου τίθησι νῶτα*. In malam igitur partem Euripidis verba νῶτον ἢ πλάκ' *ἀκύματον* detorsit Comicus : cuius mentem satis aperient Sospatri Epigr. i. p. 504 = 255. et Scaligeri Notæ in Priap. p. 472. V. 20. Quid sit γάνος e præmissis intelligi potest ; necnon ad βοτρυς (cujus τέκνον dicitur ἐλῖξ παυσίπενος) testes non advocabo explicandi causā. Diu nimis fortasse inter has spurcicias sum immoratus : sed qui Comica intelligere velit, is necesse est pudorem aliquantisper deponat. V. 23. *Δυνά πῶδα τόνδε* (vulgo τοῦτον) et τοῦδι (vulgo τί δαί ;) τοῦτον eloquitur, res suas et Euripidis ostendit. Hinc elucet jocus in *πῶδα* et *μέλη membra* vel *Carmina*. V. 25. Vulgo *μέντοι σὺ πολυμᾶς* contra neutrum et *ποχ μέλη σοῦ ταῦτα* contra sensum. V. 39. Deest iambus. V. 43. Vulgo *Θέρμεις*—κλύσω. Utraque vox metro nocet. V. 47. Cur reposuerim *καὶ* pro *κιν* nemo requiet. V. 49. *θεάσασθι* hic legebatur, ut olim *θεῶσασθαι* in Thesm. 234. ubi θεᾶσθαι emendavit Porsonus : exstat quoque *θεᾶσθι* in Ach. 770. V. 52. Abest 'στι id tuetur Eccl. 311. ἡ γυνὴ Φροῦδῃ 'στὶ μοι. 341. Φροῦδῃ 'στ' ἔχουσα θεϊμάτιον. 950. Φροῦδῃ γὰρ ἐστίν. V. 53. Vulgo *Νύμφαι ὀρεσιγόνοι* : quod fragmentum, ait Schol. fuit e Ξανθίων Εὐριπίδου. Verum satis coarguit Valeken. ad Eurip. Diatrib. p. 11. errores Scholiastæ : qui tamen bene monuit οὐδὲ παρ' Ἀισχύλου ταῦτα ἤρμοξε λαμβάνεσθαι—neque,

quod addere poterat, παρὰ Σοφοκλέους; cui fragmentum illud Platonis testimonio vindicatur. Ipse quidem reposui ἐρασίγγοι: quod formatur ab ἐρᾶν et γονή (semen) ad exemplum vocis ἐρασιχρήματος apud Hesych. et ἐρασιπλόκαμος apud Pindarum: cur vero Nymphæ (teste Photio τὸ ἀνάμεσον τῶν γυναικείων αἰδούων) tali nomine appelletur, patet ex Eccl. 227. Βινοῦμεναι χαίρουσιν: et e Lysistr. 896. Ὀλίγον μέλει σοι τῆς κρόκης φορουμένης: Ἐπὶ τῶν ἀλεκτρούων in- telligi potest, cur Μανίας ἢ ἐρασίγονος jubeatur gallum gallinaceum comprehendere. V. 60. Inepte κνεφαῖος. Dedi νεφέλας retia: quo sensu exstat in Av. 194. Μὰ γῆν μὰ παγίδας μὰ νεφέλας μὰ δίκτυα et ibid. 528. παγίδας—νεφέλας δίκτυα] πηκτάς. V. 67. Ἐ τλάμων ἐνὶ τάλαιν' ἐμῶν. V. 74. Vulgo δὲ Δίκτυνα παῖς Ἀρτεμις καὶ ἄ. At Brunckius vidit gl. esse Ἀρτεμις: mox ipse dedi σὲ καλῶ cf. I.ys. 346. καὶ σὲ καλῶ—Τριτογένεια. Similiter emendavi Æschyl. Agam. legendo Ἰγί, ἀνακαλῶ σὲ, Παῖαν. V. 78. Vulgo σὺ δ' ὦ: quod sententia non sinit. V. 81. Ἐκ ἑκάτα παράφηνον ἐνὶ ἑκάτα τὸ πῦρ ἀνάφηνον.

1370. et sqq.

HM. ἐπὶ πόνον γ' ὡς δέξιναι
τὸ δὲ γ' ἂν ἕτερον αὐτέρας
νεοχμὸν, ἀτοπίας πλέως ἂν
οὔτις ἐπενόησεν ἄλλος.

HM. μὰ τὸν, ἐγὼ μὲν οὐδ' ἂν, εἴ τις
ἐλεγέ μοι τῶν ἐπιτυχόντων,
ἐπιθόμην, ἀλλ' ὦμην
αὐτ' ἂν αὐτὸν ληρεῖν.

V. 1. Vulgo ἐπίπονοί γ' οἱ. V. 2. γὰρ: mox πλέων ὅτις ἂν: et dein ὥμην. Mutantur tam ob sententiam quam metrum. Phrynich. Προπαρ. Σοφιστ. p. 21. habet Ἀτοπίας πλέως ἀνθρώπων· χεῶν. Cf. Thesm. 709. Ὡς πλέα' σθ' ἅπαντα τόλμης ἔργα κἀν- αίσχυντίας. At Suid. Ἀτοπίας πλέων προῆγμα.

1482. et sqq. στρ.

1491. et sqq. ἀντιστρ.

Ut hæc inter se conveniant lege Πάλιν
ἄπεισ' ἄνω ἔδοθ' εἰς vice Πάλιν ἄπεισιν εἰχαδ'
mox φίλοισι.

Eton. dābam Kalend. Mart. A. C. MDCCCXVI.

ON A PASSAGE IN THE POETIC OF ARISTOTLE.

THE following passage of the Poetic of Aristotle has considerable intricacy. By an insertion of it into your Journal it may attract the attention of some of your learned correspondents.

Ὡς περ γὰρ καὶ χρώμασι καὶ σχήμασι πολλὰ μίμνουνται τινες ἀπεικάζοντες (οἱ μὲν διὰ τέχνης, οἱ δὲ διὰ συνηθείας,) ἕτεροι δὲ διὰ τῆς φωνῆς οὕτω κἀν ταῖς εἰρημέναις, &c. &c. Monsieur Dacier has translated

it thus : " Ou par le secours de l'art, ou par l'habitude seule, ou en joignant les deux ensemble." He has this note upon the passage : " La manière dont on avoit lu ce passage, l'avoit rendu si obscur et si difficile qu'il ne faut pas s'étonner si tant de sçavans hommes ont travaillé inutilement à l'expliquer. Voici comme ils avoient lu οἱ μὲν διὰ τέχνης, οἱ μὲν διὰ συνηθείας, ἕτεροι δὲ διὰ τῆς φωνῆς. Ceux-ci par le secours de l'art, ceux-la par l'habitude seule, et les autres par la voix. Je sais bien que la voix est un instrument dont on se sert pour quelque imitation, mais elle n'entre nullement dans la peinture et n'y peut avoir aucun lieu. Aristote avoit écrit comme il y a dans quelques exemplaires ἕτεροι δὲ δι' ἀμφοῖν, et les autres par tous les deux ; c'est-à-dire et par l'art et par l'habitude. Expliquons présentement la pensée de ce Philosophe. Il y a des peintres qui imitent par les seules regles de l'art, et ce sont ceux qui ne joignant pas le naturel à la connoissance de regles sont à la vérité reguliers et justes dans leurs ouvrages, mais ils sont maigres et déchainés, il n'y a ni liberté ni noblesse. Il y en a d'autres, qui imitent par l'habitude seule, c'est-à-dire sans aucune connoissance de regles, et conduits par leur seule génie, se sont accoutumés à tracer des images de tout ce qu'ils ont vû. Enfin il y en a qui joignent l'habitude à l'art, et ce sont ceux qui n'ayant pas moins de génie que de science se sont acquis par leur travail une si grande facilité qu'ils deviennent enfin originaux et capables de travailler sur la vérité, au lieu que les autres ne travaillent que sur les copies. Voilà à mon avis tout ce qu'on peut dire pour éclaircir la pensée d'Aristote où je trouve encore une très grande difficulté. Car j'avoue que je ne comprends pas pourquoi ce philosophe, qui n'écrit pas un seul mot inutilement, se jette ici dans le détail de ces trois différences qui regnent parmi les peintres. Je croirois que cette première partie οἱ μὲν διὰ τέχνης, ceux-ci par l'art, seroit corrompue, et qu'Aristote auroit écrit οἱ μὲν διὰ τύχης, 'ceux-ci par hazard.' De cette manière il expliqueroit la naissance, le progrès, et l'entier établissement de la peinture qui est née comme la poésie et comme l'éloquence ; le hasard l'a produite, l'habitude l'a entretenue et fortifiée, et les hommes venant ensuite à joindre les deux ensemble, et à comparer leurs effets, en ont découvert la cause et ont établi sur cela des regles qui constituent l'art." Monsieur Dacier has produced no authority for changing the reading ἕτεροι δὲ διὰ τῆς φωνῆς and placing in its stead ἕτεροι δὲ δι' ἀμφοῖν.

Edinb. Jan. 1816.

W. L. C.

ON A GREEK EPIGRAM BY TWEDDELL.

IN Tweddell's Greek Epigram on *Quid novi?* there is something so difficult and obscure, that I have never once been able to find a person who could comprehend the meaning of it. The two last lines, which constitute the *stan*, if I may so say, and the winding-up of the Epigram, are, I must confess, to me wholly unintelligible. The author himself seems to have felt a difficulty, as he has appended to them an explanatory note. It were useless to hazard a conjecture on the subject; as this would be but fighting in the dark. However, I strongly suspect that the obscurity of the allusion originates in the circumstance of its having reference to something of more general interest at the time when the Epigram was written, than it is at the present day. Any person possessed of the means of discovering the drift of it, and who will give intimation of this through the channel of the *Classical Journal*, shall, amongst those of others, be entitled to the thanks of

THE ENQUIRER.

For the benefit of those, who may not have an opportunity of referring to *Tweddell's Prolusiones*, I will transcribe the Epigram, as it stands in that work.

QUID NOVI?

Εἰ πάλιν ὄμβροιο φλέβες εὐρανίοιο λύοιντο,
 Γῇ τ' ἀπὸ κλυζόμενων πασ' ἀπόλοιτο μυχῶν,
 Οὔτι σύγ' αὖθ' (οἶμαι) Πύρρη, κατόπισθ' ἂν ἔβαλλες,
 Δευκάλιόν τ', ἀνδρῶν λαινέους γονέας.
 Καινὸν ἴδεσθαι γένος! Νῦν Χῆν ἐνὶ γράμμασι κείται,
 Πρὶν ἄλογος, κλήροισ' Εἰκώ, ὅπλοισι Λαγώς.

HEBREW CRITICISM.

WITH your permission, I would offer a few observations on Mr. Collit's remarks upon the controversy between Mr. Bellamy and me. I shall make them as briefly as I am able; since even the length of the articles, which you have received from me, furnishes

¹ Autopaton.

matter to this gentleman for contemptuous allusions. (See No. xxii. p. 275.)

After having professed his sorrow for being obliged to differ from my opinion, &c. Mr. Collit informs your readers that, he means not only to question the fairness of some of my statements, in my contest with Mr. B.; but, convinced with the latter, and with Sir W. Drummond, that אלהים is a noun singular, to oppose, generally, my arguments. (Class. Journ. No. xxi. p. 110.) He then expresses his surprise that I am uninformed of the bold attempts of Dr. Kennicott, and asks if I have yet to learn that many of the alterations proposed by him, betrayed "ignorance" of the structure and idioms of the language, in those points on which he committed himself.

I confess myself to be as uninformed of Dr. Kennicott's ignorance of Hebrew, as Mr. C. can suppose; neither have I had an opportunity of reading any but a small part of his works, in which I have seen much to admire, but must acknowledge that there are also some points, in which I do not agree with him. Where a person has done so much as Dr. K., it would be wonderful if he had made no mistakes. I never vouched for his correctness in every point; Mr. C. himself allows him to have been "*a learned Hebraist*," and if he was such, why should not a self-taught scholar think it an honor to be ranked with him? The aberrations of Dr. K. produced by Mr. C. (No. xxi. p. 211.) hardly warrant him to exclaim, "So much for the infallibility of this improver of the Hebrew text." Infallibility does not belong to man—I never heard that Dr. K. made any pretensions to it, and I certainly never asserted any thing of the kind. I spoke of the *labors* of Kennicott, and De Rossi, in general—that they would always be highly prized by scholars; I have neither *said* nor *imagined*, that their decisions were infallible or conclusive, in all cases; nor can I see any dishonor it would be, even to Mr. C., to have his name associated with theirs, although Mr. B., in the warmth of disputation, has *declared*, that "they were *altogether* unqualified" for the work, "and but mere *pretenders* to a critical knowledge of the language;" (No. iii. p. 631.) But as I am not implicated with Dr. K. as a "*Hebrew mender*," it would be irrelevant to the subject under discussion, to say more.

Mr. Collit next observes, that, on some occasions, I employ a kind of *tactics*, of which he can see neither the force nor the beauty—that my opponent has objected to the translation of certain passages in the modern versions, because they are made from the Vulgate; to the Vulgate he objects, because it is frequently made from the LXX.; and to the LXX., as not giving the sense of the Hebrew in those places. He denies the correctness of these

versions. This is the point at issue. He then adds, that I, nevertheless, quote these very versions as authorities, &c. together with Tæmellius, and Junius, Castellio, and the Geneva French—and says, that he “thought this method of conducting a controversy had been long exploded. In critical disquisitions, names are of no weight, though they may increase the bulk of an article,” &c. (No. xxii. p. 275.)

To this I reply, that how much soever we may imagine modern translators to have been influenced by their previous acquaintance with the Vulgate, it is hardly conceivable that any person would attempt to make a version, *professedly* from the originals, without having a knowledge of those tongues. Now, Sir, the Vulgate is allowed to be of vast importance in the criticism of the Bible, by a host of the greatest scholars that have been engaged in Biblical researches; and if it, in general, gives the genuine sense of the original, modern versions ought, in general, to agree with it. The veneration in which the Scriptures of the Old and New Testaments have been held by pious men, in all ages of the Church, has induced the translators of them to abide as much as possible by the letter: hence it is, that we perceive such a striking resemblance in all the principal features of the various translations that have been made. And hence the injustice of concluding, as Mr. C. does for Mr. Bellamy, “That he objects to modern versions, because they are made from the Vulgate,” &c. Nor is his statement correct—Mr. B. objected to the Vulgate and English translation; and though I included the Vulgate in my authorities, I adduced others, against which he had not made any formal objection, and passages from the original, with reasons for the received version, which neither Mr. B. nor Mr. C. have answered, *nor can answer*. These Mr. C., with great candor and forbearance, has passed by in silence.

In some kinds of knowledge, a man of genius may make considerable proficiency, without much aid from those who have preceded him; and, where demonstration can be applied, there is no occasion to refer to names, to give weight to his conclusions; but the case is very different in philology. If we learn a language, it must be from those who know it, and to them we must refer, as our authorities for the signification of words. Did the gentleman, with whom I contended, refuse to admit, as authorities, “Jonathan and Onkelos, the Johnsons of the age in which they lived?”—Mr. C. must allow me to remind him, that my opponent considered these Johnsonian Targumists as adding weight to his arguments; and therefore, this method of conducting a controversy cannot have been very long exploded. Perhaps names have only become of no weight, since *he* has taken up the gauntlet. If Mr. C. has not acquired his knowledge of Hebrew by intuition,

I suppose he must know it upon the authority of Buxtorff, Bythner, Schickard, Masclaf, or some other—On the authority of the Hebrew grammarians and lexicographers, and by his examination of those versions which furnished the materials from which their grammars and lexicons were compiled—names of no weight in critical discussions! Why, Sir, even mathematicians quote Euclid. Has Mr. C. no respect for those who introduced him to the knowledge of Hebrew? No—submission to the authority of teachers has been long exploded.

Mr. C. knows that I do not quibble respecting the 300 changes to be rung upon דבר, and cannot be serious in saying that I concede the point in dispute entirely. The original question was, not what *could* be done; but what *really was* done: the word is not pointed in 300 different ways, when prefixes and affixes are added to it, nor has it either 200 or 100 significations. דבר, however, would not have been mentioned, had Mr. C.'s client only avoided "irrelevant matter," when forced to take a desperate leap from האלה; it is true, *dabar* was as much to his purpose as any thing else he could have found, unless he had for once condescended to say, "*I am wrong.*" If Mr. C. "states so many objections to Mr. H.'s mode of reasoning, with *real reluctance*," I do not know why he should charge me with quibbling, for detecting an erroneous statement on mathematical principles: if there be any quibbling, the merit of it is all his own. Why should I have quibbled? Will Mr. C. risk his reputation as a Hebraist, by saying that I have not given the true meaning of כדברים האלה, in my contest with Mr. Bellamy? If I have, then Mr. B.'s attempt to prove דאילה to signify "*after this manner*," certainly failed: and if so, it remains for Mr. C. to show that all those *authorities* which I produced for the received version of 1 Sam. iv. 8. are insufficient to establish the point; to show that האלהים האדירים, in the language of those ancient polytheists, does not signify "*these mighty Gods*;" and that אלה הם האלהים המכים את-מצרים does not properly signify, "*these are they, the (very) Gods that smote the Egyptians.*" But I must admonish him, that Hebrew scholars will expect the controversy to be carried on, by a reference to higher authority than his own, or that of the gentleman whose cause he advocates.

I am now come to that part of Mr. C.'s paper respecting Jonathan and Kimchi—here he seems, with great exultation, to enjoy his conscious superiority over me. Lofty flights are dangerous, and it may be that Mr. C. has yet to learn some things as well as his antagonist. Does he know any passage of Scripture in which "*a great man*," and "*angel of Jehovah*," are to be understood as synonymous terms? Can he defend his position, that Jonathan's

מְלָאכָא דִּי, and Kimchi's אָדָם גָּדֹל, signify one and the same thing? Mr. C. ought to know, that it is usual with the Targumists to render both אֱלֹהִים and יְהוָה, by מְלָאכָא דִּי and יָרָא דִּי, and that they never understand by it "a great man;" for, how great soever a man may be "ex officio," there is still an infinite distance between him and his Creator. A messenger for God is sometimes called מַלְאֲכֵי אֱלֹהִים, and אִישׁ-הָאֱלֹהִים, but none of them is called "angel of Jehovah," in Jonathan's acceptance of the term in this place. The title was peculiarly his "who bare and carried his people all the days of old." Isa. lxiii. 9.

And now, Sir, "though Samuel was a prophet, a messenger of God, a GREAT MAN indeed!" yet "both Jonathan and Kimchi are 'not' right in their exposition," nor have I either *said* or *thought*, "that she *saw* gods ascending! in opposition to the words of Scripture, which declare expressly that she saw *Samuel*." (But I shall send you a paper respecting the Woman of Endor, immediately after the publication of this.)

All the Hebrew grammarians are agreed, that ים is the increment which all nouns and participles masculine take, in the formation of the plural absolute. I am therefore authorised, by all the masters of the language, to consider עֲלִים as a plural participle; and as it is in construction with אֱלֹהִים, to consider the latter as a plural noun. Mr. C. must allow me to question the correctness of his assertion, that *Elohim* is "here used absolutely as the official title of *Samuel*." I am frequently troubled with "inadvertency;" but in this case I could not have adverted to *Elohim* as a title of the Judges in the Hebrew Scriptures, with any regard to accuracy; because I am persuaded that, in the language of this Pythonissa, the word was not intended to convey any such meaning; and because the grammatical construction clearly requires its plural application. I have no party interest to serve, when I contend for the plurality of *Elohim*; it is a critical question with me, and nothing can be more certainly clear, both from its form and application, than its plural signification in many parts of Scripture.

I had not forgotten my first, when I put my second question to Mr. B. He had rendered אֵלִי in the beginning of the verse "*unto me*," and, according to *his canon*, אֵלִי ought to have been translated "*unto him*," not "*before him*," in the latter part of it. Whatever Mr. B. might intend by his introduction of פְּנִים-אֵל-פְּנִים, it will not serve Mr. C.'s purpose. The expression (I believe) occurs four times in Scripture, respecting the divine colloquies to which Moses was admitted; and as we cannot suppose that he who fills immensity, has parts and features like man, we must conclude, that the expression relates, principally, to the familiar and direct method of communication, rather than to any particular sensible appearance.

פנים is as undoubtedly a plural noun in Hebrew, as *superficies*, its signification, is in English. No doubt reasons might be offered, to show the fitness of thus applying the name to the anterior part of the *Chanon*; I, however, am more satisfied with knowing what is meant by an expression, than I could be with censuring the peculiarities of an ancient language; and can see no more impropriety in the Hebrews using פנים, to designate one, or many faces; than there is in Englishmen using *superficies*, to denote one, or many surfaces. (Except in Gen. xxxii. 31. and Ezech. xx. 35. I do not recollect the occurrence of this phrase, but as above.)

If Mr. C. had not perceived the manifest impropriety, not to say absurdity, of translating אחר in the manner proposed by Mr. B., I would not have noticed his observation on Deut. vi. 11. He has, however, cast no additional light upon the subject, unless his positive assertion is to be supposed of greater weight than the authority of an host of critics. After discarding my opinion, he says, "The fact is, that when a singular substantive, in its absolute form, takes the termination ם, the adjective, with which it is in construction, frequently assumes the same form. The passage may be truly rendered thus, without any supplement, 'Ye shall not go after another god, even a god of the people which are round about you.' " (No. xxii. p. 278.)

I am surprised, Sir, that these gentlemen never meet with any difficulties; and I am not always willing to admit it as a proof of their acquaintance with the subject. Mr. C. says, "When a substantive singular takes the termination ם;"—but when is that the case? If he had known any such substantives, he would have adduced them, and not have satisfied himself with ringing upon a solitary word ם, *the sea*. What he says respecting the adjective assuming the same form, is only saying that when a plural noun is in construction with a plural adjective, they are both to be considered as singular, upon the *ipse dixit* of Mr. C. Besides which, he has followed the example set him by Dr. Kennicott, and left out the *mem*, prefixed to *Elohei*, in the second clause of the verse! The very crime with which Mr. B. charged me. And lastly, his great respect for my knowledge of Hebrew, has induced him to spare me the pain which I must unavoidably have felt, if he had "*truly rendered*" Jerem. xiii. 10. And walk after another god to serve *them*!

I have had nothing to do with Mr B.'s calves; but if they will force me to give my opinion, I must just observe that Mr. C.'s translation violates the first concord in grammar; the verb does not agree with its nominative case, unless he can show דעלך to be the third pers. sing. pres. of Hiphel, with ך affixed: if he can do this, I shall have nothing whatever to object to his translation

of Exod. xxxii. 1. His ingenuous confession of the difficulty occasioned by the stop being placed before the pronoun is amusing. Ancient manuscripts were not encumbered with stops—this pause, however, shows the Masorets to have understood the passage in the same way as modern translators. His observations on יָם, *yam*, the sea, are trifling; for the Hebrew grammarians have not said that יָם is a plural noun, but that a masc. noun singular, increased in the end by יָם, becomes the plural absolute; in the instance produced by Mr. C. it is not a *termination*, but a word: besides, those who contend so strenuously for the vowel points, should at least know that the word for sea, is “*yam*,” and the plural termination is “*im*.” As well might Mr. C. tell us, that *s* added to sea, or *En* to ox, does not make them plural, because they have no plural signification when they are detached from the end of a word—and this is Hebrew criticism! Will Mr. C. permit me to mention rhetorical figures? He must have heard of such a figure as Metonymy; and, as מִצְרַיִם is undeniably used, in the Hebrew Scriptures, for the Egyptians, what canon of sound criticism will be violated, if we consider מִצְרַיִם (the singular) to have been the name of Ham’s son, and that the children are put, by Metonymy, for the father? *Metzr* is a name by which Egypt has always been known, both in the east and the west; and in the fragment of Sanchoniatho’s Phœn. Hist. the first king of Egypt is called *Misor*; and *Menes* in Eratosthenes’ table of the Egyptian kings. That כְּתִים וּדְדָנִים stand for *peoples*, and not *individuals*, may be safely believed; indeed the words of the historian, fairly interpreted, can not be said to assert more than the rise of these peoples from Javan. Mr. C. has not proved what he attempted, and has no proper ground for his concluding sentence, “But if none of these be plural, what becomes of the assertion that יָם in *Elohim*, proves that noun to be plural?” Mr. C. knows that I do not rest its plural signification on its termination alone, but on that, in conjunction with other circumstances, which no man can overturn.

Whatever may be the precise meaning of תְּרָפִים, in the few places of Scripture in which it occurs, I fear that Mr. C.’s passion for *unities* will prevent him from discovering it: that the Teraphim were used for purposes of idolatry, is, however, pretty evident; and had Mr. C. only glanced at Maurice’s Indian Antiquities, or at Mr. Barker’s Letters to him (on Pagan Trinities), published in your Journal, he might, perhaps, have discovered some of the notions entertained by the heathen nations, respecting a plurality in the divine essence. In all probability, the Teraphim had something about it which rendered it proper to be designated by a plural name. Mr. C. may try to excite the risibility of your readers, by translating the word “a manikin!” But a critic ought to recollect

that Moses informs us of Laban calling them *his* gods, Gen. xxxi. 30. That Jacob allowed them to be Laban's gods, ver. 31. and that verse 34. runs thus, "For Rachel had taken the Teraphim, and had put THEM (וְתַשְׁבִּים), into the camel's furniture, וְיָשָׁב עֲלֵיהֶם and sat upon THEM." See also Zechar. x. 2. where *Teraphim* is the nominative case to דָּבְרוּ the third pers. plur. preter. of Pihel.

Mr. C. will not think me singular, in assuming it as granted, that the Hebrew language was lost during the Babylonish Captivity. He must surely know this to be a generally received opinion in the learned world. The very learned Bochart allows it to be somewhat surprising, that the Israelites should have preserved their language unadulterated, during their long abode in Egypt, and have lost it in the course of 70 years, in a country where a cognate dialect was in use; but he gives a very sufficient reason, viz. that in the former country they lived together, and in the latter were dispersed among their masters, whose language they were forced to use. See Phaleg. lib. 1. cap. 15. Whether Mr. C.'s assertion, that the Jews *could not* lose their language in the course of seventy years, will be thought of greater weight than the general opinion of the learned, I leave to your readers to determine. Mr. C. next informs your readers whence we have drawn our "notion of Hebrew ceasing to be spoken after the Captivity." He says, it "has been taken up from what is stated in the 8th chap. Nehem. respecting the reading of the book of the law of Moses—the Elders who were with Ezra gave the sense, and caused the people to understand the law,—they translated it into Chaldee, say those who suppose the Hebrew to have been lost." He adds, "We might with precisely the same accuracy, say, when a clergyman is expounding a passage to his hearers, that he is translating the English Bible into English!"—Is this mark of admiration indicative of Mr. Collit's surprise, at the cleverness of his critical observation, or at the folly of those who are so unhappy as "to dissent from the dicta of so great a master?" Let the Targums, which were used in after times, to supply the place of those living interpreters, those ancient men, who were acquainted with both languages, be the answer to such Hebrew criticism. And now, since the "*pluralists*" have seen one half of their *high places* trampled upon by this champion of *singularity*, they must doubtless perceive the necessity of taking up new positions; for Mr. C. "*thinks* it manifest that Mr. B. is right in affirming that the termination ם is not always a sign of the plural. The argument for the plurality of *Elohim*, as established by its termination, therefore, falls to the ground." If names are to be taken for authorities, "*what* falsehood is there either in physics or morals, which Mr. Collit might not prove to be true?" His authorities are Mr. B. and himself.

Mr. C. says, "The other great argument of the pluralists is, that in some passages it is found joined with adjectives, pronouns, and verbs plural. About thirty passages have been referred to by Parkhurst, to prove the assertion, and Dr. Adam Clarke has quoted this statement of Parkhurst!! Mr. B. has truly stated, that in a number of the passages, the word *Elohim* does not occur—Mr. B.'s opponents have disingenuously, as I think, avoided admitting the fact—they must be told again, that in the following passages, that word is not to be found; Deut. v. 23. Isa. vi. 8. &c. &c."

We shall now try to discover whether Mr. C. has not taken ground a little too high—whether he does not breathe an atmosphere to which he is not accustomed. I affirm that he either has fallen into an error of the same kind, as that which he censures with such marked contempt in Dr. A. Clarke; or he has laid himself under the suspicion of incapacity to examine a Hebrew Bible, in which the *Pesukim* may be numbered differently from those of the versions. Did Mr. C. assert "that the word *Elohim* was not to be found in Deut. v. 23." on the *statement* of some other person, or because he did not find "God" in ver. 23. of the version? I hope he will pardon me, if without farther ceremony, I inform him, that the version of ver. 23. of the printed Hebrew, is to be found in ver. 26. of the version, "For who is there of all flesh that hath heard the voice of the living God (אלהים חיים) speaking out of the midst of the fire?" &c. Mr. C. may complain of the disingenuous conduct of Mr. Bellamy's opponents, in not admitting his statement; but he must be certain that he is mistaken in the very first passage stated, whether on his own authority, or on that of some anti-pluralist, himself must determine—I think his notes of admiration after Dr. Clarke's quotation should have prevented him from committing himself as he has done.

It is true that *Elohim* is not to be found in Dan. v. 20. according to the printed copies which I have examined; but if Mr. Collit had read on a little farther (and Chaldee could present no formidable difficulty to him) he would have found the word in ver. 23. "The gods of silver and gold, of brass, iron, wood and stone."

As there is reason to suspect that some of Mr. B.'s opponents have copied the statements of others, whose references may have been erroneously printed, I may perhaps be allowed to mention a few places in Daniel, which I have myself examined; I will not give the statements of others, without examination: vide Dan. ii. 11. להן אלהין "except the gods;"—ii. 47. אלה אלהין "a god of gods;"—also ch. 4, 5, 6. according to the Hebrew, (8, 9. Eng.) אלהין קדשין, *Elahin kadishin*, "the holy gods;"—and again in ver. 15. (Heb.) we find the same די רוח-אלהין קדשין בד *di ruach Elahin kadishin bach*, "for the spirit of the holy gods is in thee."

It is true that the word is not found in Dan. vii. 18. and 22. but it is equally true that the adjective *עליון*, used in its stead, is a plural one, and I think grammarians in general will allow, that the substantive understood to be in agreement with it is *אלהין*; indeed I have not yet learnt that any besides the *Elohim* can lay claim to such a title. Observe also that *עליון* is used in verses 25. and 27. of this chapter, in the same sense. ' This substitution of plurals for *Elohim*, is, in my opinion, decidedly in favor of the "pluralists." That *Elohim* is not to be found in any other of the passages mentioned by Mr. C. I readily acknowledge, (so far as the *Hebrew Bibles* in my possession allow me to speak); but *קדשים* in Prov. ix. 10. and xxx. 3. (especially the former) are decidedly in favor of the "pluralists," as Mr. C. pleases to call us; so much so, that had the authorised version of Prov. ix. 10. been, "The beginning of wisdom is the fear of the *self-existent Being*, and the knowledge of the *Holy Trinity* is understanding," I should feel an inclination to contend for it "*unguibus et pedibus*." Nor can there be any doubt that *Elohim* is meant by *קדשים* in Prov. xxx. 3. again, *בוראך* is assuredly to be found in some copies; but whether it be the true reading, Eccles. xii. 1. I take not upon me to determine. *קדושים* in Hosea, xi. 12. is considered by Munster and other learned Hebraists, to be written for *Elohim*. *אדונים* in Malachi, i. 6. is without controversy plural, so that notwithstanding the mistakes of Parkhurst, and of those who have taken for granted the correctness of his statement, there is nothing gained by Mr. C. for if the sacred writers thought it necessary to write a plural noun, or adjective, when they described the Divine Being, but not by his essential name, it is reasonable to conclude that his essential name had a plural signification.

Mr. C. next observes, "It is not more true that a noun found joined with adjectives, pronouns, and verbs plural, must be plural; than it is that a noun found joined with adjectives, pronouns, and verbs singular, must be singular." True—but if in the former case the noun should not be plural, or, if in the latter it should not be singular, there would be a grammatical anomaly. Now the "pluralists" do not consider *Elohim* to be a plural noun merely from the circumstance of being found joined with adjectives, &c. plural; but because its form is regularly plural; because *Eloah*, in Hebrew, and *Ellah*, in Chaldee, are the respective singulars of *Elohim*, and *Elahin*; and because there are various parts of Scripture, in which it is impossible to understand *Elohim* in any other than a plural sense. But Mr. C. adds, "It is not admitted that, in the other passages in which *Elohim* occurs, it is found joined with such plurals as have been alleged, but let it be admitted for the sake of the argument, and for every one of them, were it necessary,

one hundred may be given in which *Elohim* is joined with verbs, &c. singular. The weight, therefore, of this argument of the pluralists, is as a hundred to one against themselves." (No. xxii. p. 284.)

If Mr. C. does not admit *Elohim* to be joined with plurals, as stated above, must his pertinacity be attributed to his knowledge of the subject? If so, let him give a translation of Dan. v. 23. Dan. ii. 47. Jer. xiii. 10. and 1 Sam. iv. 8. in which "*common sense, that is older than any of them,*" will not laugh at him. Equally correct as his other assertions, is that respecting the weight of argument from numbers—he must be very dull indeed who cannot perceive, that a witness attesting the same thing a hundred times, is only one witness—the weight of the argument is not, therefore, as a hundred to one against the "*pluralists.*" If *Elohim* occurs so often joined with verbs, &c. singular, it is because the true God is so often signified by it; and this is the grammatical anomaly. If it occurs so seldom with plurals, it is because false gods are so seldom mentioned, or the name attributed to angels or judges. Had we, therefore, no other means of determining the question but the mode of construction, the weight of argument would be on the side of the "*pluralists;*" for *Elohim* has the construction of a plural, in general; 1. When applied to false gods. 2. When applied to judges and angels: and the construction of a singular (in general) when applied to the true God. I shall add only one testimony more, for the plural signification of *Elohim*, drawn from a quarter which might detach even Sir W. Drummond from Mr. Collier's party, if indeed he ever thought seriously that *Elohim* is a singular noun; I mean the fragment of Sanchoniatho's Phœnician History, preserved in Eusebius, as quoted by Bishop Cumberland, "But the auxiliaries of Ilus, who is Cronus, were called ELOIM, i. e. Ilus's *men*, or those that were for Cronus. But Cronus having a son called Sadid, dispatched him with his own sword, having a suspicion of him, and deprived his own son of life, with his own hand. So also he cut off the head of his own daughter, so as all the *gods*, the ELOIM, were amazed at the mind of Cronus." Cumberl. Notes on Sanchon.

I am not ignorant of the fact, from which Mr. C. would erroneously conclude the weight of the argument to be as a hundred to one against the "*pluralists,*" and yet I insist that *Elohim* is a plural noun; in which I shall have the support of every Hebrew scholar, who is not warped by undue attachment to some favorite opinion. Mr. C.'s directions to English readers of the Bible, are extremely ingenious; and nothing but obstinate prejudice can bear me out in any defence of modern translators of *Elohim*, since Mr. C. informs me, that they have no right to translate the word with

reference to the divine unity. I would just observe upon this point, that Mr. C. has finished his paper with a quotation that is sufficient authority for the modern translators; for if "Jehovah our *Elohim* be one Jehovah," when we venture upon translating the name, we must do it with reference to his unity. The man who quotes Deut. vi. 4. to prove that God is *one in person*, as well as *essence*, is misled by the *sound* of words. What force is there in this passage, so pointedly marked in the Hebrew Bibles, if we consider *Elohim* to be a singular noun? None—it is a *tautology* for which *no reason* can be assigned—who ever doubted that one person was one person? This, Sir, is a *truism* which one can hardly think, would have been so distinguished as the *Pasuk* is known to be in the Hebrew. Admit the plural form of *Elohim*, and the propriety of the passage bursts with conviction upon the reader; deny it, and the passage means *nothing*. Permit me to put a case; let us suppose an Israelite in an idolatrous country—he becomes a polytheist, and לֹא בֵּית אֱלֹהִים he has a house of gods—new gods of the country in which he dwells, and the manners of which he has adopted—a travelling countryman visits him, and is introduced into his pantheon; the traveller enquires of him בְּנֵי-אֱלֹהִים Who are these? Pray how shall he tell him in Hebrew, "these are our gods?" Can Mr. C. find any other way for the idolatrous Jew to answer the question than אֱלֹהֵינוּ *elch Eloheynu*? He knows he cannot; and yet he says, "It is not admitted that, in the other passages in which *Elohim* occurs, it is found joined with such plurals as have been alleged," &c. hereby insinuating that it never has a plural signification. Let me once more remark, that some of the most learned of the Jewish writers have noticed the plural form of this divine name; the Cabalistic writers allow a mystery in the plural name of God; the Talmudical writers (as quoted by Parkhurst) Megilla, c. 1. fol. 11. say, that the LXX. purposely changed the notion of plurality couched in the Hebrew plural, into a Greek singular, Θεός for Θεοί, lest Ptolemy should think the Jews to be polytheists, as well as himself.—There are many passages in Philo, which clearly show that the Jews of his time believed a plurality in the Godhead—Rab. Simeon Ben Jochai, as quoted by Dr. A. Clarke, says, "Come and see the mystery of the word *Elohim*: there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding, they are all *one*, and *joined together in one*, and are not *divided* from each other:" *Comment. on 6 Sec. Lev.*—Rab. Bechai, on *Numbers*, vi. 24, 25, 26. makes a similar observation, I believe, (for I mention it memoriter.) From all these circumstances, I do conceive that the *right* of the translators, to have regard to the unity of God, in translating *Elohim*, cannot be doubted, notwithstanding Mr. C.'s sweeping assertion. Having

noticed the most material points of Mr. Collit's paper, which relate to the controversy between Mr. B. and me, I shall finally take my leave of this subject, and leave to the decision of Hebrew scholars, "how I have managed the argument."

Newcastle upon Tyne,
Sept. 30, 1815.

W. A. HAILS.

NOTICE OF

FRAGMENTA BASMURICO-COPTICA *Veteris et Novi Testamenti, quæ in Museo Borgiano Velutis asservantur, cum reliquis Versionibus Ægyptiis contulit, Latine vertit, nec non Criticis et Philologicis adnotationibus illustravit, W. F. ENGELBRETH, Ecclesiarum Lybæ-
lœicæ et Fröslœicæ in Sæclandiâ V. D. M. et Præpositus Honorarius. 4to. Havniæ 1811. pp. xxvi. + 200 = 226. London; J. H. Bohte.*

THE Egyptian dialects have lately much engaged the attention of Oriental scholars: and considering the difficulties attendant on such a subject, a very competent knowledge has been obtained of them. The exertions of the late learned Woide have contributed very much to advance this species of knowledge; as, before his time, neither a good Grammar nor a good Lexicon of the Coptic language existed. It had, indeed, always been cultivated in Italy, and was taught by natives of Egypt, in the college of the society De Propaganda Fide; but as it was intended only as a qualification of those missionaries who were to be sent to Egypt to propagate the Gospel, it was never applied, till very lately, to any critical purposes.

About the year 1783, it became a very fashionable study in Denmark; and it may not be too much to say, that they, as a nation, have contributed more than any other people to its advancement: some of the most valuable critical works which we possess, on the subject of the Coptic and Sahidic versions of the Bible, having

¹ See a brief history of his literary life, p. i—iii. of Dr. Ford's Preface to the "Appendix ad N. T. in quâ continentur Fragmenta Versionis Sahidicæ N. T.;" fol. Oxon. 1799. It was begun by Woide, and finished after his death, (May, 1790) by Dr. Ford.

² His Grammar was printed in 4to. Oxon. 1773, and his Lexicon, 4to. Oxon. 1775. They are the best ever published.

been written by the Danes, and also by the Germans. In the year 1783, Professor J. G. C. Adler, now Bishop of Holstein, published at Altona a very ingenious work, entitled "*Biblisches-Critische Reise nach Rom*;" in which he has afforded some very valuable information relative to the Egyptian versions: in 1786, Professor F. Münter, now Bishop of Zealand, printed at Rome his "*Specimen Versionum Danielis Copticarum*:" and on his return to Copenhagen, he printed his "*Commentatio de Indole N. T. versionis Sahidicæ*," 4to. 1789, in which he edited, from MSS. in the library of Cardinal Borgia, some fragments of the Sahidic version of the Epistles to Timothy; and also a few verses of the Basmuric version of 1 Corinthians, but which he termed the Ammonic version: in 1790, he published in 4to. at Copenhagen, a "*Dissertatio de ætate versionum N. T. Copticarum*." He also touched upon this subject in a German work, printed in 1798, "*Vermischte Beiträge zur Kirchengeschichte*:" and he has since published, "*Odæ Gnosticæ Salomoni Tributæ*," 4to. but we do not know in what year: it is in the library of the British and Foreign Bible Society,² and we shall send an order for it to Hamburg, and probably give a notice of it in some of our future numbers. Zoega, a learned Dane, published at Rome in 1784, 4to. a treatise "*De nummis Imperatorum Ægypti*;" and at the same place in folio, 1797, "*De origine et usu Obeliscorum*:" though these works are not on subjects of Biblical literature, they display a consummate acquaintance with the literature and antiquities of Egypt.

In Italy, besides two editions of the Coptic version of the Psalms, and the "*Liturgia Ecclesiæ Alexand. Copto-Arab.*" 8vo. Romæ, 1750,¹ and several other curious liturgies and euchologies, some

¹ For a very full account of the question respecting the proper name and country of this version, see Engelbreth's *Prolegomena*, p. xi—xviii. or the *Augustan Rev.* vol. i. No. iii. p. 221—223.

² Report of the Bible Society for 1813. Appendix, p. 97.

³ The Coptic and Arabic titles of this book, (it has no Latin in it,) are as follows:

ΟΥΧΩΝ ΗΤΕ ΗΙΕΥΧΗ ΟΠΙΕΣΟΟΥ:
 ΗΕΥ ΗΙΕΧΩΡΣ. .

كتاب الصلوات النهارية واليلية السبعة.

СΥΗ ΘΕΩ ΙСХΥΡΩ ΠΙΝΙΩΤ ΤΑΡΧΗ-
 НΟΥ ΨΑΛΛΩΔΙΑ ΕΘΥ.

بسم الله القوي العظيم.
 بدو الابصلمدية القدسة.

important works in Biblical literature have been published: in 1778, Tuki, an Egyptian Bishop, printed at Rome a Coptic Grammar in Arabic and Latin, in usum Collegii S. Congreg. de Propaganda Fide; filled with long passages from the Coptic and Sahidic versions of the Old and New Testaments. In 1785, Mingarelli printed at Bononia, 4to. "Ægyptiorum Codicum reliquæ Naniæ;" and Georgi, General of the order of Augustinian Friars, the most learned linguist of the time, published at Rome in 4to. 1789, "Fragmentum Evangelii S. Johannis Græco-Copto-Thebaicum sæculi iv.;" to which he added several considerable fragments of an ancient Thebaïdic liturgy.

In our own country, however, the most important works have been printed, though the editors were Germans. In 1716, David Wilkins, a native of Memel in Prussia, committed to the press at Oxford the Coptic version of the New Testament; which was followed in 1731, by an impression of the Pentateuch, executed at London by Bowyer, the learned printer: these publications have by many, especially La Croze and Jablonski, been condemned with great severity; and certainly they are not so perfect in their kind, as not to require further emendation: but any one who has read what Michaëlis has said,² will admit that the judgment of these celebrated critics was too severe. In 1775, and 1778, Woide published his edition of La Croze's Coptic Lexicon, and his abridgment of Scholtz's Coptic Grammar: and in 1799, his edition of the Fragments of the Sahidic version of the N. T. were published under the care of the learned Dr. Ford. In this work, besides the Sahidic Fragments, were also printed some Apocryphal Visions of Daniel in Coptic, and five Gnostic Odes attributed to Solomon; perhaps the same with those edited by Münster.

In France, a very learned work on the subject of Egyptian literature, was published lately: "*Recherches critiques et historiques sur la Langue et Littérature de l'Égypte, par M. QUATREMERE*;"³ Paris, 1808. 8vo.

We have thus endeavoured, as far as lay in our power, to give a sketch of the literary history of the Egyptian dialects: and in our Journal, No. xxi. p. 197. we communicated to our readers a very

It is ornamented, (or rather disgraced) by wood cuts, intended to represent David playing on the harp, and the crucifixion of Christ. It is filled, like all the Coptic liturgies, with chapters from the N. T. and with Psalms.

¹ The Greek text of this MS. was collated by Professor Birch, and the various readings published in his "Quatuor Evangelia," Havnia, 1788, fol. in which work it is denoted by the title "Codex Bergianus i." It is a most valuable specimen of the Alexandrian edition. See Marsh's Michaelis, vol. ii. p. 227. It was also collated by Hwiid, and the collation printed in Michaëlis' "*Orientalische und Exegetische Bibliothek*," vol. xvii. No. 207.

² Introduction to N. T. edit. Marsh. vol. ii. p. 78.

³ See an account of it in the Class. Journ. No. i. p. 101.

interesting discovery made by M. Kinker. Of the peculiar dialect in which the Basmuric version is written, an ample account has been given by Engelbreth himself,¹ and by the Augustan Reviewer;² and it therefore will not be necessary to enter further into the subject. The various readings, and classification of this version, are a topic of much greater importance; and an extract of some of the most important may be useful to many, to whom a disquisition on Egyptian philology would be neither gratifying nor interesting.

We shall proceed, therefore, to give such a collation, noting at the same time, the consent or dissent of the most ancient and important MSS. and versions: the text with which we collate, is that of GRIESBACH, given in his *N. T.* 2 vols. 8vo. Halæ, Sax. 1796, —1806.

In citing the MSS. we use the same letters and numbers which have been employed by Griesbach:³ the mark + denotes the addition of a word or sentence, and = the omission: readings which relate to different words, are separated by the mark ||: and where the *Egyptian* versions are not mentioned, they are supposed to agree with the Greek text. B. denotes the Basmuric version; M. the Coptic; and T. the Sahidic: B. the Vatican MS. is marked B. 1209: and the MSS. are separated from the versions by a stroke —:

<i>Textus Griesbachii,</i> 1 <i>Corinth.</i> ix. 1—16.	<i>Vers. Basm. &c.</i>
οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος;	{ οὐκ εἰμ. ἀπόστ.; οὐκ εἰμ. ἐλ.
χριστόν	{ =T. Syr. p. c. ast. Tol. Harl. Vulg. Or.—AB. 1209. 46. 74.
ἡμῶν	{ ἐμὸν B.
2 ἀλλάγε	{ ἀλλὰ B. M. T. ἐγὼ + B. T.
ἐν κυρίῳ	{ =D.* 46.—Syr. Erp. clar. germ. Chrys. et in Mt. 2. 7. Habet Or.
3 ἐστὶ	{ =B. ⁴
6 μόνος ἐγὼ	{ ἐγὼ=B. ἐγὼ μόνος M. T.
7 ἰδίῳις ἀψωνίῳις	{ αὐτοῦ + B. T.
η.....	{ =M. T.

¹ Prolegom. p. vii—x.

² A. R. vol. i. No. iii. p. 216—220.

³ See these explained in his *Prolegom.* tom. i. p. ci. sqq. and tom. ii. p. x. sqq.

⁴ In Woide's *Appendix ad N. T.* in verse 4. the words **ΗΟΥΨΥ**

καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει;	{	καὶ οὐκ ἐσθίει ¹ ἐκ τοῦ καρποῦ αὐτοῦ; B. M. οὐκ ἐσθίει τὸν καρπὸν αὐτοῦ; Γ. τὸν καρπὸν A. B. 1209. C. D*FG. 17. 46.—Codd. Varr. Latt. Vulg. MS. Beda. + καὶ πίνει, D.Ē.F.G.—It.
q.....	{	=T. Arm. Vulg. It.—DEFG. 31. 73. Mt. i. Chrys. Theodoret. Theoph. Aug.
ποίμνη	{	+ προβάτων B. M. et sic fortasse Syrus, $\mu\acute{\epsilon}\nu$ enim <i>grea ovium</i> sonat: videsis Cl. Michaëlis Grammat. Syr. p. 40. Halæ, 1784.
καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει	{	καὶ οὐκ ἐσθίει ἐκ τοῦ γάλακτος τῆς ποίμνης. M. αὐτῆς forte B. valde enim mutilatus est textus Basmuricus. Æth. Vulg. Codd. aliq. Latt.—D.* G. 3. 35. Chrys. Theoph. οὐκ ἐσθίει τὸ γάλα αὐτῆς. Γ.
.....	{	mutilatus est textus Basm.
9 ἐν γὰρ τῷ Μώσεως νόμῳ γέγραπται	{	γέγραπται γὰρ ἐν τῷ νόμῳ. Μωύσεως ² B. M. T. γέγρα. γάρ. D.Ē.F.G.—It. Or. semel. ἐν τῷ νόμῳ. γέγρα. Or. semel. νόμῳ Μώσεως 72. al. 4. Nyss. Chrys. Theodoret.
τῶν βοῶν	{	+ περὶ B. M. T.—DEFG. 31. al. 3. Syr. Vulg. It.
10 πάντως	{	=B. T. Arm.
λέγει	{	λέλεχ ³ B. M.

21 CW are incorrectly translated "edendi et bibendi," H being the praeformant of the infinitive: "edere et bibere," would be much better: the same remark applies to Engelbreth's translation of the Basmuric text.

¹ The praeterite is used instead of the present tense through the whole verse, in all the three versions: but this is common in the Egyptian versions, and probably did not arise from a various reading in the Greek MSS. from which they translated: no extant MS. has the praeterite; and Woidé has not noticed it in his collation of the Sahidic version.

² The Egyptian versions uniformly have Μωύσης for Μώσης; which may be accounted for, by considering the derivation of the name: see Marsh's Michaëlis vol. i. pt. ii. p. 419. and Simonis Lexicon Heb. Chald. ed. Eichhorn Halæ, 1793 sub voce מֹשֶׁה: or Josephus Antiq. l. ii. c. 9. §. 6.

ὅτι = B. M.

ἐπ' ἐλπίδι ὀφείλει ὁ ἀρετῶν } ὁφείλει ὁ ἀρετῶν ἀρετῶν ἐπ' ἐλ-
ἀρετῶν - - - - - } πιξι B. M. T. sed adeas possum
Cl. Griesbachii: (obiter mo-
nemus, lectionem versionis M.
illum omisisse.)

11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ } εἰ ἡμεῖς ἐσπείραμεν ὑμῖν τὰ πνευ-
ἐσπείραμεν - - - - - } ματικὰ B. M. T.
μέγα - - - - - } + ἐστὶ B. M. T.

εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερί- } εἰ ἡμεῖς ἠρίσκαμεν ὑμῶν τὰ σαρκικὰ
σομεν - - - - - } M. T. εἰ ἡμεῖς θερίσωμεν
ὑμῶν τὰ σαρκικά. || θερίσωμεν
CDEFG. 23. al. 13. Mt. a
7. al. 4. Ed. Vulg. It. Theo-
doret.

12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας με- } εἰ ἄλλοι μετέχουσιν τῆς ὑμῶν¹ ἐξ-
τέχουσιν - - - - - } ουσίας² B. εἰ ἄλλοι μετέχουσιν
τῆς ὑμῶν ἐξουσίας. M. T.
οὐ μᾶλλον ἡμεῖς - - - - - } μᾶλλον δὲ ἡμεῖς. B. πόλυ μᾶλλον
ἡμεῖς. M. οὐ οὖν ἡμεῖς μᾶλλον.
T.

ἀλλὰ πάντα στέγομεν - - - - - } ἀλλὰ στέγομεν πάντα. B. T.
ἀλλὰ μακροθυμοὶ ἐσμεν ἐν
πᾶσι. M. si liceat ita vertere
ΤΕΝΩΟΥ ΗΞΗΤ
ΔΕΗ ΖΩΒΗΚΕΝ:
ita Wilkinsius. Sed non con-
stat, in MS. suo Græco ita
legisse interpretem Copticum.

¹ The present reading of the Basmaric text is ὑμῶν (**ΕΤΕΝΕΖ-ΟΥΡΙΑ**) which is also found in ii. 52. Mt. 7. *scmel.* (Matthæis 7. is a MS. of the tenth century, containing Chrysostom's Homilies on John, 41.-88.): but Engelbreth thinks this an error, and proposes to read **ΕΤΕΤΕΝ**, ὑμῶν. In verse 11. the Basmaric has instead of ἐσπείραμεν ὑμῖν, ἐσπείραμεν ἡμῖν, (**ΗΗΗ**); but the context requires us to read **ΗΗΤΗ** ὑμῖν.

² Engelbreth translates *vestras facultates*, as if the Greek were τῶν ὑμῶν ἐξουσιῶν, but the Basmaric may be translated, *vestram facultatem*. **Ε** the mark of the objective case being used in the Basmaric original, **ΕΞΟΥΡΙΑ**, must be translated by *facultatem* or *facultates*: but it does not imply that the Basmaric translator had τὴν ἐξουσίαν in his Greek copy.

• καὶ μὴ ἐγκοπὴν τινα δοῶμεν	- - - - -	{	τινα B. T. Arm. Or. ἰνὰ μὴ δομέν τινα ἐγκοπὴν M. (Simi- lem fere verborum ordinem re- tinent B. T.) - AB. 1209. C. 46.
13 τὰ ἱερὰ	- - - - -		ἐν τῷ ἱερῷ. B. ἐν τοῖς ἱεροῖς. M.
• ἐκ τοῦ ἱεροῦ	- - - - -	{	+ τὰ B. M. T. Vulg.—DFG. 46. Barb. i. boern. Aug. alii.
οἱ τῶν θυσιαστηρίων	- - - - -	{	+ καὶ M. Syr. utr. Vulg. Arm. —74. Mt. c.
14 τοῖς τὸ εὐαγγέλιον καταγγέ- λουσιν	- - - - -	{	τοῖς καταγγέλλουσιν τὸ εὐαγγέλιον. B. M. T.
ἐκ τοῦ εὐαγγελίου	- - - - -		• ἐκ τοῦ θυσιαστηρίου B. ¹
15 οὐδὲν	- - - - -		τινὶ B. M. T.
μᾶλλον ἀποθανεῖν	- - - - -		ἀποθανεῖν μᾶλλον B.

Here the fragment ends. We have extracted all the readings which the Egyptian versions present, and in the list given above, the reader will find several not mentioned by Griesbach. It should, however, be remarked, that not all of them are actually various readings: the differences in arrangement, for instance, are rarely to be classed among the number, unless when we find a similar variation in Greek MSS.: but it seemed right to us to mention all that were to be found, from among which the reader may take his choice: and which may, perhaps, in some measure, assist him in forming a judgment respecting the general character of the Egyptian versions. It must also be remembered, that this circumstance affords no ground for a charge against Griesbach, whose object was merely to give a choice collection of readings.²

It will be seen that the Egyptian versions have a considerable degree of agreement among themselves: and Engelbreth has remarked³ that they agree in a great degree with the same MSS. The Memphitic version in St. Paul's Epistles, most frequently agrees with A. B. 1209 C. 17. 46. 47. less frequently with DEFG: the Basmuric and Sahidic versions follow AB 1209 CDEFG 17. 46. 47. or DEFG or some one of them. Having before given a very minute collation of a part of the Basmuric version, we will pursue the collation somewhat farther, noticing only the more remarkable deviations.⁴

¹ "Mendum ob huiusmodi sententiam, ut videtur." Engelbreth. p. 178.

² Griesbach. Prol. ad N. T. tom. i. p. 49.

³ Prolegom. p. 21. See also Münster Commentatio de Indole N. T. Sahid. p. 5.—7. for the affinities of the Sahidic version.

⁴ The Sahidic version is defective from i. Cor. xiv. 28. to the end of the Epistle: that is to say in Woidt's edition; for in Engelbreth's work, the Sahidic version begins again at xv. 5. and breaks off at xv. 33. The readings of M. marked with an obelus (†) are omitted by Griesbach.

Textus Griesbachii. 1 Corinth.

Vers. Basm. &c.

xiv. 33.

ὡς	+ ἐστὶ B. M.† Œc.	
πάσαις	= B.	
34. 35	{	habet Basm. in hoc loco : in DEFG. It. Ambrast. Sedul. ponuntur post v. 40.
34. ὑμῶν		= B. M. Syr. p. c. ast. Æth. Arm. Vulg.—A. B. 1209. 5. 17. 31. 73. 80. Mt. d. Mar- cion ap. Epiph. Nyss. Damasc. alii.
ταῖς ἐκκλησίαις	{	τῇ ἐκκλησίᾳ B. M.† Syr. Exp. Æth.—Mt. 1. tol. Marcion ap. Epiph. alii. <i>πάσαις ταῖς ἐκκλη- σίαις</i> , Arm.
ἐπιτέτραπται		ἐπιτρέπεται B. M.† Syr. Vulg. It. —AB. 1209. DEFG. 5. et 10. ap. Steph. 26. 31. 39. 71. 73. 89. Mt. m. Marcion. ap. Epiph. Damasc. alii.
ὑποτάσσασθαι	{	ὑπατασσέσθωσαν. B. M.†—A. B. 1209. 17. al. 6. Damasc. al. + τοῖς ἀνδράσιν A.
55. μαθεῖν		+ λόγον B.
οἴκῳ		οἴκοις αὐτῶν B.
τοῦ ἰδίου		= M.†
ἄνδρας		ἄνθρωπον M.†
γυναῖξιν	{	γυναικὶ B. M.† Arm. Æth. Slav. Vulg.—AB. 1209. 17. al. 9. Chrys. al.
ἐν ἐκκλησίᾳ λαλεῖν		λαλεῖν ἐν τῇ ἐκκλησίᾳ B. M. Vulg. —AB. 1209. 17. al. 4. ἐν ἐκ- κλησίαις FGI. 49. 69. It. Theodoret.
57. εἴ τις δοκεῖ		ὁ δοκῶν. B.

HΟΥCΣΙUI Copt.

"Wilkinsius vertit: *mulieribus*, sed minus accurate; H enim est nota regiminis, et OΥ art. indeterminatus sing. Si in suo exemplari Græco *γυναῖξιν* legisset interpres Memphiticus, optiora peripsisset HΣΑHCΣΙUI." Engelbreth. p. 179.

κυρίω	{	+ τοῦ B. M.† ¹ = τοῦ ADEFGI. 17. 46. 47. multi alii Mt. a. al. 11. Patres Gr. Sed non constat Interpretes Ægyptia- cos legisse τοῦ: nam articulus defin. Π passim præfigitur in omnibus versionibus Ægypt. τοῖς Φϥ, et OC. ἐστὶν ἐντολὴ M. Æth.—A. B. 1209. ἐστὶν absque ἐντολῇ, D ¹ FG. εἰσὶν ἐντολαὶ κυρίου. B, simili ordine verba legit M. ἀγνοεῖται M.† A.* (vid. Woidii Notitia Cod. Alexand. p. 394. ed. Spohn. 8vo. Lips. 1788.) D*FG.—clar. germ. Orig. ἀγνοηθήσεται B. Vulg. boern. Patres Latini.
32. ἀγνοεῖται	<	
30) ὥστε	=	B.
ἀδελφοὶ	{	+ μού M.† Syr. Arr.—AD. 37. al. 16. Barb. 3. Mt. 6. Chrys. al. multi in editt. et MSS.
γλώσσαι	+ ἐν	B. M.† γλώσση B.
ὁ	=	B. (Adeas not. Cl. Griesbachii.)
εὐσχημόως	πρὸς	οἰκοδομήν. M.†.
καὶ	{	= B. et legit: γινέσθω πάντα εὐσχημ. κ. τ. λ.
καὶ αὐτοὶ	=	καὶ B. T. καὶ ἡμεῖς M.†.
1 st 2 nd primum	=	B. M.† T.—87. ap. Birch.
κύριον ἀποκτείναντων	{	ἀποκτ. κύρ. B. M.† T.—87. ap. Birch.
κύριον	+ ἡμῶν. T. et + ἰησοῦν	B. M.† T.
καὶ ante θεῶν	=	B. T.

• **ΗΤΕΠΟΩ** Copt. Wilkins has wrongly translated this word by *Dei*: see Woidii Grammat. Egyptiaca, p. 12. or La Crozi Lexicon Egyptiaca, ed. Woide. p. 174.—This should warn collectors of various readings against trusting to the Latin translations of the Oriental versions: a critic unacquainted with Coptic would of course, from Wilkins's translation, suppose the Coptic translator had θεῶν in his Greek MS. •

70 Notice of *Fragmenta Basmurica Coptica*.

18. καὶ ante ἀπὸξ.....	=B. M.† T. Æth.—16.
ἡμῶς	ἡμῶς B.
19. γὰρ.....	† ἐστὶ B. M.† T.
καὶ posterius	=B. M.† T. Æth.
c iii. 2. καὶ σὺ γὰρ	{ καὶ ἐν ἀρχῇ M.† Æth. Vulg.— A. 67. xx. 71. 73. ἐν ἀρχῇ = x d B. T. = τοῦ θεοῦ T = B. M. T. Arm. Slav. Vulg. R —AB. 1209. D*FG. 17. 18. 9. Mt. f. k. Chrys. (et in M. a) al.
ὁμῶς posterius	{
5. ταύταις	—B.
6. ὅτε περὶ ἡμῶς ἡμεῖς	=B.
7. μὴ γὰρ	ἐν τῇ ταύτῃ B.
ἡμῶς	ὁμῶς B. M.†

In the preceding collation, we have given nearly all the readings observable in those chapters; having only omitted such as were of no importance. We have extracted them from Engelbreth's *Annotations*; comparing them at the same time with the original texts.

The passages contained in this volume, are the following: Isaiah, i. 1—16. v. 8—25. John, iv. 28—34. 36—39. 43—46. 48—53. 1 Corinth. vi. 19. ix. 16. xiv. 33. xv. 35. Eph. vi. 18. Philip. ii. 2. 1 Thess. i. 1. iii. 5. Heb. v. 5. x. 22.

The translation of Isaiah was clearly made from the Septuagint; and has those readings which are found in the Vatican MS. but rarely those found in the Alexandrian.* We hope to see an accurate collation of it in Mr. Parsons's continuation of Dr. Holmes's edit. of the LXX.

Engelbreth, for reasons mentioned in his Prolegomena,[†] but which we have not room to insert, thinks the Basmuric version was made at the end of the third or beginning of the fourth century.—The MSS. from which these fragments have been edited, were probably written a short time before the year 839; because in that year the Basmufites were destroyed by Almamon: nor is this age, by any means, incredibly great.

The Basmuric text of 1 Cor. ix. 10—16. was printed by Münster in his *Commentatio de Indole versionis Sahidicæ* p. 78—80.; under the title *Textus Ammoniacus*: there are some differences between this and Engelbreth's edition of the same words; but not of sufficient consequence to warrant a collation.

* Engelbreth. Proleg. p. 20.

† P. 19. See also the *Augsburg Review*, vol. 1. No. 20. p. 143. 192.

On the whole we think that the Egyptian philologist will find much in this book to interest him; and that the collector of various readings will discover abundance to repay him for his labor. Under these circumstances we strongly recommend it to the notice of our Oriental readers.

**LOCI QUIDAM LUCIANI EMENDATI
ATQUE EXPLANATI**

A JOANNE SEAGER, A.B.

BIRKENOW WALLICAE, IN COMITATU MONIMUTHELE, RICTORP.

No. III. [Vide No. XVII. p. 161.]

PRO LAPSE. INF. SALUT. p. 737. [ed. Reitzii. 1743. 126. C. Salmur.] *Τάχα δ' αὖτις ἐκπλήξῃσι τὰν κατ' ὅρθον λογισμὸν (λογισμῶν Codex Wittenianus) καὶ στρατιωτῶν πλῆθος. οὐκ οἱ μὲν προσεβδυντες, οἳ ὅτε ἐν τῇ τάξει τῆς προσαγορευσεως μὴ μένοντες. Delendum videtur αὖν*

HERMOTIMUS p. 739. [530. A. Salmur.] *"Ὅσον, ὦ Ἐρμότιμῃ, ἐν βιβλίῳ, καὶ τῇ τοῦ βασιλείου ἀπολύτῳ τε καὶ ἡρατοῦ, παρὰ τὸν διδάσκων ἐπιλεγμένῳ βίβλῳ. ἐν τούτῳ γινώσκω μὴ ταῦτ' ἐπὶ τοῖς, καὶ τὰ χεῖρη ἐπιστάτας, ἡμέρα ὑποτονόρῳ, καὶ τὴν χεῖρα ὡς κἀκεῖσε μετῴρετες, ἀλλὰ τὰ πρὸς τὴν ἐπὶ σεαυτοῦ διατιθέμενος. ἐρώτημα δὲ ἢ τί τῶν ἀγκύλων συντιθεῖς, ἢ σκέμμα σοφιστικὸν ἀναφρονίζων, ὡς μὴ δὲ ὁδῶ βαδίζων σχολὴν ἄρει. —κ. τ. λ.—*Istorum loco, ἐρώτημα δὲ, ἢ τί τῶν ἀγκύλων, συντιθεῖς, ponendum 'ἐρώτημα δὲ' (nimmend) τὸ ἐν ἀγκύλων συντιθεῖς.

HERMOTIM. p. 743 [532. E. Salmur.] *Πλὴν ἀλλὰ τίνα σοὶ ἐπὶ τῷ ἀκρονόμῳ, ὡς οἴομαι ἀναβησομένῳ; ἐς νέωτα εἰκαζεν ἐπὶ τὸ ἄκρον ἐπὶ τῷ πρὸς τὸν μυστήρια τὰ ἄλλα, ἢ Παναθήναι; Dividendum ὅπως. ὡς δὲ πότε ἀναβησομένῳ;*

HERMOTIM. p. 744. [534. A. Salmur.] *"Ὅσαι δ' αὖτις εἰς τέλος ἐκκαρτερήσωσιν, οὗτοι πρὸς τὸ ἄκρον ἀφικνούμενοι, καὶ τὸ ἐπὶ ἐκείνῳ ἐκκαρτερῶσιν, θαυμάσιον γὰρ βίον τὸν λοιπὸν βιοῦντες, οἳ ἐν μύρμηκας ἀπὸ τοῦ ὕψους ἐπισκοποῦντές τινες τοὺς ἄλλους. Minus haec intellexisse videntur Solanus et Reitzius. Ordo sic instituendus ἀπὸ τοῦ ὕψους ἐπισκοποῦντες τοὺς ἄλλους (ἀνθρώπους scil.) οἷον μύρμηκας τινες.*

HERMOTIM. p. 747. Vid. Toup. ad Longin. §. ix. p. 33. 8vo. [ἐπὶ ἀκρότατον φέρων τὸ θεῖον.]

HERMOTIM. p. 747. [536. E. Salmur.] *Ἀνελθόντες ἐπὶ τὸ ἄκρον, εὐδαιμονοῦσι, πλούτου, καὶ δόξης, καὶ ἰσχύος ἀλλ' οὐδὲ μεμνημένοι ἐστὶ, καταγινώσκοντες δὲ τῶν οἰόμενων ταῦτ' εἶναι. F. inserendum τί, —καταγινώσκοντες δὲ τῶν οἰόμενων ταῦτα. Π' εἶναι. Plato Apol. Socras*

p. 14. cd. Valderi 1534.—πολλάκις ἑώρακα τινάς, ὅταν κρίνωνται δοκοῦντας μὲν **ΤΙ ΕΙΝΑΙ**, θανάσια δὲ ἐργαζομένους, ὡς δεινόν τι νόμῳ πείσεσθαι. εἰ ἀποθανοῦνται.

HERMOTIM. p. 756. [546. A. Salmur.] 'Ἄλλ' οἷσι **Μαργίτη** διαλέγεσθαι τινι' ὡς πιστεῦσαι ὅτι 'Ερμότιμος, ἀνὴρ συνετὸς, ἐπὶ τῷ γέγονας τέσσαράκοντα, περὶ φιλοσοφίας καὶ φιλοσόφων ἀνδρῶν τοῖς ἰδιώταις ἐπίστευσε, καὶ κατὰ τὰ ὑπ' ἐκείνων λεγόμενα ἐποίητο τὴν αἵρεσιν καὶ τῶν κρειττόνων ἀξιών. οὐ γὰρ πιστεύσαιμί σοι τοιαῦτα λέγοντί. *Forse ἀξίαν, estimationem, pretium.* **Guicetus**—**Immo ΑΞΙΟΤΑ** Ordo, ὡς ἀξιοῦν πιστεῦσαι ὅτι 'Ερμότιμος—**κ. τ. λ.** ἀς pro ὥστ' **Xenoph. Anab. 3. 5. 5.** ποιᾶν τοῦ ὑτος τὸ βάθος, ὡς μὴ δὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. **Xenoph. Cyropad. lib. vii.** ἐν τῷ ἀσφαλεῖ ἤδη ἔτομαι, ὡς μὴδὲν ἂν ἔτι κακὸν παθεῖν.

HERMOTIM. p. 764. [554. A. Salmur.] 'Ἐπεὶ δὲ, ὡς ὑμεῖς φατε, σύ τε καὶ 'Ησιόδος ὁ ῥαψωδὸς, πάντῳ πόρρω ἀπώκισται, ἀνάγκη ζητεῖν ὁδόν τε τὴν ἄγουσαν ἐπ' αὐτήν, καὶ ἡγεμόνα τὸν ἄριστον. ἢ οὐκ οἶσι σὺ οὕτω χρῆναι ποιεῖν; **Hermot.**: καὶ πῶς ἂν ἄλλως ἔλθοι τις; **Luc.**: οὐκοῦν σοὶ μὲν ἐπὶ τὸ ὑπισχνεῖσθαι, καὶ φάσκεν εἰδέναι, πολλὴ ἀφθονία τῶν ἡγησομένων. **Quum in Cardin. Poli MSS. collatione repertum sit sὸν loco τοῦ σοι, vera lectio manifesta est; nempe.** Οὐκοῦν, "ὍΣΟΝ μὲν ἐπὶ τὸ ὑπισχνεῖσθαι, καὶ φάσκεν εἰδέναι, πολλὴ ἀφθονία **τ. ἡ.**

HERMOTIM. p. 765. [554. E. Salmur.] **Melius:** ἀρέγει τε τὴν χεῖρα, καὶ προτρέπει κατὰ τὴν αὐτοῦ **ΕΠΙΕΝΑΙ**.

HERMOTIM. p. 765. [555. A. Salmur.] **Forsitan ΤΟΤΙΟ** τε τοίνυν, τὸ πλῆθος τῶν ὄδων, καὶ τὸ ἀνόμοιον αὐτῶν, οὐ μετρίως ταράττει με, καὶ ἀπορεῖν ποιεῖ.

HERMOTIM. p. 785. [575. D. Salmur.] **Delendum τὸ ΓΑΡ,** quod in codice MS. Marciano non apparet.

HERMOTIM. p. 788. [578. B. Salmur.] **Τί δὲ οὖν πράξομεν,** ὦ 'Ερμότιμε; οὐκ ἂν ἀπαγορευτέον, οἶμαι, ἐπεὶ μὴδενὸς ἡγεμόνος τοιούτου ἐς γε τὸ παρὸν εὐποροῦμεν. **Legendum puto ΟΤ ΓΑΡ ἀπαγορευτέον—κ. τ. λ.**

HERMOTIM. p. 797. [587. E. Salmur.] **Forsitan καὶ ὅλον ἕκαστον ΚΑΤΑΝΟΗΣΑΙ.**

HERMOTIM. p. 797. [588. B. Salmur.] **Εἰ δὲ βούλει, καὶ ἄλλό τι ἀπραγμονέστερον ὑποθήσομαι σοι, ὡς μὴ ἱερῆα καταθύης ταυτὶ, καὶ θυσιάξῃ τῷ, μήδ' ἱερῆα τινὰ τῶν μεγαλομίσθων παρακαλῆς.** **Cum παρακαλῆς ex conjectura cuiusdam sit, in margine codicis Marciani prolata, cum in eedit. Salmur. legatur καταθύεις et παρακαλεῖν, cum articulus τῷ ferri non possit, et cum exemplum τοῦ θυσιάξασθαι active sumti nondum reppererim, locus, quantum ego perspicio, sic refingendus est:** εἰ δὲ βούλει, καὶ ἄλλό τι ἀπραγμονέστερον ὑποθήσομαι σοι, ὡς μὴ ἱερῆα **ΚΑΤΑΘΕΤΕΝ** ταυτὶ, καὶ **ΘΥΣΙΑΞΕΙΝ** τῷ (encliticum) μήδ' ἱερῆα τινὰ τῶν μεγαλομίσθων **ΠΑΡΑΚΑΛΕΙΝ**.—ὥς, ut supra alibi, pro ὥστε usurpatum est.

HERMOTIM. p. 799. [589. E. Salmur.] Scribi debuit, ὡς ὀλισθηρὸς, ὃ 'Ερμότιμι, καὶ διαδιδράσκεις ἐκ τῶν χειρῶν. πλὴν ἄλλ' αἰρησάς γε ΟΥΔΕΝ. εἰόμενος γὰρ ἐκπεφευγέναι, ἐς τὸν αὐτὸν κύρτον ἐμπίπτωκας.

HERMOTIM. p. 802. [592. C. Salmur.] Οἶνον μὲν γὰρ φαῦλον πρίασθαι, ἐν οὖοις ὀβολοῖν ὁ κίνδυνος· αὐτὸν δέ τινα ἐν τῷ συρφετῷ παραπλεῖσθαι, ὡς καὶ αὐτὸς ἐν ἀρχῇ ἐξησθα, οὐ μικρὸν εἶναι κακόν. Scripserat Lucianus, ut existimo, οὐ μικρὸν ΕΙΠ' ἌΝ κακόν.

HERMOTIM. p. 811. [601. E. Salmur.] Καὶ μὴν οὐδέπω χάριν ἂν μοι εἰδήςῃς εἰκότως. οὐδὲν γὰρ σοι ἐξουσιῶς ᾔδειξα, ὡς ἐγγυτέρω σε ποιήσω τῆς ἐλπίδος. τὸ δέ, πολὺ πιδεύετερον γενόμεναι ἢ πρότερον ἤμεν. Assumendum ἐλάντιον. τὸ δ' ἘΝΑΝΤΙΟΝ, πλὴν πιδεύετερον—κ. τ. λ.

HERMOTIM. p. 812. [602. A. Salmur.] Πῶς τοῦτο φῆς; πάνυ γὰρ λυπηρόν τι καὶ δύσελπι ἐρεῖν εἰδικας. Quandoquidem in plurimis libris, et manu scriptis et aliis, extat πάνυ γὰρ τι λυπηρόν τι καὶ δύσελπι: ε. ε. rescribendum puto πάνυ γὰρ τι λυπηρόν ΤΕ καὶ δύσελπι ἐρεῖν ἕκαστα.

HERMOTIM. p. 815. [606. C. Salmur.] Ἰκολοῦνται τοῖς τῶν προωδυνκῶτων ἴχνεσι, καθάπερ τὰ τρῶζατα πρὸς τὴν αὐτῶν ἡγούμενην. Fortasse ἰκολοῦσι τοῖς τῶν προωδυνκῶτων ἴχνεσι, καθάπερ τὰ πρῶζατα ΤΟΙΣ (ἴχνεσι scilt.) ΤΟΤ' αὐτῶν ἨΓΟΥΜΕΝΟΥ.

HERMOTIM. p. 818. [608. I. Salmur.] Οἱ δὲ, κἂν αἰσθωνται ἐξηπατημένοι ὅτι τότε, γέροντες ἵδ' ἐγγύμενοι, ἀκούουσιν ἀναστρέφειν, αἰδούμενοι· εἰ δὴσαι τελικούτους αὐτοὺς οὕτως ἐξωλολογήσασθαι ὅτι πράγματα παίδων ἔχοντες οὐ συνίσταν. Mallem legi, ἐξωλολογησασθαι... ΠΑΙΡΜΑΤΙ παίδων ἔχοντες οὐ συνίσταν.

HERMOTIM. p. 821. [611. C. Salmur.] Καὶ εἰσαυθὺς πινήςσῃς, ὡς φῆς, ἄλλα εἴπωσιν ἔτη τοῦλάχιστον, ἢν' ὀφθαλμοκοντούτης γενόμενος, ἢ τίς ἐγγυτήης ἐστὶ σοι ὅτι βιώσῃ τοσαῦτα; ὅμως ἤς ἐν τοῖς μηδέπω εὐκαιροῦσιν, εἰ μὴ μόνος οἶσι τεύξεσθαι τοῦτου, καὶ αἰσθήσειν διώκων, ὃ πρὸ σου μάλα πολλοὶ, καὶ ἀγαθοὶ, καὶ ὑκύτεροι παραπολὺ, διώκοντες οὐ κατέλαβαν. "Mira sunt hæc. Bas. 2. c. nihilo melius M. ἢ quid scripserit Lucianus nescio; certe nihil horum." SOLANUS.—Mimum est Solanum, cum ob oculos bonam lectionem Bas. 2. haberet, non vidisse sic scripsisse Lucianum, —hem, καὶ εἰσαυθὺς πινήςσῃς, ὡς φῆς, ἄλλα εἴπωσιν ἔτη τοῦλάχιστον, ἢν' ὀφθαλμοκοντούτης γενόμενος, (ἢ τίς ἐγγυτήης ἐστὶ σοι ὅτι βιώσῃ τοσαῦτα) ὅμως ἤς ἐν τοῖς μηδέπω εὐκαιροῦσιν. εἰ μὴ μόνος οἶσι τεύξεσθαι κ. τ. λ. Quid hic est cur quisquam ardet? HERODOTUS vel Aetio p. 835. [623. E. Salmur.] Forte πάροχος δὲ καὶ νυμφαγωγὸς Ἠφαιστίων ΣΤΑΤΗΓΡΕΣΤΙ.

HERODOT. p. 837. [625. B. Salmur.] Πρὸς ἡμαρτὴν τοῦ ποῦμην· Ο ΤΙ μοι χρηστέον τῷ πράγματι.

HERODOT. p. 838. [626. A. Salmur.] Lucianus—Macedonibus pane omnibus in unum locum congregatis, ἐπιδεδωμένους, hoc se auctoritate et exemplo Herodoti facturum esse ait, qui celebritate ludorum Olympicorum Listerias recitavit. Demde conventum

illum deprimit, Macedonum extollit: αὐτοὶ τε οὖν ᾗδ᾽ συναληθύνετε, ὃ, τί περ ὄφελος ἐξ ἐκάστης πόλεως, αὐτὸ δὲ τὸ κεφάλαιον Μακεδόνων ἀπάντων, καὶ ὑποῦσχεται πόλιν ἢ ἀρίστη, οὐσα οὐ κατὰ Πίσαν, μὰ Δῖ'. οὐδὲ τὴν ἐκεῖθι στενοχωρίαν καὶ σκηνὰς καὶ καλύβας καὶ πνίγης· οἳ τε αὖ πανηγυρίζονται οὐ συρφετῶδης ὄχλος, ἀθλητῶν δὲ μᾶλλον φιλοθεάμονες. ἐν παρέργῳ οἱ πολλοὶ τὸν Ἡρόδοτον τιθεμένοι, ἀλλὰ ῥητόραν τε καὶ συγγραφέων καὶ σοφιστῶν οἱ δοκιμώτατοι, ὅσον οὐ μικρὸν ἦδη, μὴ τοῦ μὲν παραπολὺ ἐνδεέστερον φαίνεται τῶν ὀλυμπίων. "*Hæc nemo, credo, intelligat. corrupta itaque verba pronuntio; neque tamen, quomodo restitui possint, adhuc liquet.*" SOLANUS. *Mihi quidem liquet restituendum esse,*—δοκιμώτατοι. ΔΕΟΣ ΟΤΝ οὐ μικρὸν ἦδη, μὴ τοῦ μὲν παραπολὺ ἐνδεέστερον φαίνεται τῶν ὀλυμπίων.

ZEUXIS p. 849. [637. A. Salmur.] "Ὡρα τῶν μὲν σκοπεῖν, μὴ καὶ τοῦ μὲν ὁμοῖον ἢ τ. Ὡ. Ἀντιόχῳ, τὰ μὲν ἄλλα οὐκ ἄξια μάχης, ἐλέφιν τε, δὲ τινες καὶ ξένα μορμολύκεια πρὸς τοὺς ὀρέωντας, καὶ θαυματοποιεῖα. ἄλλως, ἐκείνα γοῦν ἐπαινοῦσι πάντες, οἳ δ' ἐγὼ ἐπεποιθεῖν, οὐ πάνυ ταῦτα ἐν λόγῳ παρ' αὐτοῖς ἐστίν. Interpungendum puto—καὶ θαυματοποιεῖα ἄλλως. ἐκείνα γοῦν ἐπαινοῦσι κ. τ. λ.—sic Lucianus, Prometh. es in verb. p. 15. Salm. τέρψις ἄλλως καὶ παιδιὰ τὸ πρᾶγμα. nil nisi oblectatio et ludus, mera oblectatio et jocus. Demosth. περὶ παραπρεσβ. p. 348. eds. Reiskin, οἱ δ' ἀντιλέγοντες, ὄχλος ἄλλως, καὶ βασκανίᾳ κατεφαίνετο. Id. in Lacrit. p. 931. ἡγοῦντο εἶναι τὴν συγγραφήν ἄλλως ὕβλην καὶ φλυαρίαν. Vid. Toup. ad Longin. §. 7.

HARMONIDES p. 855. [642. B. Salmur.] Εἰ δὲ σοι δεῖξαι μὲν τὰ μὲν, καὶ σὺ ἐπαινέσεις αὐτὰ, (εἴη γὰρ οὕτω φανήσονται) καὶ ὃ ἐπὶ πέρα ἔκειν με τίς ἐν πίστι, ἐν μὲν ψήφῳ πρὸς ἀπάσας λαβόντα.—*Scriserat auctor forte εἴη γὰρ οὕτω ΦΙΝΤΑΖΕΣΘΑΙ, Liceat enim si imaginari.*

QUOM. CONSCR. SIT HIST. tom. II. p. 7. [661. C. Salmur.] Εἰ δὲ μὴ, αὐτοὶ μὲν καὶ ὅτε τῶν αὐτῶν πύχει, ὥσπερ καὶ νῦν μετρούμενων τὸ πρόγραμμα. Mallem τῶν αὐτῶν πύχει ὩΠΠΕΡ καὶ νῦν.

CLASSICAL CRITICISM.

HAVING had occasion, in the course of some enquiries, to investigate with considerable care the manner in which several of the Greek particles and other words in that language have been formed, I thought I might render no unacceptable service to your readers by making a few observations on some words, whose origin and precise meaning seemed to me to be somewhat misunderstood. The formation of a number of adverbs from nouns, verbs, adjectives, and participles has never been questioned, as they bear such striking marks of their origin; but, as far as regards some of those that are

derived from adjectives, it does not appear that grammarians and critics are agreed from what particular case they are formed. I have long been of opinion that all those adverbs which end in *ως* were formed from the genitive plural in *ων*. Of late, however, this doctrine has been questioned by Mr. BLOMFIELD, in a note of considerable length on v. 216 of the *Prometheus* I. of Æschylus. I shall first give an extract from that note, and then make a few observations on it: “*ἄμοχθι, sine labore*. Hujusmodi adverbia modo per diphthongum, modo per simplicem sine certa regula effuerunt. Ego, quare *ἄμοχθι* et non *ἄμοχθεσι* scriptum, paulo fusius explicare decrevi. Adverbia cujuscunque formæ non a secundo casu nominum, quod somnauerunt grammatici, sed a tertio nata esse, satis ostendit universa linguarum ratio. Horum autem pars maxima, a dativo numeri pluralis orta, in *ως* desinebat (scilicet *αις*); nonnulla a dativo singularis in *αι* vel *ι*, etc.” With regard to the formation of that class of adverbs which end, or should end, in *ι*, as being formed from the dative singular of nouns or adjectives ending in *ως*, I perfectly agree with him, and think that he has done some service in clearly pointing out their origin. But I am not equally disposed to coincide with him in opinion respecting those that end in *ως*, till I perceive better reasons assigned for their formation from the dative plural in *ως*, than any that he has given. Every one knows that there are several adverbs formed from the *genitive singular* of certain words, as *ὅθεν* *simul* from *ὅμη*, *ἀδελφῷ* *nullibi* from *ἐδᾶμεθ*, *οὔτις* *hic* from *ἀδελ*, *ὥστε* *noct* from *ὥς* *nox*, &c. This affords a presumption, at least, that other adverbs may also be formed from the *genitive plural*, and we shall see, I think, immediately that there is a considerable number ending in *ως* that could be formed from no other case. Is it at all likely that *ὀλιγοχρόνως* could be formed from the *dative plural* of the participle *ὀλιγέρας*, when that case in the common dialect of the Greeks ends in *ουσι*, and probably at one period ended in *ουτις* or *ἀρεπύτως* from *πρέπνυσι*, the dative plural of the participle *πρέπων* or *ὄπως* from *ὅσι*? Were there ever any doubt about the formation of these and others of a similar kind, a great many more, formed from adjectives, must, I apprehend, be decisive of the question: *πάντως*, for instance, could never be formed from *πάνσι* or *πάντοι* or *πάντισ*: nor *ἀσφαλῶς* from *ἀσφαλέσι*; nor *ἀληθῶς*, or *ἀληθίως*, from *ἀληθέσι*; nor *εὐσεβῶς*, or *εὐσεβίως*, from *εὐσεβέσι*, unless it be asserted that there were such words in the nominative as *πάντις*, *ἀσφαλός*, *ἀληθός*, or *ἐλθέτης*, *εὐσεβός*, or *εὐσεβείος*, from whose dative plurals in *οις* these adverbs were formed. In some of these adjectives we even find adverbial expressions by the use of a preposition with the *genitive*; as *διαπαντός* *διατελοῦς*, &c. But we may proceed even farther than this, and shew that a considerable number of adverbs, bearing the appearance of a very early formation, were the original

genitives of adjectives which became obsolete at an early period of the language. If I am not mistaken, all those that end in ω were formed from the old genitive in σ before the long vowels came into use. Thus in the Sigeian inscription we find $\phiανοδικο\epsilon\iota\mu\iota$ (το) $\text{Ἡερμακρετες, το Ἡγοκονεσις, \&c.}$ When the long vowels came to be generally adopted, those adverbs, formed from the genitive of adjectives, assumed, instead of σ , the long vowel ω , the better to distinguish them from the more modern terminations of the genitive of nouns and adjectives. Thus $\acute{\alpha}\nu\omega$ *supra*, was in all probability the genitive of an obsolete adjective $\acute{\alpha}\nu\sigma$; $\acute{\epsilon}\xi\omega$ *extra*, of $\acute{\epsilon}\xi\sigma$; $\kappa\acute{\alpha}\tau\omega$ *infra*, of $\kappa\acute{\alpha}\tau\sigma$; $\acute{\omicron}\pi\acute{\iota}\sigma\omega$ *retro*, of $\acute{\omicron}\pi\acute{\iota}\sigma\sigma$; $\pi\rho\acute{\omicron}\sigma\omega$ *ante*, of $\pi\rho\acute{\omicron}\sigma\sigma$; $\pi\rho\acute{\omega}$ *mature*, which, according to Brunck's suggestion, ought to be $\pi\rho\acute{\omega}$, from $\pi\rho\acute{\omicron}\sigma$: $\pi\rho\acute{\iota}\nu$, *prinsquam*, is either the dative of this adjective for $\pi\rho\acute{\omicron}\iota$ with the addition of the ν , or the accusative singular from an obsolete nominative in ν . But perhaps it may be said, though all this were unquestionable, how does it prove that adverbs in ω were formed from the genitive plural of adjectives in $\omega\nu$, since there is a change of the ν into a ς ; a change which could not have been wholly arbitrary, but must have depended upon certain principles in the language? I answer that, in the first place, the evidence of adverbs having been formed from the *genitive singular* of certain adjectives affords a presumption that some might also have been formed from the *genitive plural*; and in the next place, that there is a strong probability that the genitive plural of all nouns, adjectives, and participles, originally ended in $\omega\varsigma$ or $\acute{\omicron}\varsigma$; but that the *sigma* was either dropped, as was not unusual, in pronunciation, or was afterwards changed to a ν , that all or most of the cases in the plural might not terminate in that sibilant letter. Mr. Blomfield has shown very clearly that those adverbs which end in ϵ were all formed from the old dative singular in $\sigma\iota$, a termination which some of them still retain, as $\acute{\omicron}\lambda\acute{\iota}\sigma\iota$, $\pi\acute{\epsilon}\delta\acute{\omicron}\iota$, &c.; and that in others the σ was omitted that they might not be confounded with the nominative plural. As these adverbs, therefore, retain the original form of the dative, which was afterwards changed to $\omega\iota$, may not such also as terminate in $\omega\varsigma$ indicate the original termination of the genitive plural, as it appears evident that they were all formed when the language was in a very ancient state? It is not, however, from analogy alone that the termination in $\omega\varsigma$ appears to have originally belonged to the genitive plural. Other arguments from the structure of the cases might be adduced to render it highly probable; but as these are connected with other investigations which I may afterwards communicate, I shall omit them for the present. Enough, I imagine, has been stated to show that Mr. Blomfield's doctrine respecting adverbs in $\omega\varsigma$ is erroneous, as it appears evident that a considerable number with this termination could not, con-

sistent with grammatical rules, and the nature of the language, have been formed from the dative plural.

It appears to me that several modern critics have either misunderstood the original formation of a number of adverbs, or have ventured upon innovations which the genius of the language condemns. Mr. Elmsley, in a note on v. 19 of the *Heraclea* of Euripides, says, $\pi\eta\ \gamma\eta\varsigma$ et $\delta\pi\eta\ \gamma\eta\varsigma$ ex Atticorum scriptis prorsus ejicienda esse censeo. Apud *Æsch.* *Prom.* 566 ubi vulgo legitur $\delta\pi\eta\ \gamma\eta\varsigma$, $\delta\pi\omega\iota\ \gamma\eta\varsigma$ præbet cod. Medicæus. Nostro loco $\delta\pi\omega\iota$ accipiendum quodsi esset $\epsilon\chi\epsilon\iota\sigma\epsilon\ \delta\pi\omega\iota$, ut verbis utar Porsoni ad *Hec.* 1062. qui exempla allegat *Iph. T.* 113. 119. et *Soph. Phil.* 482. To determine a question of this kind, two things, I apprehend, ought to be considered: 1st. the nature of the expression; and, 2nd. the common usage. As to the nature of such expressions, as $\pi\eta\ \gamma\eta\varsigma$ and $\delta\pi\eta\ \gamma\eta\varsigma$, or the adverbs taken by themselves, they appear to me to be elliptical; $\pi\eta$ and $\delta\pi\eta$ are evidently the dative singular feminine of the obsolete interrogative adjectives $\pi\delta\varsigma$, $\pi\eta$, $\pi\delta$, and $\delta\pi\delta\varsigma$, $\delta\pi\eta$, $\delta\pi\iota$, its responsive; $\pi\omega\iota$, $\pi\omega\iota$, $\pi\eta$, or the Doric $\pi\tilde{\alpha}$ formed from the former, and $\delta\pi\omega\iota$, $\delta\pi\omega\iota$, and $\delta\pi\eta$ from the latter, each having some noun understood to make the sense complete. Thus $\pi\omega\iota$ will require $\tau\acute{o}\pi\omega\iota$, $\pi\omega\iota$, $\tau\omega\pi\omega$, and $\tau\eta$, $\delta\delta\omega$ or $\chi\acute{\omega}\rho\alpha$ understood. The responsives require the same nouns and the same cases. Whatever be the noun understood, it is plain that the adverb ought to be marked in such a way as to show from what case it was originally formed. $\Pi\omega\iota$ and $\delta\pi\omega\iota$ must, I imagine, be considered as the genitive singular; $\pi\omega\iota$ and $\delta\pi\omega\iota$ the dative, the latter coinciding with those original forms, as $\omicron\iota\kappa\omega\iota$, $\pi\epsilon\delta\omega\iota$, &c. pointed out by Mr. Blomfield. But to what class of adverbs, or to what formation are we to ascribe $\pi\eta$ or $\pi\tilde{\alpha}$, without the iota in the following expressions, $\pi\tilde{\alpha}\ \sigma\tau\acute{\omega}$, $\pi\tilde{\alpha}\ \lambda\acute{\alpha}\mu\beta\omega$, $\pi\tilde{\alpha}\ \beta\acute{\omega}$ in v. 1062 of the *Hecuba* of Euripides as edited by Porson, or $\pi\tilde{\alpha}\ \pi\omicron\tau\epsilon\ \tau\acute{\omega}\nu\delta\epsilon\ \pi\acute{\omicron}\nu\omega\iota$ in v. 190, and $\sigma\eta\mu\eta\gamma\epsilon\iota\nu\ \delta\pi\eta\ \gamma\eta\varsigma$ in *Æsch.* of the *Prometh. Vinct.* of *Æschyl.* as edited by Blomfield? In these editions $\pi\tilde{\alpha}$ and $\delta\pi\eta$ could never be considered as the dative singular feminine of obsolete adjectives, without the iota either adscribed or subscribed. But if the iota is to be omitted in these, why not in such adverbial expressions as $\delta\eta\mu\omega\iota\varsigma$, $\beta\acute{\epsilon}\lambda\alpha$, $\kappa\alpha\iota\omega\eta$, $\acute{\alpha}\lambda\lambda\eta$, and a multitude of others. The former are as much datives as the latter, and ought to be marked with the same signs. With regard to the second point, perhaps Mr. F. will say, that instead of $\pi\eta$ or $\pi\tilde{\alpha}\ \gamma\eta\varsigma$, $\pi\omega\iota\ \gamma\eta\varsigma$ ought to be used. In what manner, I would ask, is he to ascertain that? It cannot be by the verse, for the quantities of the syllables are the same. It is not from the best editions and MSS. of the works of the Attic writers, for the one form occurs as often as the other; and, if I am not mistaken, $\chi\acute{\omega}\rho\alpha$ is more commonly used by the Attic writers than $\tau\acute{o}\pi\omega\iota$, or any word of a similar import. "Sapissime in his et similibus terminationibus," says

Porson, ad v. 1662. *Emp. Hecab.* "variant libran. Sunt etiam loca, in quibus fere dubites utrum præferas." To me it appears that ὅποι γῆς in the passage alluded to is by no means equivalent to ἐκείσε ὅπου. The former expression denotes *in whatever place*, altogether indeterminate, and therefore requiring the optative after it: the latter a *certain, fixed, and determinate spot*, naturally demanding the indicative: οὐδ' ἴσμεν ἑς ἡμᾶς ἡξίως ἐν ὕβρισσι, πάντα ὅποι (vel ὅπη) γῆς τυυθάσθ' ἱερομένους.

There is another adverb, the formation and import of which seem to me to be equally un- understood. This is the particle *τοι*, which I imagine is totally out of place, in v. 215 of Blomfield's ed. of the *Prometh. Vinct.* of Æschylus: τῷ *τοι* τοιαῦτα πημοῖσι κάμπτουσι. Besides the objections which I have to the grammatical construction of the passage, I cannot persuade myself that Æschylus would have used such a jingle of sounds as τῷ *τοι* τοιαῦτα, which probably in his time were pronounced *τόι τοι* τοιαῦτα. The two words τῷ and *τοι* are identically the same, the latter retaining its original form and serving the purpose of an abbreviated expression. So careful were the Greeks to separate the articles when they happened to be in the same case, that they departed from the usual collocation of them in certain expressions. Thus, while they said τῷ τῷ Σακράτους πᾶγμα, they never said τοῦ τοῦ Σακράτου βίου, but τοῦ βίου τοῦ Σακράτου; and the reason is obvious. But I suspect it is not generally known that the adverb *τοι* is in reality the old dative of the article or pronoun, and must in this, as well as in similar instances, be governed by the preposition ἐπὶ, understood, signifying *on this account, therefore, because*. A few examples will, I should hope, put this in a clear point of view; thus,

τί τὸν θεὸς ἔχθιστον οὐ στυγεῖς θεὸν
ὅστις το σὸν ἐχθότι προὔωκεν γέρας;

says Κράτος to Vulcan. *Prom. Vinct.* The answer is, ἐπὶ στυγέεις *τοι* θεὸν, ἢ ὁμιλία. I compassionate him, is the repl. ἐπὶ *τοι*, *on this account, because* the bond of relationship is strong. Σὺ *τοι*, says Orestes to Tyndaris, εὐτέρας ἐγγάτες, ὃ γέρον, καὶ ἐγὼ ἀπώλειάς μιν. *Elect. Empid.* 578. You, old man, having begot a wicked daughter, have, *on this account*, ruined me.

μή *τοι* χλεῖν δοχεῖτε μήτ' αὐθάδᾳ
σιγᾶν μιν. *Prometh. Vinct.* 445.

Do not *on this account* think that I am silent, *on account* of pride or haughtiness.

τὸ σὸν γὰρ ἄνθος, παντέχνην πυρὸς σέλας
θητοῖσι κλέψας ἅπασιν τοιαῦτά *τοι*
ἀμαρτίας ἐπε δεῖ θεῶς δοῦναι δίκην. Id. v. 7.

For this offence, therefore, he owes compensation to the gods. From those examples and a great many more which could be pro-

duced, it seems evident that $\tau\omega$ and $\tau\omega$, in the line quoted above, must have both the same signification, as $\tau\omega$ must be governed by the preposition $\epsilon\pi$, understood, and must be translated *on this account*. The reading therefore of the Codex Medicus, $\tau\omega \tau\omega$, $\tau\omega\iota\sigma\delta$, appears to be the true one, and should, if these observations be correct, be adopted by every future editor of this play.

To these miscellaneous observations I shall add the following upon a point, somewhat doubtful I confess, but which, I think, may be better accounted for than has been done by a writer in the *Museum Criticum*, No. IV. p. 531. The following canon, as established by Dawes and Porson, he has quoted and pointed out an exception which seems to have stumbled Porson himself; but which that distinguished critic would never, I imagine, have endeavoured to account for in the manner that this writer has attempted. “Si mulier, de se loquens, pluralem adhibet numerum, genus etiam adhibet masculinum:”

“Si masculinum adhibet genus, numerum etiam adhibet pluralem.” R. P. ad Hecub. 515.

The exception is in the *Hippolytus* of Euripid. (Ed. Monk, 1107.)

ξύνεσιν δέ τιν' ἐλπίδι κεύθων
λείπουμαι, ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι
λεύσσω.

In this passage the Coryphæa twice uses the *singular* number and the *masculine* gender: upon which we have the following observation in a note by Professor Monk. “Notandum est quod Chorus mulierum de se loquens, masculinum participia κεύθων et λείπουμαι usurpat: et hoc equidem credo prorsus insolenter factum esse. Vulgo quidem editum est in Androm. 422. Ὀκταπύρ' ἀκούσας κ. τ. λ. Sed ibi recte Lacæoris ἀκούσας. Scholiasta, ut poetam quodammodo excuset, monet eum ex sua persona hæc locutum esse.” This opinion seems to have been taken up by the writer of the article above alluded to.—“Whoever will take the trouble of turning to the passage itself and the note upon it in Mr. Monk's edition, will find that it is all a *mere inadvertence* of the poet, who either mistook himself at the moment for the Coryphæa, or hastily transferred from his *loci communes* a fine train of reflection, without considering in whose character it must be uttered.” This is surely a strange way of getting over the difficulty, and not much to the credit of the poet, who could either at the moment mistake himself for the Coryphæa, or so far forget himself in inserting from his *loci communes* a fine train of reflection, as to lose sight of the *gender* of the speaker. If he had through inadvertence committed these blunders, is it at all likely that the audience, before whom the play was represented, would have overlooked them? And if they would not, which is presumable, that the poet would not have cor-

rected them? But I apprehend the whole mistake respecting this passage proceeds from want of attention to a construction not unfrequent in the chorusses of the tragic and comic poets. The Choryphæus, or Choryphæa, was always considered as the representative of others, and sometimes used the singular, sometimes the plural number. Aristoph. Plut. 280. φράσαις ὃ οὐπω τέτληκας ἡμῖν, ὅτου χάριν μὲν ὁ δεσπότης ὁ τοῦ κέκληκε δεῖν. In the Hippolytus we find the Choryphæa using both the singular and plural number. XO. Ἐρως, Ἐρως, ὁ κ. τ. λ. μή μοι ποτὲ σὺν κακῷ φιλίης, v. 530. Ἐρωτα δὲ τὸν τύραννον ἀνυγύν, — οὐ σβίζομεν, 540. ΦΑΙ. σιγήσατ', ὦ γυναικες. — XO. σιγῶ — Similar to this is the following construction, where the noun is in the vocative singular, but the verb is in the plural: one only being personally addressed as the chief person, while all present are comprehended in the person of the verb: thus,

χωρεῖτε ταῖνον, ὦ Διώνυσ', ἔσω. Aristoph. Ran. 1479.

προσέλθετ', ὦ παῖ, παῖς. Soph. Œdip. Col. 1104.

It would be easy to multiply examples, but these may be sufficient to warrant us in drawing the following inference: That as the Choryphæa, when using the singular number, spoke not only for *herself* but for *all those who composed the chorus*: the singular number therefore, in instances of this kind, might be considered as equivalent to the plural, and *might* be employed with the same gender as when a woman speaks of herself in the plural. This is the only solution of this singular passage that appears to me to bear the appearance of probability. Had there been several other instances of a similar construction, I should have had little doubt of its being correct. As it is, I offer it to the consideration of your readers.

College, Edinburgh,
28th Dec. 1815.

G. DUNBAR.

MOMI MISCELLANEA SUBSECIVÆ.

No. IV. — [Continued from No. XXIV. p. 262.]

7. Maittaire's editions of the Latin poets, whatever else they may have to recommend them, are certainly very deficient in the Indices. Take, for example, this Epigram, and look out for the words in the Index to his edition of Martial.

Nubere vis Priscæ: non miror, Paulla; sapisti.

Ducere te non vult Priscus; et ille sapit.

8. In the second Scene of the second Act of *Romeo and Juliet*, Juliet is made to remark that *Jove laughs at lovers' perjuries*. Thus

Tibullus, iii. 7. 17. *Perjuria ridet amantum Jupiter*. As there was no English version of Tibullus in the time of Shakspeare, those who are inclined to believe that he knew Latin, will not fail, perhaps, to adduce this in part of proof. On second thoughts, it appears to me that he had the idea from Ovid, *Ars Amat.* i. 633. *Jupiter caelo perjuria ridet amantum*. This, I should think, he could come at in English. I know not whether the learned Dr. Farmer has touched upon this.

9. Non illam matrix orienti luce revisens, Hesterao collum poterit circumdare filo. Catull. lvi. 377. This passage has been variously explained. The following quotation will throw sufficient light upon it. "Ethnici deflorate virginitatis argumentum a collo desumebant; dum enim primâ nocte virgo jam nupta erat cum conjuge concubitura, antequàm thalamum ingrederetur, collo ejus circumferentiam ducto filo metiebantur; manè autem si latus collum, quàm ut eodem filo comprehendì posset, inveniebant, defloratam jam inde concipiebant." Bened. Samball. l. p. 557. This method of putting chastity to the test reminds one of certain of the canine species mentioned in the 579th No. of the Spectator. There is, I dare say, as much truth in the one case as in the other.

10. The *cacœthes versificandi* must have been raging in all its fury, when the annexed poem was written, or rather tagged together in praise of Bacchus. See Anthol. Græc. i. p. 58. edit. H. Steph.

Εἰ Βάχχι.

Μέλπωμεν βασιλῆα φιλέωντων, εὐαφρώτην,
 Α βροχόμην, ἀγροῦκον, ἀείδημον, ἀγλαομορφον,
 Β οιστόν, βρόμιον, βαλχιτορα, βρονοχαίτην,
 Γ ῥήσανον, γνοσεντα, γιγαντολέτην, γελδοντα,
 Δ ωγενῆ, δίγονον, διθυμυμβογενῆ, διώνυσον,
 Ε ὕιον, εὐχαίτην, εἰραπελον, ἐγρεσίωμον,
 Ζ ηλαῖον, ζάχαλον, ζηλήμονα, ζηλοδοτήρα,
 Η πιον, ἡδυποτην, ἡδύθροον, ἡεροπηῆα,
 Θ υροσφόρον, θήμκα, θιασώτην, θυμολέοντα,
 Ι ρδολετην, ἱμερτόν, ἰοπλόκον, ἱραφιώτην,
 Κ ωμιστήν, κεραῖον, κισσοστέφανον, κελαδειόν,
 Λ υδόν, ληναιον, λαθικηδέα, λυσιμέρινον,
 Μ ὕστην, μαινῶλιον, μυθώδητην, μυριομορφον,
 Ν υκτέλιον, νόμιον, νεβρώδεα, νεβριδοπεπλον,
 Ξ υστοβάλον, ξυνόν, ζενωδῶτην, ξανθοκάρηνοι,
 Ο ργίλον, ὀβριμύμυθον, ὀρέσκιον, οὐρεσιφοίτην,
 Π ουλυπέτην, πλαγκτήρα, πολυστέφανον, πολέωμον,
 Ρ ῆζινσον, ραδιόν, ρικνώδεα, ρηνοχορήα,
 Σ κρητητήν, σάτυρον, σεμεληγενέτην, σεμελῆα,
 Τ ερπνόν, ταυρωπὸν, τυρρηνολέτην, ταχύμηνιν,
 Υ πνοφύβην, ὀγρόν, ὕμενῆιον, ὕλῆεντα,
 Φ ηρομανῆ, φρυκτόν, φιλομειδέα, φοιταλιώτην,
 Χ ρυσόκερων, χυρίεντα, χυλιφρονα, χρυσευμήτην,
 Ψ υχοπλαιῆ, ψεύστην, ψοφομήδεα, ψυχοδαίτην,
 Ω ριον, ὤμηστην, ὄρεσίφυγον, ὠρεσίλοισπον.

Immediately after this follows another, upon the same plan, in praise of Apollo. The reader may peruse that in the *Anthologia*.

11. UNIVERSITY INTENDED TO HAVE BEEN FOUNDED AT DURHAM. "On the 10th of May, 1657, a writ of privy seal, for founding an University at Durham, was signed by Oliver Cromwell, Lord Protector. This University, rather intended to be founded than actually settled, was soon suppressed. It is a singular fact, that George Fox, the founder of the Quakers, who visited Newcastle a second time¹ this year, has assumed to himself the consequence, and what he thought the merit, of having been the means of suppressing this laudable institution."² *Brand's Newcastle*, Vol. ii. p. 485.

Fox's account of the matter is so singular, that I shall transcribe it. "We came to Durham, where was a man came down from London to set up a college there, to make ministers of Christ, as they said; I went with some others to reason with the man, and to let him see that to teach men Hebrew, Greek, and Latin, and the seven arts, which was all but the teaching of the natural man, was not the way to make them ministers of Christ, for the languages began at Babel; and to the Greeks, that spake Greek as their mother tongue, the cross of Christ was foolishness; and to the Jews, that spake Hebrew as their mother tongue, Christ was a stumbling block; and for the Romans, who had the Latin and Italian, they persecuted Christians; and Pilate, one of the Roman governors, set Hebrew, Greek, and Latin atop of Christ, when he crucified him; so he might see the many languages began at Babel, and they set them atop of Christ the word, when they crucified him. And John the divine, who preached the word that was in the beginning, said that the beast and the whore had power over tongues and languages, and they are as waters. Thus I told him he might see the whore and beast have power over tongues and the many languages, which are in mystery Babylon. Now said I to the man; dost thou think to make ministers of Christ by these natural confused languages, which sprang from Babel, are adured in Babel, and set atop of Christ by a persecutor? Oh! no.--So the man confessed to many of these things. When we had thus discoursed with the man, he became very loving and tender, and after he had considered further of it, he never set up his College."--*Ohe! jam satis est, Ohe!* If your spleen be not ready to crack,' &c. See the Preface to *Walker's Idiomatologia Anglo-Latina*.--*Ridete quidquid est domi cachinorum.*

¹ George Fox's Journal, p. 281.

² The original writ is preserved in the archives of the Dean and Chapter of Durham; it appears to have been suppressed on account of petitions against it from the Universities of Oxford and Cambridge. It had been obtained by a petition of the city and county of Durham, county of Northumberland, and town and county of Newcastle upon Tyne.

ESSAY ON TRIPOSES.

THIS annual exercise should seem to derive its origin from a zealous and earnest endeavour of the University, to send down to posterity the praises of industrious young men, who have applied themselves strenuously to its favorite studies; but probably this subject being at length exhausted, our Poet laureat found it necessary to have recourse to the contingencies of the times, in order to furnish them with matter for these compositions.* The name of the Tripos, as it emphatically styles itself, was doubtless at first given to this performance in consequence of the three brackets originally printed on the back of the voucher. We do not find in the Archives of the University any mention made of the separation, which has taken place between the senior and junior optimes: but if we are at liberty to suggest a reason, we do not hesitate to conclude, that it arose from the evident absurdity of bestowing the same panegyric on those who had made some proficiency in natural philosophy, and on those who were still hovering over the elements of Euclid. From this period, therefore, we may date the revolutions, which this exercise has undergone, and we then we may safely assert,

Constitut in nullâ, qui fuit ante, color.

The next change which took place in it, and which we may be allowed, according to the ancient division of comedy, to call the middle state, was that, in which the local foibles of the academic world were attacked; and the Tripos came forth the champion of virtue and morals, expressed by a saucy but harmless satire upon those petty vices, which, beneath the notice of morality, and too insignificant to engage the attention of the law and statutes of the University, form in their aggregate a no insignificant part of the mischief daily and nightly achieved.

It was formerly not an unusual sight to find gownsmen amusing themselves with the innocent diversions of school boys, and after lectures turning

To chase the rolling circle's speed,
Or urge the flying ball; GRAY.

By a statute provided for that purpose, Masters of Arts were interdicted from playing at marbles and trundling hoops. But still the Undergraduate and Bachelor were left at liberty to choose their amusements, till a severe satire, in form of a Tripos, so lashed

* This conjecture is confirmed by a custom, which still exists, of presenting young noblemen to their degrees with a long detail of patronymical virtues.

the prevailing taste of this golden age, that, on a sudden, blindman's-buff, hot-cockles, whilgigs, and paper windmills, were entirely laid aside, and in their place were substituted the more manly and rational diversions of cricket, tennis, billiards, and archery. About this time too the savage and unacademic sport of cockfighting was abolished by a humane flagellation of the wordy and sententious Mr. Wakefield: though we cannot say much for this juvenile composition, it does great credit to his feelings, and the exertion was not without good effect. Another topic at this day was the humors and vanities of Sturbridge-fair, where, with no small satisfaction, we meet in one poetic picture

Expositas late Cami prope flumina merces
Divitiasque loci vicosque hominumque labores
Sparsaque per vires passim magalia campos.

But farther than this the Tripos has been sometimes allowed to take a wider range, provided it preserved its ancient form and temper: among others we need only instance a very ingenious description of the high heads, which then prevailed to the terror of all the sylphs and gnomes, who were obliged by their office to keep watch on these dizzy pinnacles: the humorous description we find in this of a mouse's nest being destroyed by fire, and the lava of pomatum, which rushed in torrents down the stupendous edifice, recalls to our minds the attempts of those aspiring mortals, who to frighten the inhabitants of Heaven, endeavoured

——— imponere Pelio Ossam!

These, and such as these, while humor held its court here, were the sallies of the Muses from their poetic haunts, till at length the taste became degenerate, and instead of these compositions were substituted a cold and cautious display of poetical talent in a hundred unmeaning Virgilian lines, or, which is worse, an attempt to copy the eccentric style of Lucretius, by accumulating in the course of one Tripos all his wayward and uncouth expressions, with none of his spirit and poetic fire. Some few indeed have dared to emancipate the Tripos from this arrest of dulness, among these we cannot omit one, which celebrates the scramble for Triposes, but is more remarkable for the elegant address to some blue-eyed treasure, with which it concludes. All attempts have hitherto proved ineffectual, and we still have reason to regret, that this once humorous essay of the laughter-loving Muse has been obliged to give place to the pompous description of the Newtonian system, or the no less vapid and labored one of some fever, intended, we understand, for the Philadelphia pestilence.—Thus far with respect to Triposes in general—at present we are about to consider one, which has appeared in this University.

*Ος Θεσπιωδὲ Τρίποδος ἐκ χρυσηλάτου,
Μέμφιν δικάϊαι μύμφομαι ταυτὴν ———

ARISTOPH. Plut. p. 1.

Auctor cum Tripode colloquitur.

A. CUM scelus effigies digito Pasquina notabat, 1
Crede, Tripos, non Papa ferox, non Virginis ira, 2
Vel nova Libertas saxam bacchata per Alpem, 3
Italæ populos tantum tremefecit mermes.

T. Grande sonas tragicum, et versus, nisi verba fatiscant, 5
Quatuor hi current facili pede; quid tamen istine?

Res Italas scribis? A. Mutat cornicula plumnas, 7
Nec tamen evadit PAVO — nun fallit origo

Te tua, formidanda! Tripos, quæ prima solebas
Versu indignari, si quis delator iniquus 10

Faceret alterius famam? meminisse molestum est,
Quo præsentè Deo laurus novere sacrata

Demisisse caput? triplici se Pythia nisu 13
Surripuisse sibi fertur, vocesque barathro

Ter sonuere cavo, "hecat tibi scire futurum, 15
Præteritum, et præsens?" TRIPODEMQUE agnovit Apollo.

Hunc tibi, Parnassi Numen, Musisque propino, 17
Hinc mea lanx satura est, hinc duxit conscia nomen.

Musatum quæcunque mihi se deferat hospes, 19
Tu,² felina Tripos, (simul ac contraxeris ungues)

Parce novo vati submissâ voce roganti,
Blanditiis pueros quæ jam Væus³ altera captet.

Quis novus Eudymion, oculis dormitor apertis,
Virginibus Grantæ focalia detrahat audax, 24

Aut zonam ad proprias jubeat demittere sedes.
Quid melius canerem? — Pacem? — Pax alma moratur

Exul in Utopiæ campis — an Prælia? LITEM 27
Composuere gravem Ποδαλῆριος ἰδὲ Μαχάων ———

Carpere majores vellem, sed Apollinis iram
Marsya formido; tegat hos augusta senectus

Ægide; nam vitis juvenilis decolor ætas
Pullulat, et decies truncata resaviit Hydra.

Alter equis gaudet, tortosve auriga meatus 30
Pervolitare rotis: quoties repetita caballis

Curia lassatis fremuit! dum pendulus hæret
Curriculo, vidi totam trepidare Suburram!

¹ Pace Prisciani hoc verbum jure Academico fæmininum usurpavimus.

² Huic enim cognomento respondet ea pars supælectilis, quæ quomodocunque inversa Tripos evadit, anglice *a Cat*.

³ Nuda olim et immunda Venus in nudinis Sturbs. prostabat.

Insignes ocreis alii ; quæ turba pedestris
 Sæpe diem fallit, limoque aspersa Cloacæ
 Crura domum trahit, aut effundit anhela Dianæ
 Vota, ut credideris vix posse Actæona tantum.
 At simul extremum campana molesta soporem
 Ruperit, ad lucos fugit hic prædator opimos,
 Non leve finitimis damnum, cui noverit omni
 Sylva pedem, pulli læves, trepidæque columbæ.
 Nec careat palmâ, numeris qui numina Cami
 Placat arundineis, lunæque impransus ad ortum
 Dat speciem prædæ pisci lutulentior emto.
 Ille diem perdit somnis ; operosior ille
 In cute curandâ, ventos licet horreat udos ;
 Hic etiam, radius ut Sol dimiserit imbrem,
 Papilio crines prodibit amabilis unctos,
 Quo non splendidior se spectat in Isidi, undis.
 Cernis ut incendant graviter, fixisque feroces
 Lumnibus, ponant pannos fractosque galeros,
 Ultima qua varum possit complere coronam,
 Dawson illa cohors ! hic, Musa, severior esto,
 Ne moveas Umbrae risum, cui dura Mathesis
 Exagitant terminum clausit feliciter annum.—

- T. Euge tuum et bellè ! sed quid respondit Amicus ? 59
 Scilicet ægrotat medicus ; malus abstulit error
 Te quoque delirum, qui nunc, ut pallidus Ajax,
 Affectas famam Tripodis : quando occupat omnes
 Scribendi rabies, cave sint tibi fata Perilli.
 Fingit ut argillam figulus manibusque rotâque, 64
 Torquet opus sudans, et sesquipedalia verba
 Ampullis cumulat gravibus ; tunc spernere habenam,
 Et Phaëton teum verber dare, donec anhel
 Carminis impediunt suspensa molaria cursum.
 Hinc illæ lacrymæ ! satis hinc musamque modosque 69
 Exercent odiis. Quâ libertate Decembri
 Usa pudicitia nocuit ! quâ freta leporis
 Colluvie, turbæ censor prodibat honestæ
 * Prætextata Tripod !—at quâ pallescere culpâ,
 * Filia tu Phœbi ? “*quam circumscedit opaca* 74
Majestas tenebrarum, atque alti vesperis horror.”
 Nota mathematicis genesis tua ; contrahe pennas,
 Ne dominum prodas fuito famosa secundo,
 Sæpe GRADUS errant, etenim lex unica jussit 78
 Parcere Germanis ; sed quid tibi Curia fecit,

Ut brevior fiat quàm cùm Romana fuisset ?	
<i>Curia</i> vix iterum bullati <i>Cæsaris</i> iram	81
Perire potest, at nos audaci vivimus ævo.	
Audit <i>Aristarchus</i> ? fateor—nisi riserit idem,	
Cùm pede præcipiti nimum puer improbus olim	84
Corrupt fluvium, et spectavimus <i>Euphratis</i> undas.	
Nec scelus est <i>calgo</i> levius, cum flumina currunt	86
Garrula, vel linguas lapides sermone loquaci	87
Cum foliis miscent <i>syloa</i> frondosâi.	
Quis teneat risam, cùm, ne nodosior æquo	
Vinalibus careat sen us, dispersa tabellam	
Numina per pictam volitant, quot <i>Græcia</i> mendax	
Fingeret, aut sereret riguis <i>Ægyptus</i> in hortis ?	
Hic et accedunt membris innixa solutis	
<i>Genua</i> ; labant versus, et agunt longo ordine pompam	94
Non, tamen, usque, adeo, forsân, violenter, ubique,	
Cùm steterant, tulerant, et si quid durus istis	
Sparsit antiquas per carmina nulla vates.	
<i>Terzere</i> nunc melius totum foret ? accinit auri	
Vox levior <i>Zephyrus</i> ; nunc ardua tubumis instat	
FleBILE murmur aquis miscet liquidamque querelam	
<i>Virgilium</i> legit puer hic ? multâque cadens vi	
<i>Cernere</i> erit verbum, vel pars scemsa legentis	
Decipit obtutum ! ne non legisse putetur.	
<i>Pascua, rura, duces</i> -----	104
Qui sapiunt <i>Ollas</i> , sapiunt <i>naulê</i> : credite, minor	
Grande <i>Maronis</i> opus : tamen hic, ceu mitior <i>Ursa</i> ,	
Carmina lingendo finxit, genitumque polivit	
Una dies unum. Calamos divelle, tabellam	
Ut rodant ungues, ut pugni scrima tundant,	
Quere peregrinum, fraus est quam novimus omnes,	
Non faciunt aula Reges, non <i>Granta</i> Poetas.	
A. Ergone tu montis fugies, mea charta, receptis ?	
Ambitiosa nimis, nescis fastidia, nescis	
Purgatos lectorum aures, nasumque sagacem !	
Pone supercilium, ne barbis apta resectis,	
Vel renovare facem, cum serâ nocte cubile	
Incola desertum repetit bene potus, ibidem	
Uris <i>TINEO</i> non impunitior ipso.	
Pone supercilium, ne, cùm ferat <i>Argiletum</i>	
Venalisque obolo trutinâ ponais iniquâ.	
Seipere te <i>Moini</i> dicant, vitiumque vicissim	
Imberbes digito monstrent tenuemque <i>Minervam</i> .	
Ergone ridebunt fatuæ poppysmata <i>Musæ</i> ?	
Ridebit fraterna tripos, sociumque repellet,	
Cùm tua membratim jactu dispersa faceto	

Frustula calcabit bellè soleata juvenus ;
 Tū quoque risisti ; liceat ridere ; togatos
 I pete risores ; misera venere Calendæ.
 I fuge, ne nostri valeant retinere timores,
 Neu domum meuses, si, cum mea liqueris ultro
 Līmīna, natalis tibi sit carbone notandus.

H. St. J. B. Coll. S. S. Trin. Schol. ⁴

In Comitibus Prioribus, Feb. 19, 1795.

Throughout the whole of this piece the Author seems to have taken pains to put the meaning as far out of the reach as possible, so that few probably have taken the trouble necessary to explain the enigmatical allusions, many are incapable of doing it from want of sufficient local knowledge : we purpose therefore to take it piecemeal, and give such annotations as may suffice as well for foreigners as for those who, though upon the spot, are not very conversant with the matters which relate to the University to which they belong. — First then, having taken the word Tripos in the unlimited sense of any threelegged piece of furniture, he set out with the idea of restoring the middle state of Tripos-writing, for which purpose he has taken a poetical liberty of deriving its name, origin, and nature, from circumstances relative and subservient to this design.

Line 1. We meet with an allusion which at once informs the Tripos of its commission, and answers the purpose of furnishing four Virgilian lines, by way of ridiculing this sort of writing. The statue of Paquīna, alluded to here, was set up at Rome, in order that all might prefer their complaints without discovering their names, in the same manner as the *lion's mouth* at Venice.

Line 2. If here any particular Pope is intended, we should rather suppose Pope Joan is the irascible character in question.

Line 3. At this crisis so eventful and serious to the cause of governments, any opportunity of declaring an opinion is eagerly laid hold of; or we are at a loss to know what the present *newfangled liberty* has to do in company with a Roman Pontiff, and the Virgin Mary.

Line 5. Here the Tripos in a spirited manner interrupts the writer, and calls him to account for the choice of his style, not aware of the *de te fabula*, so artfully introduced.

Line 7. The courteous retort, given to the Tripos on this line, suggests to us an idea, that here the notion of throwing it into the form of a dialogue first occurred to the author. We do not think this any ornament, but *de gustibus non est disputandum*.

Line 10. The character here introduced stands probably for a general idea, if not, we do not think ourselves at liberty to pry into the secrets of private injuries.

Line 13. For an explanation of this mythological fact, vid. the Hymn to Apollo in Callimachus, v. 1.

Line 15. The reader is here prepared by all the mysterious *prelude*, which used to usher in an ancient oracle, to learn that the Tripos

derives its name from the three attributes of knowing "the present, past, and future;" and concludes, with what right we presume not to say, that the academic ballad is a protégé of Apollo.—Vid. Potter's *Antiq.*

Line 18. For an explanation of *lanx satura*, vid. Adam's *Antiq.* 332.

Line 19. Contrary to the custom of poets, our author seems very indifferent about the assistance of the Muses, and rather seems to wish the Tripos would take the part of inspiration. Though we think a pun the lowest species of wit, yet, as the questions are purely domestic, perhaps it may be allowed to consult so domestic an animal as a toast and butter cat.

Line 21. Of this sort of *petits maîtres* there are but too many in the University; but why the author wishes to correct the present elegant taste of the female world, we cannot guess.

Line 27. Where this delightful spot, called No Man's Land, is situate, we have not been able to find in any modern map of the world. Perhaps the author is in possession of some anti ministerial chart, but however this be, we wish the fair *loiterer* would revisit this country once again; for by this time, we should think it is self-evident, that *bloodletting* is not good for the English constitution.

Line 28. We are introduced here to two physicians, well known to 6th form boys; but among the taciturn of this piece we do not chuse to offer a suggestion on the subject: but thus far we can say, we do not believe, that Drs. Darwin and Lawrence are hunted at. [One of the parties is supposed to have been the late Sir Busick Harwood, A. D. 1815.]

Line 33. The several descriptions of the University buck who emulates the virtues of a mail-coachman; of the walking jockey, who seems to envy the buck his qualifications; of the academic poacher, who is a constant terror to the neighbouring dove-houses; of the phlegmatic fisherman, who establishes his reputation for angling by purchasing the fish already caught; of the powdered bean, who, with all the anxiety of the young members of our sister University, takes his morning walk; and lastly of that tribe, who, after three years' intense application, have contrived at the expense of their constitution, to make great proficiency in intellective abstractions; form a motley group, which cannot fail of giving some satisfaction to the humorous reader.

Line 59. Here the Tripos takes up the dialogue with a good-natured hint, that the writer himself is not without his appropriate fables, who aspires to the dangerous reputation of writing *chansons*, and in this point we agree with him, and might add, we wonder no brazier bull has been fabricated to roast him in, by some of those, whom he has indiscriminately attacked.

Line 64. The first Tripos we recognise among those which he has selected, is to be found, perhaps, at no great distance from the present period. We could have wished chronology had been more attended to.

Line 69. The ribaldrous Tripos here alluded to is prior to the former by many years, and has made so much noise in this academic

world, that it is needless to say, who it is that is dealt with—*qui caput, ille facit*.

Line 74. We cannot but say, we think the writer seems here to exult too much at having happily discovered a theft, which, for many years, had eluded the inquisitive eye of justice—the verses now put between inverted commas are to be found in Docton's Translation of Milton; all we can say to this unwarranted piece of literary sharping is, that we think the Tripos might as well have *blushed* on this occasion as have turned *pale*.

Line 78. But what have we here? the Græciæ ad Parnassum brought in as witness against a poor criminal, who has been guilty of making a false quantity! well, let the verdict be, *incerta fudit*.

Line 81. As we know of no action of Cæsar, which warrants this accusation, we are inclined to construe it, Oliver Cromwell, famous for having dissolved the *long parliament*.

Line 84. The epigram here meant, we have been able to obtain, and it is at the service of the reader.

Venit ad Euphratem—rapidis percutitur undis,
Ut cito transiret, corripuit fluxum.

Line 86. The mob of Tripos writers are justly chargeable with these faults: it puts us in mind of modern travellers, who bring a trunket from every foreign mart, in order to tell you they have gone the grand tour. Volgus is used by Latin poets, and the machinery of Gods is often happily introduced by them: but until our authorings can write like them, we would recommend them to avoid their faults and study their beauties; for, as the judicious Horace says,

Decipit exemplar vitos imitabile.

Line 87. We do not think that a mean or unphilosophic mind which

Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing,
from which the author doubtless took the idea of this line.

Line 94. We are here again disgusted by the common practice of introducing a cloud of expletives; we understand the picture is taken from life. The two queer preterperfects, which follow, constitute a man of great reading, when introduced into any poem.

Line 101. Vid. Denham's Cooper's Hill, line 5, from which this thought is evidently derived.

Line 104. It is a generous custom among pugilists not to strike a fallen antagonist, or this blow is a fair one: we suppose the attribute of *knowing the future* was of some assistance to the Tripos here.

And as courts make not kings, but kings the court;
So where the muses and their train resort,
Parnassus stands: if I can be to thee

A poet, thou Parnassus art to me.

The finale of this performance is eminently happy; and will bring to the mind of the classical many remembrances of the keen sarcasm en passant of Juvenal and of the delicate irony of Horace.

Of the whole we are at liberty to say,

Relegat qui æmel percurrit:
Qui nunquam legit, nunc legat.

BISHOP PEARSON'S MINOR TRACTS, CHRONOLOGICALLY ARRANGED.

No. v. -- Continued from No. XVIII. p. 5.

NO. XIII.

ΛΑΛΗΤΙΟΤ
ΔΙΟΓΕΝΟΥΣ
ΠΕΡΙ

ΒΙΩΝ ΔΟΓΜΑΤΩΝ

ΚΑΙ

ΑΠΟΦΘΙΜΑΤΩΝ

ΤΩΝ ΕΝ ΦΙΛΟΣΟΦΙΑ ΕΤΔΟΚΙΜΗΣΑΝΤΩΝ

ΒΙΒΛΙΑ Γ.

THOMAS ALDOBRANDINO Interprete,

Cum ADNOTATIONIBUS ejusdem.*

Quibus accesserunt

ANNOTATIONES H. STEPHLEIN, et Utriusque C. ISAUBONT,

Cum uberrimis

ÆGIDII MENAGII

OBSERVATIONIBUS.

LONDINI.

Impensis Octaviani Pulleyn, ad Insigne Rosæ in Cœmiteno Paulino;
Typis Tho. Ratchffe, MDCLXIV. [Folio]

* Prodit Romæ forma, quam in Joho vocant minori, apud *Aloysium Zanatum* 1594. Hanc editionem Petrus Aldobrandinus cardinalis, Clementis VIII. pont. max. fratris filius, curavit, et Philippo, Hispaniarum principi, dedicavit, *Epigemarsin* ad Pogrami Epist. v. ii. pp. 291, 5. Editionem luculentam Londini denuo procuravit Vir eruditissimus JOHANNES PEARSON, "in quo illustrando *Ægidius Menagius*, ingens Ecclesiæ Gallicanæ ornamentum, observationes suas in hanc usulam nostram imprimendas edendasque misit." Hæcæ reliquias dicavit

"Augustissimo Potentissimoq. Monarchæ

CAROLO II.

Magnæ Britanniæ, Franciæ et Hiberniæ Regi,
Fidel Defensori."

* * * *

Æ a Særis

Joannes Pearson."

Hæc dedicationem excipit

"Reverendissimo doctissimoque Viro,

ÆGIDIO MENAGIO

Joannes Pearson."

* * * *

Jan. 23. 1664. See Dr. Bentley's letter to the Bishop of Ely, p. 50.

NO. XIV.

Ἡ ΠΑΛΑΙΑ
ΔΙΑΘΗΚΗ
ΚΑΤΑ ΤΟΥΣ

ΕΒΔΟΜΗΚΟΝΤΑ.

VETUS TESTAMENTUM *

GRÆCUM ex Versione

SEPTUAGINTA Interpretum,

Juxta Exemplar *ELIICIANUM*

Romæ editum

CANTABRIGIÆ,

Excusum per *Joannem Field*, Typographum
Academicum. M. DC. LXX. [2 Voll. 12^o.]

PRÆFATIO PARENETICA.

CUM multa sint quæ de Versione LXX virali, typis Academicis nec pressâ, dici possent, ea tantùm hoc loco tradenda duxi, quæ animæ Theologiæ studio addictum ad eam assidue pervolvendam et accuratè perpendendam maximè impellant. Neque verò de ejus Antiquitate Dignitatèque quicquam impræsentiarum dicemus, de quibus Viri docti multa, hoc præsertim sæculo, scripsère; qui cùm maximè inter se dissentiant, nihil adhuc satis certū et exploratū videntur tradidisse.

Primò itaque Versionem hanc frequentius consulendam diligentiusq; excutiendam arbitror, quò meliùs Veteris Testamenti mens intelligatur, et Mosis Prophetarumq; sensus liquidior appareat. Cùm enim Textus Hebraicus, quemadmodum apud nos hodiè extat, et vel Judeorum vel Christianorum Commentariis enarratur, sæpe obscurus sit; hi Interpretes facilem aliquando sensum, apertum, et concinnum præbent. Fateor equidem hunc explicandi modum, à Senioribus illis haustum, non in eo pretio apud plerosque esse quo oportuit, ex opinione nimis pervulgatâ, LXX viralem scilicet Versionem esse ab Hebraicâ Veritate maximè alienam: eandemq; interpretandi rationem video multo invidiosiorē ab iis hominibus factam esse, qui cùm sint Textui Masoretico maximè infensi, Authoritati LXX plurimum tribuere videri volunt; quales hoc sæculo fuère Morinus et Capellus, viri sanè docti, sed hypothesibus suis nimis addicti, et ingenio suo nimium plerumque tribuentes. Quàm autem feliciter Seniores illi S. Scripturam sint interpretati, vel inde luculenter apparebit, si consideremus quàm iuseucliter fuerint male interpretationis accusati. S. quidem Hieronymus passim hanc Versionem vituperat, ejusque auctoritatem labefactare conatur; sed sæpenumero sine ratione. Legimus Gen. xxv. 8. וַיָּמָוֶת אַבְרָהָם וַיְהִי יוֹמָוֶת וַיָּמָוֶת quæ verba Seniores in hunc modum transtulerunt, καὶ ἐκλείψων ἀπέθανεν Ἀβραάμ. S. autem Hieronymus breviter hunc locum ita repræsentat, *Et mortuus est Abraham*, statimque subjungit, *Malè in LXX. Interpretibus additum est, Et deficiens Abraham mortuus est, quia non convenit Abraham deficere et imminui.*

At neque *malè additum*, neque quidem *additum* est. Quis enim nescit et נָתַן in Hebræo legi, et נָתַן rectè reddi per τὸ ἐκλείπειν, quod vocabulum non *imminutionem* Abraham, sed Euphemismum continet, et placidam ac quietam mortem denotat. Ita certè Onkelos et Jonathan reddidere נָתַן וְנָתַן, et V. Interpres hīc S. Hieronymus describit transtulitque, *Et deficiens mortuus est*. Est igitur τὸ ἐκλείπειν Græcis Interpretibus *expirare*, *morī*. Quod non erat exagrandum, sed observandum potius, idq; ad intelligendum S. Lucam, apud quem c. xvi. 9. Christus ita loquitur. Θεωρεῖτε ἑαυτοὺς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ὅτι, ὅταν ἐκλείπῃ, δέξονται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Licet enim et Alexandrinus et Cantabrigiensis MSS. aut ἐκλείπῃ aut ἐκλείπῃ legant, quam lectionem etiam Syrus est secutus cum Æthiopico, non dubito tamen quin ἐκλείπῃ, ut reliqui omnes legunt, primò scriptum fuerit, et mutatum in ἐκλείπῃ ab iis qui hunc τοῦ ἐκλείπειν sensum non observassent: est enim ὅταν ἐκλείπῃτε Vulg. V. *cum defeceritis*, loquendi modo LXX præsertim familiari, *cum morimini*, sive ut rectè Theophylactus, ὅτι ὅταν ἐκλείπομεν καὶ ἀναχωροῦμεν ἐκ τοῦ βίου.

Ita Gen. xvi. 17. Veteres ex Græco Latini, *Et abiit indè Isaac, et venit in vallem Gerarum et habitavit ibi*. Ad hæc S. Hieronymus, *Pro valle torrentem habet in Hebræo*: scilicet בְּנֶחֱל־גֶּרָר. At נַחַל tam *vallem* significat quàm *torrentem*: locum nempe depressum, sive aquis co-opertus sive nudus sit. Nulla igitur causa à voce Hebræâ, ob quam non tam *valle* quàm *torrens* videretur. At rationem affert Doctissimus Pater ex contextu, miram sanè. *Neque enim Isaac, postquam magnificatus est, in calle habitare poterat*. Neque hæc importunâ objectionem contentus, ad vers. 19. *Et foderunt pueri Isaac in valle Gerarum, et invenerunt ibi puteum aquæ vivæ*, hæc annotat, *Et hic pro valle torrens scriptus est*. *Nequaquam enim in valle invenitur puteus aquæ vivæ*. Mira quidem hæc philosophia; mirum hæc à S. Hieronymo profecta, cujus Psalmorum versio juxta Hebræicam veritatem habet, *Qui emittit fontes i convallibus*. Frustra igitur hīc sugillantur LXX, nec bene Vulgatus Interpres eos reliquit ut S. Hieronymum sequeretur, unde Commentatorum pueriles errores pulularunt.

Legimus Genes. xxviii. 19. וְאֵלֶּם לָהּ שֵׁם הָעִיר לֵרֶאשׁוֹנָה LXI καὶ Οὐλάμου ἢ ἢ ὄνομα τῇ πόλει τὸ πρότερον. Ad quem locum hæc habet S. Hier. in Traditionibus Hebræicis. *Ridiculè quidam verbum Hebræicum ulam nomen esse urbis putant, cum ulam interpretetur prius. Ordo itaque iste est lectionis*. Et vocavit nomen loci illius Bethel, et prius Luza vocabulum erat civitatis. *Antiquæ omnes Scripturæ verbo ulam, sive elem plenæ sunt, quod nihil aliud signat nisi antè, aut prius, vel vestibulum, sive superliminare, vel postea*. Αὐτὸ οὐλάμ hic non est nomen urbis, sed pars nominis: ut cum apud Strabonem legimus, μετὰ δὲ Πολίχνης καὶ Παλαισιπύλειος ἡ Ναιώμης πύλαι non est nomen urbis, sed Σήφει additum urbem significat, quæ LX stadiis superius steterat quàm postea ἡ νέα Σήφει, ut Strabo loquitur. Neque ulla ex diversis significationibus τοῦ וָלַם huic loci convenit; non *vestibulum*, sive *superliminare*, non *postea*. imò nec

antè, aut *priùs*; illud enim hic לראשונה. Relinquitur igitur ut pertineat ad nomen urbis, quod LXX potuit esse notis.imum, qui DC annis ante S. Hieronymum vixere. De hac Urbe οὐλαρχου Eusebius in locis Hebraicis. αὐτῇ ἐστὶν ἡ καὶ κληθεῖσα Ζαβουλὰ, καὶ μετὰ ταῦτα Βαυθὰ. Ita Codex Bonferrii, sed corruptus, ut ipse suspicatus est. At codex meus MS. κληθεῖσα Λοῦζα, quod sequentia firmanit, διδύχεται ἀνωτέρω. Nempe in voce Βαυθὰ, ἥ ἐδ' τὸ πρότερον ἐκαλεῖτο καὶ Λοῦζα, et in voce Λοῦζα, ταύτης ἐπωνόμασεν Ἰακώβ Βαυθὰ.

Paniter LXX male fidei frustra et sine ratione accusantur, Genes. xiii. 13. *Et viri Sodomorum mali, et peccatores in conspectu Dei vehementer. Superflue*, inquit S. Hieronymus, *hic in LXX interpretibus additum est, In conspectu Dei: Siquidem Sodomorum coloni apud homines mali et peccatores erant. Ille autem dicitur in conspectu Dei peccator, qui potest apud homines justus videri.* Mentè illa verba, *in conspectu Dei*, non sunt *superflue addita*, sed ad interpretandum ליהוה in Hebræo. Neque nulla est interpretatio, si accipiamus ליהוה pro לפני יהוה, ita Chald. כרם, ita Vulg. *peccatores coram Domino nimis.*

Quid quod Doctissimus Pater Aquidam *proschylum contentiosum*, Symmachum et Theodotionem *Judaizantes hereticos* sepe sequitur, et LXX Interpretibus præfert, ubi nulla omnino preferendi ratio comparet? Ut Psal. xlix. 7. *Pro eo quod nos divinus turbati sumus, Symmachus et Aquila transtulerunt acceleravimus: et paulo post; Pulchrè autem, non ut in LXX habetur, turbati sumus, sed juxta Hebraicum acceleravimus dicitur.* Imò verò *juxta Hebraicum ἐταράχθημεν turbati sumus* dicitur, id enim omnino נבהלנו sonat. Licet enim בהל in Pöl aut Rophil *festinare*, aut *accelerare* significet, in Niphil tamen subito terrore *percelli*, et *conturbari* denotat. Ut Psal. vi. 3. רפאני יהוה כי נבהלו עצמי ונפשי נבהלה מאד, ἵασαι με Κύριε, ὅτι ἐταράχθη τὰ ὀστέα μου, καὶ ἡ ψυχὴ μου ἐταράχθη σφόδρα. Quem locum ipse S. Hieronymus juxta Hebraicam veritatem ita transtulit, *Sana me, Domine, quoniam conturbata sunt ossa mea, et anima mea conturbata est valde.* Et Psal. xlviii. 6. ἐταράχθησαν, ἐσαλεύθησαν, Hier. *conturbati sunt, admirati sunt.* Imò quod ulterius observandum est, ipse Doctissimus Pater, qui in Epistola ad Cyprianum ita Versionem LXX vituperat, in Versione suâ juxta Hebraicam veritatem Seniores sequitur. *Consumti sumus in furore tuo, et in indignatione tua conturbati sumus.*

Gen. xxxviii. 5. *Vetus Latina Versio ex LXX facta Hec autem erat in Chazbi quando peperit eum.* Ad qua verba S. Hier. Traditionibus Hebraicis in Genesim, *Verbum Hebraicum hic pro loci vocabulo positum est, quod Aquila pro re transtulit dicens, Et factum est ut mentiretur in partu, postquam genuit eam. Postquam enim genuit Selom; stetit partus ejus.* כזבי Chazbi ergo *non nomen loci, sed mendacium dicitur.* At nec כזבי in Hebræo legitur; nec mendacium; si ita legeretur, significaret, quod est כזב. neque ודיה בכזב exponi possunt, *Et factum est in mentiendo, sive ut mentiretur, cum כזב infinitivi formam non habeat.* Vocabulum igitur loci agnoscit Onkelos, et cum eo R. Solomon et Aben-Ezra. Eusebius disertè l. de locis

Hebraicis, Χασβί, εἶθ' ἐτέχθησαν, ita Eus. & Bonfretius edidit, sed rectius MS. noster, Χασβί, εἶθ' ἐτέχθησαν τῷ Ἰωδὲ παιδὲς, δι' αὐτὰς δὲ ἐπίαις Ἐλ' ἀνδροπόλεως ἱρῆμος πλησίον Ὀδολλάμ. Frustra igitur hic Aquila Senioribus praeferitur, et vulgata Versio immerito S. Hieronymum est secuta, *quo nato parere ultra cessavit.*

Gen. ii. 8. חַסְבִּי יְהוָה אֱלֹהִים בְּנֵי עֵדֶן נִקְרָא LXX Καὶ ἐρύτυσεν ἑβρων ὁ Θεὸς παραδείσου ἐν Ἐδέμ κατὰ ἀνατολὰς. Omnia propriis, acque perspicuè. Ad hac S. Hieronymus, *Pro paradiso in Hebræo hortum habet, id est gan.* At erat hortus ille omnium omni genere coarctatus, qui certè est παρὰ εὐσ. Quod vocabulum et locum hunc sine dubio rectè expressit, et ad superiorem eorum in N. Te t. loco est accommodatum. Porro, ἡ παδ, Eden עדן delictis interpretantur. Rectè: Ita Hesyc. Ἐδὲμ, τῆς ἡ. Et Simdas v. Ἐπαδενος. Ἐδὲμ δὲ τῆς ἡ ἐπαδενος, lege τὸν ἡ. Ita Patre. *Pro quo Symmachus transulit, παδισμα locutionem.* At hoc nomen recte; licet enim עדן delicias deestet, hic tamen nomen loci est, quod ex adjuncta prepositione patet: בעדן בן non est *paradisus florens*, neque בעדן ad בן proxime spectat, sed ad שׁע referri debet. Et nomen loci esse perspicuum est ex his quæ dicuntur de Chamo Gen. ix. 16. καὶ φησεν ἐν γῇ Ναὺδ κατέσθην Ἐδὲμ. Rectè Eusebius de locis Hebraicis, Ἐδὲμ, ὁ τὸν θένον παραδείσου τοπος εἰς ἀνατολὰς ἱρῆμος ἐστὶν δὲ τῆς ἡ. Sed progreditur Doctissimus Pater, *Ac non quod sequitur, contra orientem, in Hebræo makedem חַסְבִּי scribitur, quod aquila posuit ἀπὸ ἀρχῆς, et nos ab exordio possumus dicere; Symmachus etiam ἐκ πρώτης, et Theodotion ἐν πρώτοις, quod et ipsa non orientem, sed principium significat.* Ea quo manifestissime comprobetur, quod priusquam celum et terram Deus faceret, paradisum autē condidisset, scit et legitur in Hebræo, Plantaverat autem Deus Paradisum in eden à principio. Ita Doctissimus Pater in sententiam incidit, Judaeorum Interpretum gratiā ductus, cui nec Iudæi ipsi favent.

Ex eodem fonte fluxerunt aliae adversus Seniorum Interpretationem exceptiones. LXX Gen. xxxii. 2. Καὶ διείλεν αὐτὸν ὁ Θεὸς ἐν τῷ οὐν τὰ παῖδια ἐπὶ Λίαν, καὶ ἐπὶ Ραχὴλ, καὶ [ἐπὶ] τὰς δύο παῖδισκας. *Et divisit puerum super Liam, et super Rachel, et super duas ancillas.* Ad hac verba S. Hieronymus in Traditionibus Hebraeis, *Non, ut plerique existimant, tres turmas fecit, sed duas. Denique ubi nos habemus, divisit, Aquila posuit ἡμετέρως, id est, dividit; ut unum cunctum faceret ancilliarum cum parvulis suis, et alium Liam et Rachel, quæ liberae erant, cum filiis earum.* Et melius LXX Hebræum חָצַח simpliciter dividere, in quocunque partes divisio fiat, ut Jud. ix. 13. וַיִּקַּח אֶת-הָעָם וַיַּחֲצֵם לְשִׁלְשָׁה דָּאִשִּׁים *Et tulit exercitum suum, et divisit in tres turmas.* Et Dan. xi. 4. תִּשְׁכַּר מַלְכוּתוֹ וְתִחָץ לְאַרְבַּע רִחוּת *Conteretur regnum ejus, et dividetur ea quatuor partes.* Et quod hoc ipso loco Jacobus divideret filios suos in tres turmas, ex ipso textu patet; *divisit enim super Liam, et super Rachel, et super duas ancillas, v. 1. Et posuit utramque ancillam, et liberos earum in principio, Liam etiam et filios ejus in secundo loco, (Heb. אַחֲרָנִים i. primis posteriores) Rachel autem et Joseph novissimos (Heb. אַחֲרָנִים*

i. adhuc posteriores) v. 2. *Et appropinquantes ancillæ et filii earum incurvati sunt*, v. 6. *Accessit quoque Lia cum pueris suis, et cuncti similiter adorassent, extremi* (Heb. ואחר Chald. ובתִּיכִן LXX καὶ μετὰ ταῦτα) *appropinquantes Joseph et Rachel adoraverunt*, v. 7.

Quid quodd S. Hieronymus Interpretationem LXX tanquam impropiam sæpe rejicit, vel quodd malè ante ipsum fucit Latine explicat, vel quodd eam ipse minus rectè intellexerit. Cùm enim hæc Græca Versio prioribus Ecclesie sæculis fuerit sapius translata, idque ab iis factum sit, qui lingue Hebraicæ ignari, eam cum Textu Authentico conferre non poterant; fieri non potuit quin multa aliter Latine exprimerentur, quam Græcæ verba, quæ Hebræis semper respondebant, sonarent. Ut Psal. cxxvii. 2. τοὺς πόρους τῶν καρπῶν σου φάγεσαι, Veteres transtulerunt, *Labores fructuum tuorum manducabis*; Sensu nullo. cùm in hoc loco non LXX interpreti, sed Latini de Græci verbi ambiguitate decepti, καρπὸς fructus magis quàm manus interpretati sint, cùm καρποὶ manus quousq. dicantur, quodd Hebræo ponitur ephēca כפך, ut rectè dissent S. Hieronymus Epist. 111. כפך enim propriè *cola*, quæ est καρπός. Pleni locutio, 1 Sam. v. 4. כפות ידו הן καρפֹּת תֹנֵן חֲצִיָּהֶם. Recte Theodoretus, Ὁ δὲ Σύμμαχος, λέγον καρπὸς τῶν χειρῶν σου ἔστιν ὡς εἶναι δὴ λανθάνει καὶ οὐκ ἐξ ὁμοιοκοντα καρπὸς αὐτῶν τὴν ἐπιταρτίαν ἐκαλεσαν, ἀλλὰ τὸ μέγεθος τῶν χειρῶν. Quodd ideo fuit notandum, quia hic Latini Interpretis error pro correctione iisdem Senioribus corruptionem intulit. Cùm enim patarent melius dici *fructus laborum* aliquem manducare, quàm *labores fructuum*, etiam Græco Textui non intulerunt et pro τοὺς πόρους τῶν καρπῶν σου scripserunt τοὺς πόρους τῶν πόρων σου, ut in Vetusissimo Alexandrino MS. legitur.

Malè igitur aliquando LXX in Latine u. Senectutem sunt translati, et S. Hieronymus malam Translationem secutus, non Latino Interpreti, sed Senioribus ipsis imputat. Ut Gen. xxxiv. 25. *Et ingressi sunt civitatem diligenter, et interfecerunt omnem masculinam*. Ad quæ verba Doctissimus Pater, *Pro eo quodd in Græcis legitur ἀσφαλῶς, id est, diligenter, in Hebræo scriptum est בטח* beta, *id est, est, audacter et confidenter*. At ἀσφαλῶς non rectè vertitur *diligenter*; multo minus eo sensu hic capiendi sunt Seniores; qui Hebraicum בטח optimè exprimunt, sive ad Sichemitas, cum Paraphraste Chaldaico, sive ad Jacobi filios referatur. Est enim בטח propriè ἀσφάλεια, id est, non *diligentia*, sed *securitas*, et לבטח sive per ellipsin, בטח ἀσφαλῶς, *securè*; ut Levit. xxvi. 5. וישבתם לבטח בארצכם καὶ κατοικήσετε μετὰ ἀσφαλείας ἐπὶ τῆς γῆς ἡμεῶν. Habitabant Sichemitæ בטח *securè*, nihil mali metuentes; et ingressi sunt Jacobi filii, בטח *securè*, id est, sine periculo.

Legimus Gen. xlix. 21. Νεφθαλί στελεχος ἀνεμμένον ἐπιειδούς ἐν τῷ γεννήματι καλλος. Quæ verba sic Latine exhibet S. Hieronymus, *Nephtalim virgultum resolutum dans in generatione pulchritudinem*. At neque στελεχος *virgultum*, neque ἀνεμμένον *resolutum*, neque γέννημα *generationum* significat. Ita Græcis Latina minime respondent. Melius multo Latine versa extant apud Rufinum l. 2. de Benedicti-
onibus. *Arbor remissa, al. emissa, (vel ut nostra exemplaria habent)*

vitis diffusa, proferens in fructibus decorem: et rursus, vel arbor diffusa, vel vitis. Apud S. Ambrosium, *Nephtalim vitis remissa porrigens in germine decorem.* Στέλεχος certe non est *virgultum*, quod propriè est à virgulâ, ut à *salice salictum*: Gloss. *Virgulta*, βλαστήματα, θάμνοι, et Græco-Lat. βλάστημα, *germen, virgultum.* Hic autem στέλεχος aut arbor ipsa, aut ejus truncus, ex quo τὰ βλαστήματα seu *virgulta* אֵילָה enim *arbor.* Ἀντιπρόσθεν etiam non *resolutum* est, aut *remissum*, sed ab ἀρίστω quod *emittere* et *proferre* depotat, et ad plantas eîus spectat germinationem significat, et Hebræo שלחה optimè respondet: ut Psal. lxxx. 12. תשלח קציריה עדים; et Ezek. xvii. 6. ותשלח פארת, et *emisit propagines, et* Jerem. xvii. 8. ועל יובל ישלה שרשיו Vulg. *ad humorem mittit radices suas.* Ita Dioscorides de Niphio l. 1. c. 2. ἐπελὲς δὲ ἀρίστη πιχηναῖον, κασπὸν δὲ προγγύλον, ρίζας β. Est igitur στέλεχος ἀντιπρόσθεν אֵילָה שלחה *arbor vel truncus emissus, diffusus, germinans, propagines emittens:* cui optimè respondet γένημα, illud scilicet quod constituitur, sive *fructus*, ut Rufinus, sive *germen potius*, ut Valerius: *ramum* enim vel *frondem* significare videtur, ut respondeat אֵצִיף. Atque ita hæc plana sunt, ut designet historia Nephtelim vineæ possedisse arboribus nemorosa, ut loquitur Rufinus. Cùm si אֵילָה שלחה eîus S. Hieronymo sive *agrum virgatum*, sive *arvum emissum* interpretetur, posterioriorem partem vaticinii cum priori vix unquam conciliaveris.

Rebeccam ita alloquitur Jacobus, Gen. xxvii. 12. Μηποτε ἐγκαθήσῃ με ὁ πατήρ μου, καὶ ἔσομαι ἐναντίον αὐτοῦ ὡς ἐπιπροσκύων. Vers. Lat. Rom. *Ne fortè attrahet me pater, et ero in conspectu ejus quasi spernens.* Ubi primum μηποτε non est *ne fort*, sed *fort*, idem quod Hebræum אולי, ita enim Græci cùm dubitant loqui solent. At vetò quare Jacobus vereatur, ne appareat Patri quasi *spernens*, non video; non hanc expositionem vox Hebræa, non res ipsa admittit, sed aliū omnino sensum postulat. Melius fortasse dices כמתעתע ab Aquila versum, ὡς καταμωκώμενος, ut *invidens*, aut à Symmacho, ὡς καταπαίζων, ut *illudens*, quem secutus est Vulgatus Interpres, quàm α LXX ὡς καταφρονῶν, ut *spernens.* Et rectè quidem, si καταφρονῶν tam frigide interpretemur. Est sanè ea vocis Græcæ usitata significatio, sed non sola, nec huic loco accommodata. LXX alibi vocem hanc Hebræam per μωκάσθαι et ἐμπαίζειν translulere, imple suam interpretationem Aquila et Symmachus hauserunt: hic autem καταφρονῶν potius usurpant, ut huic loco magis accommodatum. Hesych. καταφρονῶν, καταβουλιόμενος, adversus aliquem consiliū capiens, in ἰδὲας structus, dolosè affectans, ut de Pisistrato loquitur Eusebius, καταφρονήσας τὴν τυραννίδα ἤγερε τρίτην στάσιν, *dolose affectans tyrannidem, tertiam seditionem excitavit.* Est itaque καταφρονῶν idem quod ἐπιβουλος, *insidiator, deceptor, impostor, pravaricator.* Cf. Prov. xxv. 17. Σύνεσις ἀγαθὴ δίδωσι χάριν ὁδοὶ δὲ καταφρονῶντων (Heb. בנדים *subdolorum, impostorum, callidè et perfidè agentium*, non autem *contemptentium*, ut vulgò redditum) ἐν ἀπωλείᾳ. Et Soph. 3. 1. οἱ προσφύται αὐτῆς πνευματοφόροι, ἄνδρες καταφρονῆται, *Propheta ejus (non portantes spiritum, ut vulgò, πνευματοφόροι, sed פְּרוֹפְתָא פְּנוּמָאטִי-*

φοροι, quasi *rento lati, desultorii*, ac) *leves*; *viri* (non *contemptores*, sed *אנשי בנדות* id est *pravaricatores*).

Neque tantum LXX vialis versio ad intelligendum Textum Hebraicum utilis est imprimis et perquam necessaria, sed etiam ad ipsum Textum confirmandum, etiam cum aliquando, quem nunc habemus, Masorethicum diligentia conservatum, saltem quod ad literas spectat. Ut Gen. xiv. 5. habemus scriptum *ברהם*, at aetate S. Hieronymi *לבר* habebatur, (ab ipso saltem) *בהם*. Ita ipse testatur in Traditionibus Hebraicis. Porro *ברהם* pro quo *dixerunt* (LXX) *ἀπαγόρευ*, hoc est cum eis, *putaverunt scribi per ה he, ducti elementi similitudine, cum per ה scriptum sit*. *Behem enim cum per tres litteras scribitur, si mediam ה habet, interpretatur, in eis; si autem ה heh, ut in praesenti, locum significat, id est, in Ham*. Aliter igitur legebat S. Hieronymus, quam nos nunc legimus: ille *ברהם*, nos *ברהם*; sed lectioni hodiernae patrocinantur LXX Interpretes, qui eisdem literis quibus et nos *ברהם* legerant, ut et codex Hebraeorum Samaritanus, neque de loco qui diceretur *Ham*, puto, uspiam legitur.

Si igitur LXX Seniorum fama sine ratione non laderetur, si Judaeizantes Haeretisimae causae us haud praeponderentur, si ipsi ex Graecae linguae copia et collatione cum Hebraeo codice recte intelligerentur, si denique non solum quoties ab hodierno Textu discrepare videntur, sed etiam quoties cum eo consentiunt, ejusdemque lectionem literariam stabiliant, perpendereiamus, eorum Versionem ad Mosem et Prophetas probe intelligendos plurimum valere nemo unquam dubitaret.

Secundò, Versio LXX vialis magni semper aestimanda, et in promptu Theologis habenda, quo testimonia ab Apostolis reliquisque Novi Foederis Scriptoribus ad probandum Jesum esse Christum, et veritatem Christianae Religionis illustrandam, ex Veteri Testamento depromita confirmantur et ab omni exceptione liberentur. Hoc enim generaliter observandum, quod ubique Sancti Apostoli, aut Apostolici viri loquuntur ad populos, iis plerumque testimoniis abutuntur (id est, utuntur) quae jam fuerant in gentibus divulgata (sc. ex Interpretatione LXX) ut loquitur S. Hieronymus. Et rectè quidem observatum est Apostolos et Apostolicos viros, testimonia ex Graeco usurpasse, cum loquerentur ad populos; non tamen hoc cum restrictione accipiendum: ad quoscunque enim loquuntur, aut quocunque modo scribunt, saepe testimonia ex Seniorum Versione depromunt. S. Hieron. l. 3. c. 25. *Etenim Apostoli, cum sint his omnibus vetustiores, consonant praedictae Interpretationi, et Interpretatio consonat Apostolorum Traditioni. Etenim Petrus, et Johannes, et Matthaeus, et Paulus, et reliqui deinceps, et horum sectatores prophetica omnia ita enuntiaverunt quae quodammodo Seniorum Interpretatio continet*. Quae verba licet, quod ad loca spectat, nimis universaliter dicta videantur, quod tamen ad Authores attinet, sunt verissima. Omnes enim plerumque, ubi Vetus Instrumentum advocant, Seniorum verbis loquuntur; neque an rectè id fecerint, dubitare nos sinit Spiritus quo scripsere. Hoc autem consilium Dei, qui per Scriptores N. Testamenti loquitur, summà cum veneratione recipiendum est: testimoniaque ab iis producta omni modo defendere nos potius decet, quam

Apostolos, reliquosque Scriptores sacros, ut aliqui loquuntur, *excusare*.

Legimus Heb. viii. 9 (ubi Apostolus non loquitur ad populos, neque gentes quibus sola Græca Scriptura erat divulgata, sed Hebræos additur, et Christiana Mosa, et Novum Veteri Fœderi præferendum probet.) *Nam si illud prius culpâ vacasset, non utique secundi litens inquireretur.* • *Vituperans autem eos dicit, &c.* Ὅτι αὐτοὶ οὐκ ἐνεμεναι ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. Quæ sunt ipsissima LXX verba, ad argumentum Apostoli accommodata, ex Jer. xxxi. 32. quæ rem ipsam optimè explicant, et discrimen inter duo fœdera ostendunt, et Judæos Regi Mosæicæ adherentes à Deo rejectos docent. Ubi non est excusandus Apostolus, sed defendenda LXX vialis versio; quæ authoritate Apostoli corroboratur. Neque hic admittendus est Vulgatus Interpretes, licet S. Hieronymum sequatur, qui huic locum ita representat, *pactum, quod irritum fecerunt, et ego dominatus sum eorum, dicit Dominus*; aut Paraphrastes Chaldaicus, qui reddit, *ואנא אתרעתי בהם et ego complacui mihi in eis*. Hæc enim interpretatione non tantum Judæorum rejectio observatur, sed etiam Veteris et Novi Fœderis discrepantia tollitur, ut ipsi etiam Interpretes Judaici latentur. Est igitur omnino Græca Versio defendenda; idque faciendum sine præjudicio Textûs Hebræici. Neque enim legendum, cum Capello *בם בעלת* (quod nusquam legitur, sed potius *בעלתים* neque cum Hugone Grotio dicendam LXX legisse *בחת*, quæ vox semel quidem reperitur, cum ב conjuncta, Zach. vi. 8. *וגם נפשם בחלה בי*, quem locum ita interpretati sunt LXX, καὶ γὰρ αἱ ψυχὰι αὐτῶν ἐπωροντο ἐπ' ἐμὲ, *siquidem et animæ eorum rugiebant super me*, ut Theodoretus accepit, qui ita sensum expressit, *ἐπιδιδῶν τοῖσι θυμῶσιν μου προσήλθον οἰονεὶ ῥυγχισμένη, καὶ τῇ ἐμῇ δειδωρτες σφαγγῇ*, vel ut in aliquibus libris legitur, *ἐπ' ἐμὲ ἔπαυον*, uti fortè legebatur S. Hieronymus qui Latine in hunc modum exhibet, *Siquidem et animæ eorum rugiebant super me*. Quocumque modo legas, verisimile non est LXX Interpretes, qui locum Zachariæ ita sunt interpretati, apud Jeremiam legisse *בחת*. Et Seniores præcelsudubio *בעלת* ἠμέλησα transtulerunt, cum et Judæis asserentibus, et Arabicâ linguâ testante, *בעל aspernari, fastidiire, repudiare* significet, et contextus ipse hanc significationem postulet.

Insignis locus est Heb. x. 38. ὃ δὲ δίκαιος ἐκ πίστεως ζήσεται καὶ εἰαι ὑποσπειλῆται, οὐκ εὐδοκῇ ἡ ψυχὴ μου ἐν αὐτῷ, quibus verbis tanquam fundamento utitur, dum Hebræos ad perseverantiam cohortatur. Sumpta autem sunt ex Hab. ii. 4. ordine tantum inverso, quò melius eos à lapsu deterreat; idque secundum Versionem LXX. Quod ideo fuit notandum, ut perspicere possimus, qualis sit illa observatio S. Hier. quam ad hunc Prophetæ locum protulit. *Porrò quod Apostolus LXX magis testimonio abusus est ad Romanos scribens, Justus autem ex fide mea vivet, et non eo quod habetur in Hebræico, causa perspicua est. Scribebat enim Romanis, qui Scripturæ Hebræicas nesciebant; nec erat ei cura de verbis, cum sensus esset in tuto, et damnum ex eo præsens disputatio non haberet. Alioqui ubicunque diversus est sensus, et aliter scriptus est in Hebræico,*

aliter in LXX, nota cum his uti testimoniis quæ à Gambele Doctore legis didicerat. Ubi observandum primò legisse S. Hieronymum c. 1. v. 17. ad Rom. *ex fide meâ*, cum nec in Græcis nec in Latinis codicibus ita nunc legatur, sed *ex fide* tantum. Id autem mirum alicui videatur, quòd Doctissimus Pater, qui alibi solum S. Lucam testimonii ex LXX deductus, ubi ab Hebræo discrepant, abuti contendit, id nunc de S. Paulo concedat, et rationem reddat, quòd Romanus scriberet, *qui Scripturas Hebraicas nesciebant*: ac si Corinthii, Galatæ, Ephesi reliquique magis Hebraicam linguam callerent, quàm Romani. Mirum adhuc magis, quòd asserat S. Paulum alibi semper ex Hebraico testimonia potere, cum ipse testetur *Pauli idcirco ad Hebræos Epistolæ contradictum esse, quòd ad Hebræos scribens utatur testimoniis, quæ in Hebræis voluminibus non habentur*. Mirum denique quòd solum locum ad Romanos citet, cum hic ad Hebræos multò plura ex LXX habeat, eaque ab Hebræo, uti à S. Hieronymo intelligitur, multum diversa. Ita enim LXX. *Εαν ὑπεστέλιθαι, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται*, vel ut MS. Alex. *ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται*. At aliter sonabant Hebraica, vertente S. Hieronymo, *Ecce qui incredulus est, non erit recta anima ejus in semetipso: justus autem in fide sua vivet*. Neque hic *excusandus* Apostolus, sed potius LXX virilis Versio approbanda ac defendenda est. S. quidem Hieronymus *הנה עפלה* *Ecce qui incredulus est* transtulit, sensum magis quàm verba respiciens; at cum *נ* vertit *in semetipso*, alienum plane à mente Apostoli sententiam est amplexus: cum vero idem *נ* in Commentario referat ad visionem præcedentem, multò adhuc magis cum à LXX tum ab Apostolo recedit. Verba ejus sunt, *LXX ducentes γράφων ὕψαν, id est, scribe visionem, et postea, si defecerit, sustine eum, quia veniens veniet et non tardabit; si subtraxerit se, non placebit animæ meæ in eo, primum interpretati sunt visionem genere fæminino, quæ apud Hebræos, generis masculini est, Deinde secundum Hebraicum genus ubi declinatur masculinè, sustine eum, et non placebit animæ meæ in eo, ipsi quoque masculino genere declinaverunt: cum utique debuissent juxta id quod primum interpretati sunt, visionem, etiã in reliquis fæmininum genus ponere visionis, ut dicerent, expecta eam, quia veniens veniet, quòd si se subtraxerit, non placebit animæ meæ in ea, id est, in visione*. Mira hæc quidem explicatio Prophetæ, mira increpatio Seniorum. Neque verò moderna literalis expositio melior est, *Ecce elata est, non recta anima ejus in eo*: quæ quò referenda sint, aut ad quem finem dicta, quis divinare potest? Nos quidem textum Hebræum non sollicitamus; sed secundum mentem Seniorum explicandum contendimus: *עפל* enim non tantum *elatum esse*, sed etiam, *subducere se*, et *occultare* significat, et cum nominis naturam induit, non tantum locum *excelsum* et *munitum* sed etiam *obscurum, absconditumque* denotat, ut 2 Reg. v. 24. *ויבא אל עפל*, καὶ ἦλθεν εἰς τὸ σκοτεινόν, vel ut Paraphrastes Chaldaicus, *דעל לאתר כסי*, ut 2 Paralip. xxxiii. 14. *et τὸ ἄδυτον* et *τὸ ὕπελ* habemus: et Mich. iv. 7. *turris עפל* LXX dicitur *αἰχμώδης*, S. Hieronymo *nebulosa*. Est igitur, *עפל* *se subtrahere* præ metu et *occultare*. quod est ὑποστρέλ-

λεσθαι. Hesychius, et Suidas, ὑποσπείλαμενος, ὑποκρυλάμενος, ερηγή-
θεις. Rectè igitur עפלה הנה reddi potest, *Eccc subductum*, vel
accipiendo הנה ut הן Chaldaicè sumunt, *si subductio*, vel ὑποσπείλη-
fiat, id est, *si quis se subducatur*, ἐὰν ὑποσπείληται. Ipsi autem sapissimè
ὑπέσταν denotat, ut Num. xxi. 27. אשר בעני האלהים. Ipsi autem sapissimè
ἀπέσταν τῷ Θεῷ. Chald. Paraphrast. "אם יהי רעוא כן קדם. Et Deut.
xi. 18. ועשית הישר καὶ ποιήσεις τὸ ἀρεστὸν, *Et fac quod placitum
est*. Sive igitur נפש נפשו sive נפשו נפשו legamus, facto à personà ad per-
sonam transitu, qui Interpretibus frequens est, recte hæc verba,
ישרה נפשו לא עפלה הנה ita transferentur, *si quis se subtraxerit,
ille animo meo gratus non erit*. Illa autem verba, cum Græcè, in-
verso ordine, ab Apostolo usurpantur, à Theodoro Beza haud bonà
fide sunt translata, *Iustus autem ex fide vivet; at si quis se subduxerit,
non est gratus animo meo*. Cum enim pars posterior versiculi ad
justum pertineat, ut recte Theophylactus, ἐὰν δὲ ὑποσπείληται ὁ δικαίος,
Beza cum duplici ratione excludere conatus est, primum interserendo
pronomen, *quis*, secundò ἐκ αὐτῷ à personà, cui competit, ad factum
transferendo. Ex quo loco quàm suspecta esse debeat ejus Transla-
tio, nemo nescit, qui quibus optimis in Theologâ adhaerent novit.
Utrumque sit, Scriptores Novi Testamenti, Spiritu S. actos, cum
ubique ferè testimonia ex Veteri Fœdere ipsis LXX verbis depromant,
non tam excusandos esse sentio, quod nimis est dilutum. qui potius
videndum annon textus Hebraicus eorum Interpretationem ferre
possit, quo et Veteris Testamenti sensus rectius intelligatur, et Novi
autoritas magis confirmetur.

Tertiò LXX vialis Versio non tantum ad auctoritatem Apostolo-
rum conservandam plurimum valet, verum etiam ad Novum Instru-
mentum rectè intelligendum et accuratè explicandum perquam neces-
saria est. Scriptores enim Sacri Novi Fœderis non tantum ex Veteri
frequenter testimonia producant, sed etiam Mosem et Prophetas ubi-
que Doctrinæ Christianæ accommodant, resque Hebraico sermone
ante descriptas Græcis verbis tradunt; quod fieri haud abster ferè
potuit, quàm ut modi formulæque loquendi Hebraeis familiares, Græcis
incognitæ aut saltem inusitatæ, redderent eorum scripta ut qui Græcè
tantum scirent obscuriora. Hæc autem obscuritas tolli aut illustrari
nullo alio modo potuit, quàm ex scientiâ et lionatum linguae Hebraicæ
quâ conscripti Codices Prophetici, quos Apostoli ubique fere respi-
ciunt, et quâ locuti sunt Christi tempore Judæi, ab antiquiori puriori-
que aliquantum deflexâ, ad quorum mores modosque loquendi dis-
serendique sæpe sermonem accommodant. Hinc autem evenire ne-
cesse fuit, ut Græca Veteris Instrumenti Versio ad Scripta Apostolica
intelligenda plurimum conferret. In illam enim omnes Idiotismi
Veteris linguae Hebraicæ erant transfusi, in illâ Prophetarum sensus
Græcè explicati; illi homines Græci, quibuscum præcipuè Apostolis
negotium fuit, diu fuerant assueti; eamque pumò Divina providentiâ
factam par est credere, ut qui passim et ubique eam legissent, ad per-
cipienda Apostolorum dogmata, sermonesque intelligendos fierent
aptiores.

Multa itaque Græca sunt in Novo Fœdere vocabula, quæ ex usu

Græcæ linguae intelligi non possunt, et collatione autem cum Hebræâ, et ex usu LXX interpretum facile intelliguntur. Quid *σῶς*, quid *πνεῦμα*, apud Græcos Scriptores denotet, nemo nescit; at si omnes in universum sensus, quibus his vocabulis Græci usi sunt recenscantur, nullus omnino invenietur, qui mentem Apostolorum attinget. Cum enim כֶּסֶף *cornem* propriè significet, eadem tamen vox ab Hebræis nonnunquam pro *homine* ipso, aliquando pro *humana natura*, sæpe pro ejusdem naturæ *imbecillitate*, aut etiam *ritiositate* usqueitur et in hac sensuum varietate unicâ voce *σάρκός* a LXX redditur; hinc evenire necesse est ut quoties Apostoli eo sensu usuperent, quem Græci Veteres haud agnovissent, ex Hebræo idiomate et Versione LXX explicetur. Ut celebratissimo loco legitur, καὶ ὁ Λόγος σὰρξ ἐγένετο, quod sine ulla veterum Græcorum auctoritate, et tamen recte redditum, *Et verbum*, sive sermo, *homo factus est*, sive *humana natura* induit. Et ἐξ ὧν οὐκ ἐγένετο οὐδὲ δικαιοσύνηται πάντα ἅρξ, i. *homo quisquam*, ut Pal. cxlv. 22. ἐὼς μὲν ταῦτα σὰρξ τὸ ὄνομα τὸ ἀγίον. Hinc phrasæ modique loquendi Græcis innotuit, φωνήμα της σαρκός, ἐν σαρκὶ ἐκ ταύτης ἐγένετο, καὶ αὐτὰ σάρκα πρὸς αὐτὴν, similesque plures. Ita cum מִן כֶּסֶף satis propriè *ex homine*, qualiter à Veteribus Græcis usurpatur, denotet, et præterea etiam apud Hebræos multa alia significata continet, quæ apud Græcos haud comparent, cum Apostoli eo sensu usuperant, quæ Græci Veteres haud agnovissent, ex Hebræo idiomate, et Versione LXX explicandi sunt: ut Joh. iii. 6. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. Unde sciemus quid sit ῥῆμα Luc. i. 37. οὐκ ἀδυνατήσκει παρὰ τῷ Θεῷ πῶς ῥῆμα, nisi meminerimus scriptum Gen. xviii. 14. הִפְלֵא מִיְהוָה דְּבַר, quod LXX transtulerunt, μη ἀδυνατήσκει παρὰ τῷ Θεῷ ῥῆμα; cum דְּבַר non tantum *verbum*, sed *sermō* seu *negotium* denotet? Unde cognoscetimus, quàm vix apud Apostolum habeant τὸ δικαίον, et τὸ δικαιοῦσθαι, nisi צַדִּיק cā significatione usurpassent Hebræi, et his verbis LXX reddidissent. Frustra apud Veteres Græcos quæras quid sit πιστεύειν τῷ Θεῷ, vel εἰς τὸν Θεόν, quid sit εἰς τὸν Κύριον, vel πρὸς αὐτὸν πιστεύς, quæ toties in Novo Fœdere intulcantur, et ex lectione Seniorum faciliè intelliguntur. Quid esset ἀσπίς τῷ Θεῷ, Act. vii. 20. unde conjiceremus, nisi LXX Hebræa הָרָא אֶת כִּי טַב ἵδόντες δὲ αὐτὸ ἀσπίον. Quis τὸν Κύριον pro Domino Deo accipiendum putaret, nisi ita Seniores locuti essent, quibus Κύριος est ὁ Θεός. Verum hæc leviter tangere quàm latius prosequi potuiss̄ esse duximus: sunt enim pene infinita.

Neque verò sacra Scriptura tantum futuro Theologo pernosenda, sed et Ecclesiæ, tot ubique Sacrarum Literarum testimonis ubique suffulta, status cognoscendus, et SS. Patrum in hunc potissimum finem evolenda volumina. Quòd si Græcos Patres consuluerimus, quis eos de rebus Divinis disserentes intelliget, qui normam, quam semper in animo, dum scriberent, habuere, non antè cognitam atque perspectam habeat? aut, quæ illis Scriptura Veteris Testamenti innotuit, præter eam quæ a LXX Senioribus edita est? Illam sanè, illam ubique respiciunt; illius autoritate nituntur, illius verba recitant, sententiam referunt, ut in Patrum operibus legendis cæcus planè sit

qui eandem non noverit. Quis illa Clementis Romani, Apostolorum Discipuli intelliget, Οὐκ ἐστὶν ἐρῶς προσηγορίας, ὅπως δὲ μὴ δαλῆς, ἡμῶτες; ἢ σέχισσα; quis illa quæ sequuntur in ex sacris Oraculis deprompta agnoscat, καὶ εἴπωρ καὶ τῶς Ἀβελ τῶι ἀδελφῶι αὐτοῦ, Διελθόντων ἐν πύδοι, nisi lacunam Hebræorum Codicum observet, et LXX versionem consulat, cui et Samaritanus, et Syrus subfragantur? Patruus Junius, hæc Græce doctissimus, hæc S. Clementis verba, τὸ κατὰ τῆς ἀπειρον θαλάσσης κατὰ τὴν δημιουργίαν αὐτοῦ συσταθὲν εἰς τὰς συναγωγὰς οὐ παρορῶνται τὰ περιπεριέμενα αὐτῇ κελύφηι, minùs benè transtulit, *Immensi maris profunditas in cuniculos cœcervata claustra et repagula quibus vallatur non transgreditur*, quòd haud perspiceret Patrum antiquissimum Creationem respexisse, et LXX Interpretum Verba usupasse, quæ in Hebræo non habentur, Gen. i. 9. καὶ πορεύθη τὸ ὕδωρ τὸ ὑπεράνω τοῦ ὕδατος εἰς τὰς συναγωγὰς αὐτῶν. Licet enim S. Basilus observet hæc verba fuisse obelo notata, nec in Hebræo Codice reperiantur, patet tamen ea ad Interpretationem LXX pertinere, et ad ipsa S. Clementem respexisse; et objectio ab Origene facta a Joanne Philopono jamdudum est diluta. In hunc igitur modum sententia S. Clementis fuit potius conformanda, *Moles immensi maris in ipsa sui creationi in congregationes suas collecta, repagula sibi circumposita non transgreditur*. Clementis Alexandrini Στροματεῖς cum ex variis Auctorum Veterum sententiis, tum vero præcipuè ex sacris Scripturis sunt contexti: nec ullibi magis obscuri redduntur, quàm ubi Seniores verba haud notantur, et à reliquis distinguuntur. *Tab. 1.* Παῖδες δὲ ἀνεξέλεγκτος πλανᾶται, interprete Herveto, *Disciplina vagatur inconfutabilis*; quæ verba et per se nihil significant, et ab Authonis instituto plane sunt aliena. Scripta autem sunt, quod Interpres haud observaverat, Π. s. 17. est autem eo loco ἀνεξέλεγκτος τὸς תוכחת עב increpationem deserens, aut ut Vulg. relinquens, i. haud potens redarguere, convincere, refellere. Ita saltem Clementis Solomoni intellexit, ut ex ipsius verbis patet, Παῖδες δὲ ἀνεξέλεγκτος πλανᾶται, φησὶν, καὶ χρη μετέπει τοῦ ἐλεγκτῶν εἶδος εἶναι τοῦ τὰς δόξας τὰς ἀπατηλὰς διακροῦσθαι τῶν σοφιστῶν.

Sed et ad Latinos Patres non minùs quam Græcos recte intelligendos LXX vñalis Versio perquam utilis est, imò necessaria. Quoties enim aliquid ex Veteri Fordere citant, aut ad locum aliquem quocunque modo respiciunt, aut ipsi Seniores illos interpretantur, aut Latinam Interpretationem ex LXX Versione factam referunt. Quamvis enim fuerint quamplurimæ inter Latinos Patres Veteris Instrumenti Versiones, tamen ante S. Hieronymum nulla ex Hebræo Codice facta est, sed ex Græco omnes. *Qui enim Scripturas ex Hebræâ linguâ in Græcam verterunt numerari possunt, Latini autem Interpretes nullo modo. Ut enim cuique primis fidei temporibus in manus venit Codex Græcus, et aliquantulum facultatis sibi utriusque lingue habere videbatur, ausus est interpretari*, ut loquitur S. Augustinus de Doct. Christ. l. 2. c. 2. Et de Civ. Dei, l. 18. c. 43. *Cum fuerint et alii Interpretes, qui ex Hebræâ linguâ in Græcam sacra illa eloquia transtulerunt, hanc tamen quæ LXX est, tanquam sola esset, sic recepit Ecclesia, eaque utuntur Græci populi Christiani, quorum*

plerique utrum alia sit aliqua ignorant. Ex hac LXX Interpretatione etiam in Latinam linguam interpretatum est, quod Ecclesiae Latinae tenent. Omnes itaque Latinae Veteris Instrumenti Versiones ante S. Hieronymum ex LXX Interpretationibus sunt expressae; atque ideò Latini Patres ubi locum aliquem inde proferunt, aut ad Moſen et Prophetas quoquo modo respiciunt, non aliter quàm ex illa Interpretatione sunt intelligendi. Libros duos adversus Judaeos scripsit ad QUINTUM S. Cyprianus, ex utroque Fœdere, Veteri præcipuè, *excerptis capitulis et annexis*: hæc autem, quatenus Vetus Instrumentum spectant, non aliter quàm ex LXX Versione intelligi possunt. Quis mentem S. Ambrosii assequetur, qui in Oratione de obitu Theodosii de Helena in hunc modum loquitur, *Adoravit illum qui pendit in ligno, illum, inquam, qui sicut scarabeus clamavit, ut persecutoribus suis peccata condonaret*, nisi qui sciat cum ad illa Hab. ii. 11. respexisse, *λίθος ἐκ τοίχων βροῖσται· καὶ κάθαρτος ἐκ λυδῶν φθεγγέται αὐτὰ;* Unde et S. Ambrosio, et S. Augustino Christus appellatur *Scarabeus beatus*.

Denique Seniorum Lectio vel ideò urgenda, quòd in ea veteris Græcæ literaturæ pluima supersint vestigia, et nonnulli ex Criticis Græcis aliter intelligi recte non possunt, nisi quando ad LXX respexerint observemus. Unas pro reliquis nobis erit Hesychius, quem nemo nisi in Senioribus versatissimus inquam intelliget. Apud eum legimus, *Σόρ, τυρός*. Unde, qua vocibus Laconicis scatet, e literà postrema colligete quis posset Laconum Dialectum esse; et ita Isaacus Casaubonus ad Athenæum scripsit *Σόρ, vel Σόρορ, pro τοπος caseus*. At mihi dubium non est non *Σόρ* scripsisse Hesychium sed *Σορ*, idque vocabulorum series postulat, unde Casaubonus, *vel Σορορ*, addidit: neque *τυρός* scripsisse eum autumo, aut *caseum* in animo habuisse; sed *τυρός*, atque adeò urbem *Tyrum* intellexisse. Ita enim legimus Ezech. xxvi. 2. *ἀπ' οὗ ἐπέ Σορ ἐπὶ Ἰερουσαλὴμ*, et v. 3. *ἰδὼν ἐγὼ ἐπὶ σο Σόρ*: utrobique autem Hebraice legitur צָר, quæ abibi à LXX *tyros* redditur. Recte igitur apud Hesychium, *Σορ, τύρος*. Eusebii de locis Hebraicis, *Σορ, τυρός, φουρκὴς ποτρώπολις, κλήρον Νεφθαλιμ*. S. Hier. *Sor, Tyrus, metropolis Phœnices, in tribu Nephthathim*. Et Theodoretus l. 13. in Ezechielem, *ἡ γὰρ τυρός Σορ τῇ ἐπιτοφῇ τοῦ ποταμοῦ ὡςται φουρή*. Legimus apud eundem, *Βαρακὴ ἦσαν, ἀκάνθαις, σκόλοψι*, et observat H. Stephanus legendum *Βαρακηνήσαν*, quia apud Sudam *Βαρακηνίς, ἡ ἀκάνθα*. Verum an vox ipsa sit bene Græca, aut unde talem significationem sit sortita, non docet. Stephanus autem Glossographus antiquus MS. in expositione *ἐνδιαθέτων γραφῶν*, eadem in hunc modum scripsit, *Βαρακηνήσαν, ἀκάνθαις, σκόλοψι*, (i. ex Hesychio *σκόλοψι*) unde statim colligimus vocem esse Scripturariam. Et quidem Jud. viii. 7. legimus, *וַתִּשְׁתִּי אֶת בִּשְׂרָכָם אֶת קֹצֵי הַמַּדְבָּר וְאֵת הַבְּרֻקִּים*, LXX *καὶ ἐγὼ ἀλόησω τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τοῦ ἐρήμου καὶ ἐν ταῖς βαρακηνήμ*, ita Codex Romanus: Alexand. *Βορκορμεν*, Ald. *βορκορνεμ*. Quod autem *ἀκάνθαις* sive *σκόλοποις* eam vocem Veteres significare putarint, patet vel ex eo, quod Complut. et Oxon. habeant *ἐν ταῖς τριβόλοις*. Et Eusebius lib. de locis Hebraicis, *Βορκορκεμ, Ἀκύλας τρέπει εἰς ἀκάνθαις, Σύμμαχος εἰς τριβόλους*. Ita Editio Bonfrerii, et S. Hieron. *Borconni, quod vertit Aquila in spinas, et Sym*

machus in tribulos. Sed suspecta mihi vox illa *τρέπει* apud Bontfrenum; in meo enim Codice scribitur, Βαρκορνείμ α' τραγακινθὺς καὶ τριβόλους: ubi *πρὸ* καὶ legendum *σ'*, i. Symmachus, ut ex S. Hieronymi Versione constat. Βαρκορνείμ igitur, vel ut Codex Alexandrinus ad versum 19. Βαρακρνείμ Græco casu reddito βαρακρνίσιν.

Apud eundem legimus, Μη ἀποσκορακίσσημε, μὴ ἀποδυώζησμε, μὴ ἀποδοκιμάσσημε, ὅτι omnia leviter sunt corrupta. Paulò correctiùs eadem penè apud Suidam, Μη ἀποσκορακίσης με, μὴ ἐκδυώζησμε, μὴ ἐς κόρακας ἐκβάλης. Hæc ad Scripturam Veterem pertinere docet nos Lexicon Vetus Scripturarum à Reverendo Archiepiscopo Armaciano mihi concelebratum, ubi inter vocabula ad Psalmorum explicationem pertinentia legimus, Μη ἀποσκορακίσης με, μὴ ἀποδοκιμάσης με, μὴ ἀπορρίψης με. At nec in Editione Romana, nec in MS. Alexandrino tale quippiam invenitur. • In Editionibus quidem Ald. et Complut. Psal. xxvi 9. habentur, βοηθός μου γινού, μὴ ἀποσκορακίσης με, καὶ μὴ ἐγκαταλίπης με, quibus suffragatur B. Theodoretus. At Vulgatus Interpres lectionem Rom. et Alexand. μὴ ἐγκαταλίπης με, καὶ μὴ ὑπερίδης με sequutus est, vertit enim, *ne derelinquas me, neque despicias me.* Aded vetus est inter Codices LXX discrepantia. Certè Seniores תשני לך transulerunt μὴ ἀποσκορακίσης με, ceteri autem Interpr. μὴ ἀπορρίψης με, quæ verba Author Lex. Arm. pro explicatione posuerunt. Testis est B. Theod. τὸ μὴ ἀποσκορακίσης με, μὴ ἀπορρίψης με εἶπον οἱ ἄλλοι ὀργισθῆναι add itque ex erud. Gentilium Seniores hoc vocabulum hauisse, ἀπὸ τῆς ἔξωθεν ἐβδόμηκορτα τοῦτο τὸ ὄνομα πιστεύουσιν τι γὰρ ἐς κορακας, ὅς τις ἦν παρὰ τοῖς πτελαῖ ἀπο τινος μύθου γεννημένη. Vult igitur à trito proverbio ἐς κορακας, è fabulâ quâdam nato (ut etiam Zenobius et Suidas testantur) dictum fuisse σκορακίζω, (quæ vox benè Græca est, ab ipso Demosthene usurpata) et ἀποσκορακίζω. Cui observationi Grammatici Veteres astipulantur. Zenobius, Σκορακίζω, ἀντι τοῦ, εἰς κόρακας πέμπειν, ἐκφραδίζω. Hesychius, Σκορακίζει, εἰς ἐρημον πέμπει, καὶ ἀρᾶται, ἀπὸ τοῦ εἰς κορακας πέμπειν, τὸ ἐκφραδίζω. Suidas, Σκορακίζει, αἶον ἐς κόρακας ἀποπέμπειν, ἀπὸ τούτου γὰρ εἰρηται. Σκορακίζω igitur ex proverbio factum est; non à LXX, ut innuere videtur B. Theodoretus, sed à Græcis Vetustioribus, à quibus acceperunt Seniores. Et frustra H. Stephanus ἀποσκοράζω, *destraho*, novum in Lingua Græca verbum ex depravato Hesychii loco, ut solet, excogitavit, ἀπεσκόραζω, ἀπεσώζω. Legendum enim ἀπεσκορακίσεν, ut apud Etymologium legimus, ἀπεσκοράκισεν, ἀντὶ τοῦ, ἀπεκρούσατο, καὶ μετὰ μισοῦ ἐξέβαλεν. Diffiteri tamen non possumus Seniores aliquando voces nonnullas effingere atque formare, ad exprimenda verba Hebræa, quæ erant Græcis auribus inaudita: Ut cùm apud Hesychium legimus, Εν μακρύμασιν, ἐν ἀποστασίαις, quis Veterum Græcorum hæc intelligeret? quis quid velit sciret, nisi Seniores consuleret, quī ita in Esdræ Interpretatione loquuntur, ix. 1. οὐκ ἐχωρίσθη ὁ λαὸς Ἰσραὴλ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἀπὸ λαῶν τῶν γαιῶν ἐν μακρύμασιν αὐτῶν. Hebr. כְּתַעֲבַתָּם, cūm ipsi soleant תַּעֲבַת aut in ἀνορίαν, aut frequentius in βδέλυγμα vertere. Ideo autem in hoc

capite per *μακροψυχα* reddidisse videtur, quod vers. 11. cum נדה ארץ נדה הא בנדה עני הארצות בתועבתיהם. γῆ μακροψυχία ἐστὶν ἐν μακροψυχία λαῶν τὰς ἐθνοὺς ἐν μακροψυχίᾳ αὐτῶν. Ut cum תעבה תי נדה accommodarent, per *μακροψυχα* expresse erunt, id est, *remotionem, separationem, negationem*, quæ immunditiam et abominationem sequitur, נדה cum *remotio*, seu quicquid propter immunditiam removetur. Hinc נדה semantibus *ἀσάβητος*. Hesych. Ἀσέδρη, ἀσάβητος, ut Lev. xv. 19. ἐστὶ ἡρπας ἐστὶ ἐν τῇ ἀσέδρη αὐτῆς. Nominumque eadem ἀποκαθαρμένη additur. Hesych. ἀποκαθαρμένη, ἀσάβητος, ut Ezech. xli. 10. ἐν ἀσάβητος ἐστὶ καθαρμένη ἐκασταύτη. A *μακροψυχα* igitur ut *μακροψυχία* Psal. lv. 1. ita et *μακροψυχα* deduxerunt: quam vocem, opinor, certe expositionem ejus, frustra apud Veteres Græcæ lingue Scriptores quæras.

Cum igitur LXX vialis Versio ad Hebraicam Veritatem probè percipiendam, ad Authoritatem testimoniorum Apostolicorum confirmandam, ad nativum Novi Fœderis stylum recte intelligendum, ad Græcos Latinosque Patres ite tractandos, ad scientiam denique lingue Græcæ ipsamque Criticam adorandam tam sit utilis atque necesse, quis eam doctis omnibus, præsertim Theologis, non videt debere esse commendatissimam?

Quoniam autem hæc Seniorum Vetus, etiam S. Hieronymi tempore, *corrupta fuit atque violata*, danda est opera, ut ei pristina puritas restitui et redintegri possit. Certum est exemplaria quæ habemus, Complutense, Aldinum, Romanum plurimum inter se et ab Alexandrino discrepare, alios etiam Codices aliquam S. Scripturæ partem satis antiquos, nunc cum eorum aliquo, nunc cum nullo convenire. Optimè igitur fecerit, qui Codices omnes MSS. cum editis diligenter contulerit, qui varias Lectiones non tantùm ad Hebraicam Veritatem examinaverit, sed cum antiquissimorum Judæorum Philonis et Josephi, et Vetusissimorum Patrum Scriptis comparaverit, ac demique Expositiones eas, quæ apud Lexicographos Scripturarios etiamnum extant, vel potius delitescunt, inspexerit, atque ita nobis Editionem LXX maxime puram adoraverit. Quale opus utinam aliquando Vir doctissimus Isaacus Vossius, qui optime potest, perficeret ederetque.

J. P.

March 4, 1660. See Mr. Miller's remarks upon Dr. BENTLEY'S letter to the Bishop of Ely, pp. 103, 116—17.

¹ [Aliter de hac re fuit R. Porroxi sententia, qui Is. Vossium MSS. imperitum collatorem judicavit, et filium esse tam parenti dissimilem a gre tulit. "Notum est, quod de Alexandrina Fœderis antiqui conversione censuerit, censuræ saltem videri voluerit, eruditissimus ille Is. Vossius. Hoc summi ingenio hominuli." Valart. ad Adoniz. p. 310. C.]

COLLATIO

CODICIS HARLEIANI 5674

CUM ODYSSEÆ EDITIONIS ERNESTINÆ 1760

No. VI. (Continued from No. XXIII. p. 10.)

318. τίως μὲν in textu et supra
interis pene legentibus, γρ. εἰδέναι.

350. γένοντο. et mox κρηναίων.
Schol. γίγονται et κρηναίων.

351. οὐτε γρ. ζήτηστος.

352. ἐκδαν.

355. κἀντα et supra γρ. κύπελλα.

362. το μὲν θυμῷ, περιεστειμύ-
ως. το δ' θυμῷ. οὐτόνω, γρ. γὰρ
μειότερον.

370. omittit.

376. κρατερον et supra γρ. στυ-
γερων.

377. σγχαῦ δ' ἰσταμένη. Fierat
ταρισταμένη, sed emendavit eadem
manus. In marg. ἐνοι δ' ἀγγι πα-
ρισταμένη.

380. οὐδέτι σι χρεῖ.

381. κρατερόν.

385. ἀρίσταρχος λύσσαθ' ἰτάρους.

388. ὡς ἄρ' ἔφη. γρ. ὡς ἔφαθον.

389. ἀνέξει et supra γρ. ἀνωγει.

393. ἀριστοφάνης τοῖς δ' ἐκ μὲν.
Mox ἔφυσε et supra additum.

394. τό σφιν.

395. ἀρίσταρχο αἰψ' ἰκύντο.

400. πότνια κίρκη. et supra δια-
λέκω.

404. κτήματ' ἐν σπῆσσι et 424.
Schol. ad hunc locum ἐν τισι γρ.
κτῆματα δὲ σπείσσι. καὶ κτῆματα ἐν
σπείσσι :

410. πόρεις κατ. et marg. ut ci-
tant Apollonius v. ἀγραυλοί, et
diserte Schol. Veneta ad Il. P.
4. 40. •

416. ἀρίσταρχος πόλιν αὐτήν.

417. ἵνα τέτραφεν. γρ. ἵν' ἐρεφον.

425. ἐμοὶ in μοι correctum, et
ἱεσθαι in ἱποισθαι.

430. primo omissus ; additur
in marg. ab eadem quidem manu,
quæ plerosque addidit, sed olim
omissum esse docet scholion, λεί-
πει τὸ λείπει :

440. Nullum in Harleiano ves-
tigium est lectionis ex Eustathio
memorate. Sed ἀποπληξας di-
serte citant Scholia Veneta et Co-
dicis Townleiani ad Il. 4. 120.
Adde quod in Il. 1. 116. idem
Codex Townleianus supra vocem
τμήξας scriptum habet πληξας αἱ
πλείους. Quod ad verborum pro-
prietatem attinet, idem fere dis-
crimen videtur quod apud Latini-
cos *abscido* a *cardo*, et *abscindo* a
scindo.

449. κίρκης ex emendatione, sed
m. antiquæ.

451. οὐλα.

452. δαιτυμένους δ' ἄρα τοὺς γε.
γρ δαιτυμένους δ' εὖ πάντας ἐφύρομεν.

453. ἐν ἄλλω γρ. φράσαντό τ' ἐσ-
άντα :

456. omittit.

457. βαλερόν. Schol. ἀριστοφά-
νης, στυγερὸν γόνον. καὶ οὐκ ἀχαρις ἡ
γρᾷη :

461. αἰεί.

470. omittit.

474. ὑπεκείμενον et supra γρ. ὑπό-
ροφον.

475-479. Hi versus in margine
repositi solita manu, ut στίχοι, sed
non numerati.

479. δὴ τότε κοιμήσαντο ἀνὰ μ. σ.

500. καί μιν φωνήσας πικρὰ πτερόων-
τα προσέειπε.

506. ἀνὰ θ'.

509. ἀκίτ' ἐλάχεια m. pr. quam lectionem memorat scholiastes, sed rejicit. Deinde φρεσφονείης et π supra ϕ prius, ut et 534. sed per π tantum scribitur 564. A. 47. 212.

527. ῖξεν a m. pr. ζ in ξ mutatum a recenti.

528. ἀρέλας.

533. δείραντε, et ας super ες, si non eadem manu, certe antiqua. Idem factum A. 46.

534. θ' αἶδα ex emend.

549. ἰωμεν.

555. οἶνοβαρειων.

ΟΔΥΣΣ. A.

7. Schol. γυμνὸν ψιλῶς ἦτοι ὑγρόν.

14. ἀρίσταρχος κερβερέων: [Legre κερβεριων, quam lectionem memorant Scholiastes Aristophanis ad Ran. 187. et Etymologus p. 513, 45. Hic etiam alias lectiones notat, χιμμερίους et χιμμερίους.]

16. ἀρίσταρχος καὶ ἀριστοφάνης καταδέχεται: Schol. ἐπιλάμπει μὲν ο ἥλιος τοὺς χιμμερίους· οὐ φαίθων δέ. ἀντὶ τοῦ οὐ πάνυ λάμπων.

21. παρὰ ῥερον (sic).

24. ἔσχον.

25. ἄρξα ὅσον τε.

26. χοῦν χέομεν a m. pr. sed ex emend. χέομεν (sic). In marg. ζηνόδοτος χέομεν: in alia parte marginis, χοῦν ἐχέομεν.

37. ἐρέβενς manus antiqua, ου pro eu recens.

38-41. νύμφαι τ' ἡθεοί τε: οἱ καὶ παρὰ ζηνόδω καὶ ἀριστοφάνει ἡθεοῦν-το ὡς ἀσύμφωνοι πρὸς τὰ ἑξῆς.

42. ἐνθα καὶ ἐνθα γρ. ἄλλοθεν ἄλλος.

48. αὐτὸς δὲ ξίφος.

52-54. ἀθετὶ καλλίστρετος.

54. 72. ἀκλαυτον a m. pr.

58. πᾶσα ἰὼν γρ. Textus etiam

ἰὼν, sed schol. πεζὸς ὢν ἔφθασας. In alio schol. ἰων erat, sed i ex e fecit eadem manus.

65. βεβηκεῖ. γρ. κατὰ λθε.

83. ἀγόρευεν τινὲς εἰκασιετρον ἀγό-
ρευσον.

84. 204. κατατετινηνῆς et sic schol.

92. ζηνόδοτος τ. τ. αὐτῶς.

97. κουλῶ δ' ἔγκατεθῆξ' sed videtur fuisse ἔγκατεθῆκ'.

103. μὲν κέ.

105. σπποτε κεν, πρῶτον (sic).

114. ἐλ ex emend. sed antiqua.

118. ἐπην.

134. τέφην.

140. κατατετινηνῆς et κ super η prius.

141. οὐδ' ἰόν.

143. κέν με ἀναγνῶν τὸν ἰόντα.

145. ἐν φρεσι θησω, sed ἐν ex emend.

148. ἐπιφθοραῖς.

156-158. αθετοῦνται τρεῖς.

157. πρῶτα. τὸν et super α. τὸν scriptum σσ οι.

158. ἰόντ' ἦν μη τις ἔχῃ.

160. 161. ἀριστοφάνης ἀθετῖ:

168. εὐπῶλον.

171. νοσοι ἦ.

172. ἀγανοῖσι β. λεσσι.

173. ὃν κατέλειπον ἀριστοφάνης οὗς κατέλειπον.

177. 178. numerantur α. δ. In margine adduntur, β κτῆσιν ἰμῶν

δμῶάς τε καὶ ὑψηρεφῆς μέγα δῶμα γ ἐνὶν τ' αἰδομένη ποσσος. δμῶοί τε φήμην:

184. τιμην; σησημῶνται τὸ ὄνομα ἀδιαίρετως ἐξενεχθέν: ἀρίσταρχος τομῆνα.

190. ἵσται, sed spiritus in lenem mutatus. In marg. οὕτως ζηνόδοτος. ἀρίσταρχος ἥστο. η

Ibid. κόνι in κοινί mutavit m. re-

centior.

193. βεβλήκατο.

195. αἱ χαριστέστεραι γραφαὶ ἔχουσιν
ἐόν νόστον τοθιῶν : [σόν].

197. οὐτ' ἐμὴν ἢ μ. sed primum
εἰ lenem habuisse videtur.

198. ἀγανίσσιν βεβλήσιν.

205. ἀνάσσει (sic ab eadem manu).

206. ἐκέλον γρ. ἐκέλη ἢ ψυχῶ.

208. Quod ex vet. edd. notat
Ernestus, πρὸς ᾧδᾴα habet Haleria-
nus, sed superscripto *ων* et circum-
flexo in acutum mutato, cum in
hoc loco, tum K. 182. 500. Quae
sane mirifica varietas videtur.

211. ἀμφότεροι, sic eadem m.)
Gloss. ἑγὼ τε καὶ σὺ.

220. δαμνῶ ὡς κρηνῶ· οἱ δὲ ἀνᾶται.
ὡς κεν πρώτα λιτῆ ὡς κρατῆς, οὐ πῶς
ἀποκαλοῦνται; συνδαμνῶ ἢ τοῦ δαμναῖται
ἀποκοπὴ ἐξ ὅλην δὲ ἀκρίνωσκειν περιπα-
μνῶς. ἀπὸ τῶν δαμνωμένων ὡς περιῶμαι.
περιῶ ἑμῶς γραφαὶ καὶ ἐκφρασεως τοῦ

ἢ ὡς τὸ δύναι παρ' ἀττικοῖ. : [Diffi-
cile et corruptum scholion, for-
tasse etiam mutilum; in quo ce-
tera non expedito. Prope initium
lege, οἱ δὲ δαμναται, ὡς κε πρώτα λιτῆ,
ὡς κρατῆς. Triplex igitur fuisse
videtur lectio; vulgata ita scripta,
ΔΑΜΝΑΙΕΠΕΙ, secunda ΔΑΜ-
ΝΑΤΕΠΕΙ, pro δάμναται ἔπει, quae
plenis literis exarata occasionem
dedit Crateti corrigendi ΔΑΜΝΑ-
ΤΑΙΩΣ. Illud receptae lectioni
obstat, quod δαμναῖ δαμνῶ nus
quam apud Poetam occurrit, sed
aut δάμνημι aut δάμναμαι, hoc ac-
tivo sensu usurpatum infra ε. 188.
In Iliad. ε. 199. δαμνῶ rite adhi-
betur, utpote contractum e δάμνα-
σαι, quod ipsum numeros meliores
redderet.]

222. φάος δὲ ex em. ejusdem
manus. Fuerat, opinor, φῶς δὲ.

225. φερσεφόνηα, sed π supra φ

prius.

228. ἐκάστην (sic).

231. πινειν a m. pr. sed nunc ex

correctione πινειν.

232. ἐπαιταν. η δὲ Schol. marg.
το δὲ ἡδὲ ἀρίστου γὰρ καὶ οἱ ἄλλοι :

239. ἔγχευεν, sed superscr. γρ.
ἔα γέροντι.

241. πρὸς τὸν text. πρὸς τὸν schol.

245. αὐτὸς ἀτακτεῖ, σὺ γὰρ πῶς οὖν
οὕτως καὶ τὸν δὲ ἀττικῶν μεταφράζων

244. Ζηνοδοτὸς ἀγρεύει ἐν στίχον :

• 248. οὕτως ἀριστάρχης Ζηνοδοτὸς
δὲ κακῶς τῆς τινος δ. ἀνέμωλοι εὐναί
γρ. οὐκ εὐ. [Credo Zenodotum
voluisse ἐξελαι].

255. εἰρηχωρῶ ex emend. hic et
264. Deinde ἰωολαοῖ ita scriptum,
ut ο an οἱ sit, nescitis, sed supra-
script. ιωολαοῖ.

263. οὐ μὲν (sic). In marg.

257. ἀριστάρχης οὐδ' ἄρα.

291. μὲν ἐπὶ δὲ σπιν.

298. τυνδάρων ex em. et sic quin-
quies habet Scholiastes, qui tamen
ait παροξύνων, sed voluit fortasse
παρπαροξύνων. Citat etiam Ω.

198. Οὐχ ὡς τυνδάρων κούρη κακὰ
μήσατο.

300. κατ' ἔχον θυσιζώας.

301. παρὶ et superscr. γρ. πρὸς.

303. λολόχασιν.

304. ἀμειδιᾶν ex em. ejusdem
manus. Sed ἱφιμεδεῖαν defendit
locus Pindari Pyth. iv. 159. a
Scholaste mox ad vocem ἐριάλτη

307. citatus. διὰ δὲ τοῦ τ τοῦ
• ὄνομα—ἐν νάξω μὲν φαντε θανει ἱφιμε-
δεῖας παιδᾶς ὡς τὲ καὶ σὲ τοιμῶσις
ἐπιάλτα : (sic).

318. ἰβλάας.

319. γῆνυς (sic). Schol. πληθυ-
τικῆς αἰτιατικῆς ὡς τὸ ἐν δὲ νέκυς οἰκῶν
φορέων :

323. Pro ἤγες μὲν citat γήμας
schol. ad Apoll. Rhod. iii. 996.
Μοχ γε μὲν ἄρτεμης ἐκτα, sed schol.
ἀριστοφάνης γε. ἄρτεμης ἐσχεν: Huc
quoque pertinet, ut puto, aliud
scholion marginale, τινὲς ἐπὶ λέσει γε.
(pro αὐτοῦ αὐτοῦ).

327. ἐγὼ γε.

329. φῆιτ' in marg. φῆτο.

335. οδῶ.

336. μεγάλός τε, ἰδῶ.

342. omittit.

347. γέρον et supra γε. ἔπος.

356. γε. περὶ δ' ὀτρύνοντο.

358. ἀριστοφάνης πλειότερασι χερσὶν.

366. σοὶ δ' ἐπὶ et suprascr. ἀνα-
στρεπτέον τὴν ἐπὶ ἢ τὴν ἐν:

378. ἐν μεγάρων (sic eadem ana-
nus).

380. ἀγορεύειν (sic).

384. ἀρισταρχος ὅς οὕτως. ὅν το
ἐγκαφαλὸς δε διασπῶς ἀλλουδὸς αἰλη.
ἀριστοφάνης δε ἀλλοι φασί:

390. πῶς μὴ πίων το αἶμα γινώσ-
κει. [Qui hanc notam scribebat,
præcedentem versum in exemplari
suo non habuisse videtur]

394. δάκρυα ἰδῶν.

397. τοῦ ἔχοντος τεταμένην τὴν ἡ-
γὴν ἥτοι τὴν νυκτᾶ. [Interpretatio
variae lectionis ταναχουζέο,]

398. οἱ ἢ (i. e. versus ab ἢ in-
cipientes, et qui ab iis pendent,
scilicet 398-402.) ἀθεοῦνται ὑπὸ
ἀριστοφάνους ὡς ὑπὸ [1. ἀπο] τῶν ἐ-
ρησμένων μετενέχοντων: [potius με-
τενέχοντες.]

399. ἀριστοφάνης λιυγαλίων.

402. Hunc versum minime dis-
tortum et depravatum citat Sui-
das v. Ἡ. Ἡ. βάρυντας διαζευκτι-
κὰς σύνδεσμοι· ἢ διατμήξαι κοίλοι δάρυ.
(Od. Θ. 507.) περισπαμένως δὲ ἀπα-
ρηματικές περισπᾶται ἢ μακχεύμενον
ἢ καὶ οὐκί. Sic edd. Med. Ald.
Ad περισπᾶται notat Portus: "Vi-
detur superfluum. Ideo præterii."

Postea Kusterus hanc vocem, non
monito lectore, eiecit, et insuper
μακχεύμενον in μαχόμενον mutavit.
Scias autem velim, hæc omnia
Suidam bona fide descripsisse e
Photii codice iam corrupto, cuius
simile exemplum penes Collegium
SS. Tunitatis servatum habet δια-
ζευκτικῶς - διατμήξαι ἀπαρηματικῶς
περισπᾶται μαχόμενον ἢ καὶ οὐκί:
Hunc locum ita transcripsit bonus
Suidas, ἀρηματικῶς περισπᾶται ἢ
aut cum ita distractum fortasse
invenisset, τρεσπᾶται ἢ pro inge-
nuo sui modulo emendandum pu-
tavit. Sed nunc nihil planius
quam primo scripsisse Photium.
ἀπαρηματικῶς ἢ περισπᾶται μαχέου-
μενον ἢ καὶ οὐκί: Quæ et ipsa va-
nitas est, quanquam mendosa,
tamen notabilis. Porro obiter
observo, Hesychium v. Ἡε citare
in Od. A. 372. μεθίς, quod et Pla-
tonis Scholiastes habet.

415. φῶν ἀνδρῶν scriptum pri-
mo, sed φ additum supra φ.

422. ὡς ἐφ' ἡ πολλὰ γῆναι πολυφί-
βαν χερσὶν αἰαία (sic). [Saltem lu-
ciatur variam lectionem Iliad. I.
561.] α

427. βούληται (sic) text. βάλπται.
citat Schol. Sed aliud schol. de
toto versu, ἐν πολλοῖς οὐ φέρεται. Et
profecto, ut semel criticum agam,
omnium fere, qui pro spuris po-
tuntur, dignissimus hic, qui ex-
pungatur.

432. οἱ τε videtur fuisse a pr.
m. Schol. καὶ ἐαυτὴ αἰσχὸς ἐπέβαλε.

434 - 439. ἀθεοῦνται παρὰ ἀρίσ-
τοφάνει.

441. τίς μὴ οἱ κακῶς.

442. φαῦσθαι το δὲ κεκρυμένον.

443. ἐκ γε.

446. γε νεκρὸν et suprascr. γε. γε
νέη. [Mecus error, sed observati
non inutilis. Vide infra ad ε. 206.]

457. ἐμῶ. Sed Scholiastes ait,
ἀποτίται διὰ τὸ εὐθὺς εἰ γὰρ ἐπίπυστο

ἔτ. οὐ πῶ τ' ἔλκε [τ' ἔλκε] πρὸς τί ἔρ-
 τῆ ἢ πῶς ἐπὶ ζῶντι ἀνίσταται.

460. οὐ γὰρ ποῖαι ἀριστάρχου.

477. Πόλις.

120. βίῳ: et suprascr. γρ. βίῳ.

491. ἐνίπτε ποσὶ τασσάται.

517. ζῶντι, φέρει, Alind
 scholion: ἐν γένει τοιαύτος αὐθις
 ἀπ. τοῦ αἵματος.

531. τῶν, sed τῶν ex em. ejusd.
 manus. ο ἀριστάρχος καὶ ἐγκλίπει τὸ
 τῶν.

539. τρισηλίδας τὸ τριῖν ὡς καὶ
 ἀρ. ἐκχρὸς φέρει.

541. τ. omittit, diinde habet
 νικασσάμεν et suprascr. νικαῖμεν. In
 marg. utrumque νικασσάμεν et νικί-
 σασμεν.

542. τῶν, sed duo puncta mi-
 gnior. attamento.

543. οὐδ' οὐ ex emend. et sine
 variatione in τῶν.

544. οὐδ' οὐ.

550. κατὰ τὴν πρῶτην ἐξήγησιν καὶ
 τὴν μεγάλου ἀρχιεπισκοπῆς ἀντι-
 κειμένην. καὶ ἀριστάρχου. πολλοὶ δὲ ἄνθρωποι
 σκ. τοῦ ἐν ἡμέτερος καλουμένου.
 ἵνα δ. γράφουσι κληροῖσι [opinor γν-
 οσθῆναι οἱ συγγραφεῖς. οἱ δὲ χήρῃσι γν-
 οσθῆναι. οὐκ ἐπὶ τῇ γυναικίᾳ ἀν-
 τὴν ἐνέκειν ἐν καὶ ἡ κτῶν φησὶ τὰ θυ-
 νίων διαφέρει κατὰ τὴν καὶ ἐσθλὴν
 λαοῦς. (H. P. 225.) ἀμείνων δὲ τῷ
 ἀριστάρχῳ πεφύκεται: Pluridum nu-
 merum retinet etiam Apollonius.
 Sed singularem dat Hesychiu,
 cujus locus ita legendus e MS.
 Γυναικίου. γυναικίῳ. Γυναικίου ἐνέκει
 δώρου. etc. Non longe ab hoc
 loco, sed versus numerum notae
 oblitus sumi, Scholiastes utitur
 voce φερσέφονος et π supra φ
 priorem posuit scriba.

α

552. κατεβαίνουσιν.

554. περιγράφειν ὡς ἀπρεπῆ· θυ-
 ερωῦ γὰρ ἔργον: et mox, ἀριστάρχος
 οὐκ οἶδε τὸν στίχον. ἐνὶ δὲ τῶν ὑπομνη-
 μάτων. [Legē ἵνα δὲ. Ceterum

περιγράφειν et διαγράφειν utrumque
delere per consequentiam sonant,
 modo tamen significandi discre-
 pant. Περιγράφειν est lineis vocem
 vel voces includere, et sic delendas
 monere διαγράφειν est transversa
 linea per literas ducta damnare.]

555. ἀριστάρχος ἢ ἄλλοι πάντες
 κατὰ διύκειον ἔπουν ἀχαιοί:

556. τῶν δ.

αι

559. ἢ δ. αι. Deinde ἐπέτελλεν,
 sed supra αι. γρ. οὐ τῶν.

560. ἐπὶ καὶ αι. αι. αι. αι. αι. αι. αι.

560. ἐπὶ καὶ μεμενικότεροι δὲ τὸ
 ἐπὶ μεναι.

561. γένει. [Hedicet in quibus-
 dam MS. δ. αι. αι. γρ. τ' ἐπὶ ττολέμω.]

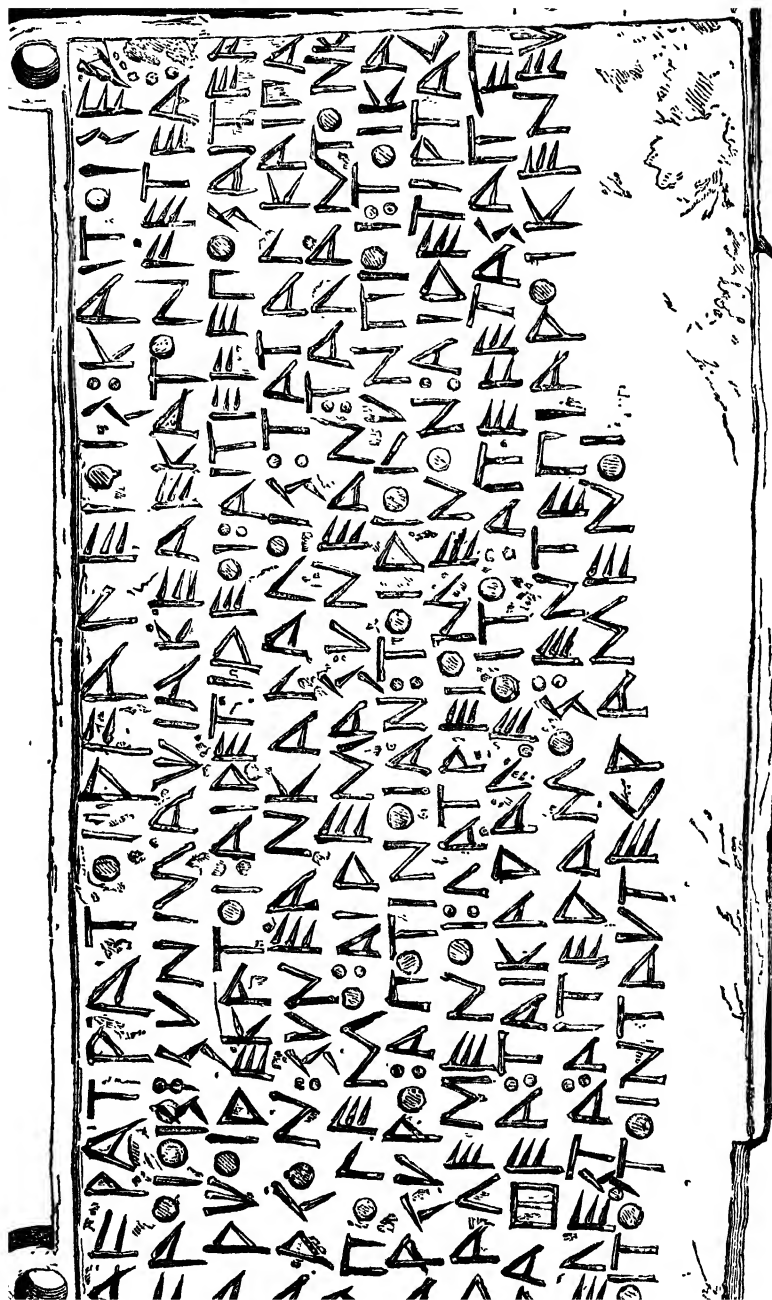
563. ἀριστάρχου, sed suprascr. γρ.
 φαίται. [Non opus est duxi accen-
 tum ut οὐκ οὐκ ἀντιε corrigeret.
 Alioquin in manus scribendum
 puillo ante ὁδῶν, hic ποίτα.]

563. (Schol.) ἐπὶ τῷ v. l.
 memorat et τὸ δὲ λέγειν διὰ τὴν σπου-
 δὴν [legē σταδίων vel σταδίων] τῶν
 κλισίων νηῶν.

564. χάρις τοῦ ἱεροῦ ἀντι τοῦ
 χαίρουσιν.

564. ἢ δ. αι. κατὰ τὴν ἐξήγησιν.

565. ἀριστάρχος. ἢ δὲ ἴστο-
 ρα ἐκ τῶν νηῶν: Idem fere
 scholion, quod legitur in editis,
 habet Harl. Sed pauca diverse
 exhibet. Pro κῆρ. αι. ἐπὶ ὑποτέρῳ
 τῶν τραῶν. αι. ἐπὶ ὑποτέρῳ
 substituit Barnesius, non repugnante
 Clarkio, i. ἐπὶ ὑποτέρῳ αἰτῶν οἱ
 τρώες αι. δ. nimis quidem audacter,
 sed non nimis eleganter. Harl.
 pro τῶν τραῶν dat τῶν ἀχαιῶν, quod
 facinus est correctoris, qui vul-
 gatae lectionis vitium vidit, veram
 corrigendi viam non vidit. Rec-
 tissime Bentleius, τῶν τραῶν, ut
 liquet ex Eustathio. Deinde πλῆ-
 στα, non πλῆστον Schol. ed. et MS.
 Omittit etiam κρίναντις MS. et
 legit εἰδοικον.



THE ELEAN INSCRIPTION.

Hæc lamina ærea, modulo ac forma qua supra delineata, in agro Eliaco effossa, atque inde a G. Gell A. S. MDCCCXIII. reportata, fœdus inter duas ejus regionis gentes circa Olymp. XL. initum exhibet, quod dialecto communi Hellenica et litteris Constantinopolitanis sic reddendum mihi videtur:

ἡ ρητρα τοῖς Ἠλείοις καὶ τοῖς Εὐαείοις. συμμαχία ἂν εἴη ἑκατον ετεα, ἀρχῶν δεκάτω. εἰ δὲ τι δεοῖ, εἴτε ἐπὶς εἴτε ἐργῶν, συνέειν ἂν ἀλλήλοισ, τὰ τε ἀλλὰ καὶ παρὰ πολέμου. εἰ δὲ μὴ συνέειν, τάλαντον ἂν ἀργυροῦ ἀποτινοῖεν τῷ Διὶ Ὀλυμπιῶ οἱ ἂν ἐξέλημενοι λατρευομένων. εἰ δὲ τις τὰ γραφεῖη τῇ ἂν δηλοῖτο, εἴτε ἔτης εἴτε γελεστῆς εἴτε δήμος, ἐν τῷ φέρειω ἂν ἐνεχοῖτο τῷ ἐνταυῦτα γεγραμμένῳ.

Iudicent tamen doctiores, et siquid probabilius habuerint, proferant.

R. P. KNIGHT.

THIS Inscription is so entire and well preserved, that there can be no doubt concerning any one of the letters; and as it is evident, by the alteration of an *O* into an *Σ* in the second line, and by the insertion of an *Σ* in the ninth, that it was revised and corrected after it had been engraved, there can be no suspicion of any errors committed by the engraver, as in the Greek of the Rosetta stone, and consequently no grounds for conjectural emendation. The straight lines are deeply indented with a chisel, and the circles and dots stampd incuse with two solid blunt points of different sizes. The letters are of forms found in other very antient inscriptions; and, though some of them are unusual, they have all been explained in works on Palæography. In more common characters, and divided into words, they seem to be as follows:

Α ΦΡΑΤΡΑ ΤΟΙΡ ΦΑΛΕΙΟΙΣ ΚΑΙ ΤΟΙΣ ΕΥ-
 ΦΑΙΟΙΣ ΣΥΝΜΑΧΙΑ Κ' ΕΑ ΕΚΑΤΟΝ ΕΤΕΑ
 ΑΡΧΟΙ ΔΕΚΑΤΟΙ ΑΙ ΔΕ ΤΙ ΔΕΟΙ ΑΙΤΕ ΦΕΠΟΣ ΑΙΤΕ Φ-
 ΑΡΓΟΝ ΣΥΝΕΑΝ Κ' ΑΛΛΛΟΙΣ ΤΑ Τ' ΑΛ ΚΑΙ ΠΑ-
 Ρ ΠΟΛΕΜΟ ΑΙ ΔΕ ΜΑ ΣΥΝΕΑΝ ΤΑΛΑΝΤΟΝ Κ'
 ΑΡΓΥΡΟ ΑΠΟΤΙΝΟΙΑΝ ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ ΤΟΙ ΚΑ
 ΔΑΛΕΜΕΝΟΙ ΛΑΤΡΕΙΟΜΕΝΟΝ ΑΙ ΔΕ ΤΙΡ ΤΑ Γ-
 ΡΑΦΕΑ ΤΑΙ ΚΑ ΔΑΛΕΟΙΤΟ ΑΙΤΕ ΦΕΤΑΣ ΑΙΤΕ Τ-
 ΕΛΕΣΤΑ ΑΙΤΕ ΔΑΜΟΣ ΕΝ Τ' ΕΠΙΑΡΟΙ Κ' ΕΝΕΧ-
 ΟΙΤΟ ΤΟΙ ΝΤΑΥΤΕ ΓΡΑΜΕΝΟΙ.

NO. XXV.

CL. JL.

VOL. XIII.

II

The first and principal difficulty of construction, which these lines present, is in the words *αρχῶ ἐκατῶ*; and to make sense of them, we must suppose an ellipsis of the governing preposition *ἐπὶ* or *ἐν*, so as to denote the commencement of the hundred years' alliance to be under the tenth monthly archon; that is, under the last of the then current year, which probably consisted, as among the early Romans, of ten months with intercalations; the primitive usages, as well as language, of the Latins having been mostly Achaic. It seems much more probable that the expression should denote the commencement of the treaty under the tenth monthly, than its termination under the tenth decennial archon, which would have been more properly expressed by *ἐς ἀρχὴν ἑκατῶ*; and as for the reading which has been proposed by Mr. J. M. in No. XXII. of this *Journal*, *ΔΕ ΚΑΙ ΤΟΙ* for *ὁ ἐκατὰ τῶ*, it is sufficient to observe that *κατὰ* never governed a third case in any dialect or mode of speech known to the Greeks.

The sense of what follows in the inscription is sufficiently obvious, and may be thus rendered in English: "*But if any thing be wanted or required, either in speech or action, let them assist each other in all other matters, and also from or against war: but if they do not so assist, let those who by failing may have violated the treaty, pay a talent of silver to Jupiter Olympius for sacred services: and if any individual, be he a citizen, a free inhabitant paying public contributions, or merely a free inhabitant, do violate what may be herein written, let him also be held in the fine of expiation herein written.*"

The verb *σύνειμι* is frequently used in the sense here supposed; which is, indeed, absolutely necessary to make the treaty signify any thing: for what sort of an alliance or *συμμαχία* would it be, which merely required the contracting parties, when any matters of difference should arise, to meet and discuss them without war? which by the bye *παρὰ πολέμῳ* cannot mean: it would be *ἀνευ πολέμου*.

Τοι is not only the legitimate form of the article or pronoun in the nominative plural of the Doric and Æolic, but the only form used in the genuine remains of those dialects; as in the treaties between the Lacedæmonians and Argives in the fifth book of *Thucydides*. The above cited critic, however, joins his favorite contraction of *κατὰ* to the participle taken in a passive sense, and applies the compound to Jupiter, *τῷ Δι' Ὀλυμπίῳ τῷ καταδεδηλημένῳ*, not giving himself the trouble to ascertain that the verb *δηλῶσθαι* only occurs in a passive or middle form with an active sense; and that it never was, nor ever could be, subjoined to the preposition *κατὰ*, for the same reason that, though in English we say, "*throw down*," "*beat down*," "*hunt down*," &c. we never say, "*injure down*," "*wrong down*," "*hurt down*," &c.

The ellipsis of the causal preposition, as before $\lambda\alpha\tau\rho\epsilon\iota\mu\acute{\epsilon}\nu\omega\upsilon\upsilon$, is common: but I can find no other instance of this participle, or the verb to which it belongs, in a passive form; probably for no other reason than because there is no other passage extant in which it is required in a passive sense.

$FET\Lambda\Sigma$ or $\epsilon\tau\eta\varsigma$ may possibly mean one of an $\epsilon\tau\alpha\rho\iota\lambda\alpha$ or association, sanctioned by law, of persons liable or qualified to serve the higher offices of the state, and therefore constituting the first order.

$TE\ I\epsilon\Sigma\tau\alpha$, a person of the second order, I derive from $\tau\epsilon\lambda\epsilon\acute{\iota}\nu$, to pay public contributions: that is, in the language of modern polity, paying *scot*, or of the class which the French call *contribuables*. Those at the head of the state were in many places called the $\tau\acute{\epsilon}\lambda\eta$, or $\acute{\alpha}\iota\epsilon\upsilon\tau\acute{\epsilon}\lambda\eta$: but the priesthood never formed a distinct order in any of the Greek states, as they did in Egypt and Persia; and still less the mystagogues or initiators, which $\tau\epsilon\lambda\acute{\epsilon}\sigma\tau\alpha\iota$, in a religious sense, can only mean. Here it evidently signifies a rank or order between $FET\Lambda\Sigma$ the highest, and $\Delta\iota\mu\omicron\varsigma$ the lowest of persons responsible to the state: that is, of free persons; slaves being amenable to those whose property they were.

In the Dorian treaty, however, preserved in the fifth book of Thucydides, $\epsilon\tau\alpha\varsigma$ signifies a citizen generally, wherefore it probably does so here, as $\tau\epsilon\lambda\acute{\epsilon}\sigma\tau\alpha$ does a free inhabitant paying, and $\delta\acute{\alpha}\mu\alpha\varsigma$ one not paying contributions: neither having the right of suffrage, which was almost every where hereditary.

The construction of the latter part of the eighth and beginning of the ninth line, here admitted, is certainly somewhat harsh; and the late learned Dr. Vincent endeavoured to soften it by ingeniously suggesting, that $\gamma\epsilon\tau\epsilon\tau\alpha$ might be the plural of $\gamma\epsilon\tau\epsilon\tau\alpha\varsigma$, an obsolete form of $\gamma\epsilon\tau\epsilon\tau\alpha\acute{\iota}$; as $\mu\acute{\omicron}\lambda\lambda\alpha\varsigma$ and $\acute{\alpha}\lambda\lambda\alpha\varsigma$ are found on an ancient earthen vase for $\mu\acute{\omicron}\lambda\lambda\eta$ and $\acute{\alpha}\lambda\lambda\eta$. But if we admit such a form to have existed, it could only have signified the writing itself, not that which it commemorated; whereas the line is evidently for violating the treaty, not for detaching the letters which recorded it. As for Mr. J. M.'s present optative active in $\eta\tau\epsilon$, formed like the aorist optative in $\epsilon\iota\alpha$, only substituting $\alpha\varsigma$ η for an $\epsilon\iota$, as in $\beta\alpha\sigma\iota\lambda\eta\sigma\varsigma$ for $\beta\alpha\sigma\iota\lambda\epsilon\omega\varsigma$, &c.; which he produces in conformity with a canon of Dawes, that ϵ is never put for $\epsilon\iota$, it needs no remark; he having in the same page translated his present optative by a past subjunctive "*scriberet*;" and not recollecting, that $\beta\alpha\sigma\iota\lambda\epsilon\omega\varsigma$ and $\beta\alpha\sigma\iota\lambda\epsilon\omega\varsigma$ are the regular Doric and Attic genitives, in the example which he cites; and that so far from the ϵ and $\epsilon\iota$ not being commutable in different dialects, they are commutable in the same; the coins of Agathocles having $ΑΓΑΘΟΚΛΕΩΣ$ or $ΑΓΑΘΟΚΛΕΙΩΣ$, accordingly as the space was less or greater; and no one will suspect that in Sicily, after the Macedonian conquest, the ϵ stood for an η , or had any power but its own.

The square letter, the third in the eighth line, is not employed as a ϕ any where else that I know ; but is used as a θ on the very ancient coins of Thebes, and may possibly be such here ; these two aspirates having been commutable in the variations of dialect ; as in φλάω and θλάω, which are only different forms of the same verb.

Hesychius interprets ἐφιερέϊα to be τὰ ἐπὶ τοῖς ἱερείοις ἀποθνήσκοντα, which affords a meaning sufficiently near to that here required for the *επιαχρον* before written, namely, the talent of silver to be paid as an expiatory fine to Jupiter, ἕνεκα τῶν λατρευμένων ; nor is the form more different than difference of dialect may reasonably account for. Mr. J. M., indeed, divides and renders the last words in the plate, ἐνθα ἐπὶ ἱερῶν κ' ἐνέχοιτο τῷ ἐντεῦθε γεγραμμένῳ ; which an ordinary maker of Latin versions, preserving, even when guessing at the unintelligible, some regard to tense, sense, and syntax, might perhaps translate, "*hic sacro obstringatur hinc scripto,*" or "*quod hinc scriptum est :*" but Mr. J. M., with more justice, treats his own Greek as it deserves, and scarcely retains a trace of it in his own equally original Latin, "*hic ad templum inhiberetur eo quod ibi scriptum est.*" Surely it might have occurred to him, that if ἱερῶ signified either the temple, or the fine, it would require the article τῶ ἱερῶ ; and that, since ἐπὶ can neither stand alone, nor be joined with ἐνέχοιτο to ἱερῶ, some word, such as *συμμαχίας*, is wanted to make a sentence—ἐπὶ τῇς *συμμαχίας* τῷ ἱ. ῶ. ἂν ἐνέχοιτο.

After having found him taking so much pains to turn an aorist into a present, for the purpose of translating it by a past tense, we cannot much wonder at his translating a present by a past, when he finds it ready made, though with a prospective meaning. The same consistency in confusion prevails through his whole version ; which, from beginning to end, *provides* in past tenses, and not only supplies the editors of Stephens's Lexicon with a new example of syntax in ἀρχῇ κατὰ τὴν, but with an equally new mode of translating such choice morsels by rendering it "*incipiet dehinc.*"

In the Attic dialect an optative is always *potential* with the dubitative or potential particle ἄν, and always *desiderative* without it ; but no such distinction is observed in the Homeric Greek ; and in this inscription the usage appears to be completely reversed, though in the above cited Dorian treaties of Thucydides, the Attic idiom appears to have prevailed, for the sense requires us to read *ἀντινα*, instead of *ἀντινα*, at the end of the second treaty.¹ The Dorians and Æolians, indeed, do not seem to have ever adopted this Attic form of the particle ; which is, however, only their own old form *χάν*, with the initial amputated after the Ionic fashion. We find, it is true, *αντινα* in the later editions of the first treaty, but

¹ Lib. v. s. lxxix.

αι τινα is the reading of the early ones, which succeeding editors should have retained, and altered the verb following from ἐχοντι to ἔχοντι, both written with the same letters in the original document, and probably in the autograph of Thucydides.*

These two Dorian treaties were concluded in the third year of the ninetieth Olympiad, and by comparing them with this now under consideration, there will appear a difference in language, style, form, manners, and every thing else, which will render the allowance of two hundred years' priority to the latter by no means too much; though I admit that the dates of all these very early monuments, anterior to authentic history, or beneath its notice, are extremely uncertain. We may nevertheless rest assured that, though archaisms of expression were retained in heroic poetry, and archaisms of form in the initials of names on coins, down to a very late period, none but the customary modes of speech and writing in use among the parties would be employed in a treaty of alliance, interesting to all, and therefore required to be intelligible to all. Such ever has been, and ever must be the language of diplomacy, while guided by common sense: but in the few words of this treaty, we find three employed in a sense in which they appear to have become obsolete before the age of any prose writer now extant, namely, *ῥήτρα* as a compact or convention, *αρχος* as an archon or governor, and *δῆμος* as an individual person: all which are so employed in the Homeric poems, and perhaps in some later compositions of the same kind, but no where else that I recollect.

The smallness of the fine, too, or penalty for infraction of the treaty, is another proof of its high antiquity; a single talent of silver, admitting it to be the largest talent ever in use among the Greeks, being a very minute sum in the scale of public wealth, even of the most paltry of their states, after the abortive invasion of Xerxes had opened the treasures of Asia to them.

As for the tradition attributing the invention of the aspirated consonants θ and χ to Epicharmus or Simonides, after the sixtieth Olympiad, it deserves no more credit than that which attributes it to Palamedes at the siege of Troy. These poets may possibly have introduced them into their respective countries, under forms not in use there before; but the latter, as it appears in this inscription, is found in the most ancient semi-barbarous alphabets of Italy; and the former, as above described, and also as represented by a cross in a circle, is on the most rude and early coins of Thebes, struck near the commencement of the art, in which we may observe at least seven stages of progressive improvement or variation, prior to

* Ib. lxxvii.

the subversion of the city by Alexander the Great.¹ The number of coins, too, still extant of each, proves that none of them could have been very rapid in progress, or short in duration. Those struck after the rebuilding of the city by Cassander, are totally different in device as well as fabric, and, except in brass, are extremely rare.

The language, however, of this treaty, though more archaic than that of any other prose extant, is far less so than the Homeric tongue, not only in the abbreviations and contractions of the words, but in the application of the article to the proper names, both of the parties and the god; the general omission of which, according to the Latin, rather than the subsequent Greek idiom, is among the most curious as well as most indisputable proofs of the very remote antiquity of the *Iliad* and *Odyssey*, between which and every other Greek composition now extant, there seems to have intervened a chasm of darkness sufficient to change the idiom of speech, though the words generally continued.

The two instances of laconism in the substitution of the *P* for the *Σ*, in the first and seventh lines of this inscription, seem to be quite accidental and irregular, the dialects having probably been intermixed in the customary and rarely-written speech of these little obscure states.

Elis, indeed, became afterwards a considerable city, and the Eleians, or *ΠΑΛΕΙΟΙ*, a wealthy and powerful people; but not till

¹ Those of the first, have the Boeotian shield on one side, with a square incuse in several divisions of different depths on the other.

Those of the second, the same with the initial letter either square or round, in the centre of the incuse, divided into four equal parts of equal depth.

Those of the third, which alone are very rare, have the same shield, and on the reverse a bearded figure of Hercules naked, marching with the club in his right and the bow in his left hand, in a square incuse, inscribed ΘΠ.

Those of the fourth, have the same shield, and on the reverse a young Hercules kneeling and stringing his bow, naked, with the club lying by him, in a square incuse, inscribed ΘΕΒΑΙΟΣ, that is ἀγῶν; ὁ ἄβαν.

Those of the fifth are the same, except that Hercules is an infant, without the bow and club, strangling two serpents; of which there are various compositions.

Those of the sixth have the same shield, and on the reverse a bearded head of Bacchus crowned with ivy, in a square incuse, inscribed ΘΕ.

Those of the seventh have the same shield, and on the reverse a vase with some symbol, and the letters ΘΕ or ΘΕΒΗ, and often the initials of a magistrate's name. This coming appears to have lasted a long time, as upon some of them the Η is an aspirate; as in ΗΥΚΕ, the initials of ΗΙΚΕΤΑΣ; and in others a long vowel, as in ΘΕΒΗ.

Of those struck after the restoration of the city, the brass have a bearded head of Hercules on one side, with the club on the other; and the silver, a veiled head of Ceres on one side, with an armed figure of Cadmus stepping from his ship, on the other; and all equally inscribed ΘΗΒΑΙΩΝ.

the union of all the little states of the district into one; which was not completed till the second year of the seventy-seventh Olympiad; ' from which commences the series of those beautiful coins, which have lately been found in such variety and abundance in the country, and which were formerly attributed to the Falisci, a semi-barbarous people of Italy.

The *ΕΤΕΛΙΟΙ*, the other contracting party, were probably one of these little constituent states, and perhaps this treaty was the commencement of their union; for they cannot be the people of *ΕΤΑ* in Arcadia, which does not appear to have been within the circle of the alliance, and which could not possibly have supplied them with so long a name, by a syllable, according to any principle of derivation ever acknowledged by any dialect.

R. P. K.

PROLOGUS IN PHORMIONEM,

FABULAM AB ALUMNIS REG. SCHOL. WESTM. ACTAM. A.D. 1315.

HAC nocte nostros qui revisistis lares,
Notique notis interestis Lusibus,
Salvete Vobis, quas habemus maximas,
Agimus lubenter, quasque oportet, gratias.

Neque hoc profectò vos salutandos modò
Esse arbitramur nomine, quòd comedite
Terentianæ semper stenuissimos,
Scholaque nostræ noverimus vindices;
Sed quòd sciamus disciplinæ publicæ,
Et disciplinæ vindices Britannicæ.

Hoc aded ex hâc re nobis in mentem venit:
Audimus hodie terras hinc quamplurimos
Studium incessisse commigrandi in exteras;
Atque hoc præsertim facere id velle gratiâ,
Quasi alibi meliùs educentur liberi.

At, o beatæ carum nomen Patriæ!
Quisnam iste tandem morbus? Idcirco est opum
Tantumque fuscum sanguinis fortissimi?
Tantosque idcirco Gallicos exercitus,
Suoque pestem profligavit in solo
Totius orbis pariter et terræ suæ,
Arthurius idem Pacis et Belli arbiter,
Ut jam Penates fastidient patrios,
Patriosque cultus Britones dediscerent;

¹. Diodor. Sic. l. xi.

Suisque Patres inviderent liberis
Moresque habitusque et indolem Britannicam ?

Tantum sermo Gallicus videbitur,
Italique cantus, et pares Ionicis
Motus choreæ (proh pudor) Germanicæ,
Ut prisca virtus nostra, pietasque et fides,
Levitare tandem et impietate Gallicâ "
Sophiâque permutanda sint Germanicâ ?

Sed nunc ad rem quod nostram pertinet magis—
Vos O Patroni, quævis, opinor, Patria,
Et quæ fuistis ipsi enutriti prius,
Honestam nondum sordet Institutio,
Vestram, precamur, ut memores Puertiam,
Hâc nocte saltem plaudere haud gravemini,
Vel disciplinæ nostræ vel comœdiæ.

EPILOGUS.

DAVUS. CRITO.

D. Mansurusne, Crito? Pauperique, Hospesque, Senexque
Quâ spe? quo questu fretus et arte? C. Rogas?

Scilicet ignotum est, Peregrinus et Advena victum
Quam facile e vestra credulitate paret?

Non tam præsentem alibi cognoscere stultos

Contigit: absurdum, futile, ridiculum

Hoc vobis volupe est, Hoc est mirabile visum;

Quodque impossibile est, hoc magis credibile.

D. Quin tu igitur fieri Stadio-dromus? aut Salamandra?

Aut invisibilis, quæso, Puella potes?

Aut præguans anus? aut orientalis Jugulator

Ipse suo sibi se qui jugulat gladio?

C. Gamus: Men' isthac levia et ludicra? Gravem Rem

Tracto, artem ingenuam scilicet atque novam,

Encephaloscopiam; Princeps ego Cranologorum.

D. Quidnam illud Monstri est? C. Scire cupis? D. cupio.

C. Principio, Naturam Hominis fateare necesse est

Cujuscunque Humeris imposuisse Caput.

D. Audivi, et credo: fateor. C. Capitique cerebrum

Cuique esse innatum. D. Non fateor. C. Taceas.

Conglomeratarum quæ Congeries Fibrarum

Constat Triginta e Partibus atque tribus:

Ergo animal trigintitriplex Homo. D. Proh magni Dî!

C. Fingit enim vocem ars nova quæque novas.

D. Trigintitriplem tu me quoque? Magnificum me!

Qui simplex, rebar, nil nisi Davus, eram.

C. Sic est. Has partes dico Organa, et hæc quoque sensus
Affectusque notant singula quaque suos.

Et prout grande suum magis Organon est, dominatur
Sensus item in Capite hoc ille vel ille magis.

Mysterizativus enim est, Individuali—

Tativus, Philopro—vel genitivus homo.

Cetera quaque tamen non memorare necesse est

D. Gaudeo, C. Tot, quot sunt Organi, sunt Anima.

Utque superficies externaque prodit Imago,

Quæ crusto subter condita prima latent,

Sic cerebrum tegit os; qualisque interna cerebri est,

Externo formam cernis in osse parem.

Primo adeo intuitu qualis sit quæque videbis :

Unum de multis sit satis. D. atque super.

C. Si cui supra aurem sit prominulum Cerebellum,

Hunc tuge. Destructivam indicat ille Tumor.

Hic cedit, frangit, tundit, lacerat, pessundat,

Ferro, fuste : palam, clam : pede, dente, manu.

Porrò, ubi quid fieri aut simulati est, "hem, bone," mœure

"Falle alios," inquam; non ita fallor ego.

Ambrosius imitare comis strepituque Touantem,

Causidice : auriculas detege, nullus eris.

Quique reos agitas miserâ formidine, Judex,

Judice me, capitis mox eris ipse reus.

Vertice audato Iapetus es, fortasse, Sacerdos,

Hactenus inducto vellere visus ovis.

Sed, quo præcipuè super omnia, Dave, reperto

Glorior, invenio Bruta Hominesque pars.

Certat magnanimo cum Cesare magnanimus Mus,

Si caput inspicias, ardua uterque petit.

Bello fulminat ille, vnamque affectat Olympo,

In cameram scandit Mus, ubi grana jacent.

D. Ah scio, jam Infantem nuper mirabar herilem

Tam placidum in medio posse jacere luto.

Nimium Organon ille Voluti-luto-tativum

Quale proculdubio Sus *χαμαίεννης* habet.

C. Irides? Operamne in Te sic, improbe, ludo?

Indignus Sophiâ, Scuria, videre meâ.

D. Credo. Quin tu discipulos adsciscere digno.

Vis tibi? ne Davos quare sed Œdipodas.

C. Rectè hortare, Hebetesque rudesque valere jubebo,

Si mihi ves, Docti, plauditis. D. atque mihi.

OBSERVATIONS

ON THE

TWENTY-FOURTH BOOK OF THE ODYSSEY.

IN the course of a long acquaintance with Homer, an observation has struck me on the twenty-fourth *Odyssey*, which I have not seen elsewhere. It is well known that Aristarchus rejected this book for various reasons, such as the epithet *Κυλλήνιος* applied to Mercury, the office of guide of the departed assigned to him, the mention of the *Αεύκας πέτρα*, the mention of the *Κεφαλλήνα πόλεις*, and others; and that his *Odyssey* concluded with the line,

Ἰσπασίως λέκτροισι παλαίου θεσμὸν ἴκοντο,

in the twenty-third. Similar doubts have been started with regard to the last book of the *Iliad*; some even condemning the episode of the Shield of Achilles in the eighteenth, and all subsequent, as supposititious. My conjecture, however, relates solely to the *Odyssey*.

It appears to me, then, that the scene in the shades, at the beginning of this book, may have been an interpolation, but that the rest bears marks of the hand of Homer. In the course of perusal, passing from the preceding part of the *Odyssey* to this fiction, and returning again to the main subject, I was struck with an inferiority of spirit, and a want of Homeric invention, in the passage in question. It seemed to me to contain little which might not have been put together, by a tolerable imitator, from other parts of Homer. The story of Penelope's web, in particular, in the speech of Amphimedon, is repeated from two former passages of the *Odyssey*. And I may observe, with regard to the latter instance, that Homer's repetitions seldom occur, except where they are either in themselves not unpleasing, or serve to carry on the action. The passage just mentioned appears first in the second book; it occurs again in the nineteenth; but there it is at a sufficient distance from the former, and is besides conducive to the poet's purpose. In this third repetition, on the contrary, it becomes tiresome, and answers no end. The want of animation, perceptible in the episode of the dead, appears in contrast to the general tone of the *Odyssey*. Again, though Homer sometimes introduces circumstances but remotely connected with the action of the poem, yet I think it is not according to his genius to pass abruptly to an affair totally extraneous, like the dialogue between Achilles and Agamemnon. Ariosto, indeed, after relating an exploit of Astolfo, stops the action of the poem to send him

on a journey to hell, and the Pseudo-Ossian, after describing the death of Feoldath, before he returns to the battle, cannot forbear telling us that his soul went to his native vale, and mingled with the dreams of the young lady his daughter, who was asleep. But Homer lived too early to be addicted to these artificial abruptnesses. It is also observable, that most of the articles objected to by Aristarchus occur in this part of the book. This cannot indeed apply to the expression *Κεφαλλήνων πολίεσσι*; and incompetent as I am to decide concerning that part of the argument, I shall only observe, that the Cephallenians are mentioned in the second Iiad, and mentioned as the subjects of Ulysses:

Αὐτὰρ Ὀδύσσευς ἦγε Κεφαλλήνας μεγαλόμους.

It may be also remarked, that when Homer uses the word *ὅ*, in such a situation that the preceding words easily explain its meaning, he uses it without any qualification; as in the eleventh Iiad,

*Ἦ, καὶ Πείσανδρον μὲν ἅψ' ἵππῳ ὥς ῥα χαμάζε,
Διὶ βάλων' πρὸς στήθεσ' ὃ ὅ' ὕπτιος ἔκπεσε δίφρου.*

But when, after treating one part of his subject, he returns to another which he had quitted, and uses the article abovementioned, he adds, I am inclined to think, pretty uniformly a designation of the person. Thus, in the fourteenth book of the present poem, when, after having related the conversation of Eumæus and Ulysses in the cottage, he returns to the voyage of Telemachus, with which he had been before engaged, he begins,

————— *ὃ δ' ἐπὶ χέρσῳ*
ΤΗ ΤΕΜΑΧΟΥ ΕΤΑΙΡΟΙ Λύον ἴστια.

Now, in the present passage, when, after the dialogues of Achilles with Agamemnon, and of Agamemnon with Amphimedon, the author turns to his former subject, the adventures of Ulysses and his companions in arms, he simply says,

Ὅ δ' ἐπὶ ἐκ πολέως προσέβαν, πειδίον δ' ἀφίκοντο, κ. τ. λ.

Whereas, if we expunge the intermediate passage, the sense will proceed naturally and without any obscurity:

Ἰλιξάν δὲ θύρας ἐκ δ' ἦγον· ἦρχε δ' Ὀδύσσευς.

Ἦδὲ μὲν φάος ἦεν ἀνὰ χθόνα· τοὺς δ' ἄρ' Ἀθήνη

Νυκτὶ κατακρύψασα θόως ἔξηγε πόλῃος.

Οἱ δ' ἐπὶ ἐκ πόλεως προσέβαν, πειδίον δ' ἀφίκοντο, &c.

The latter part of the book, however, would seem to be genuine. The discovery of Ulysses to Laertes resembles the former passages of the sort in pathos, nature, and spirit; and it is diversified from the rest in a manner truly Homeric. It appears also to be required by the general structure of the poem; for, after having seen Ulysses reveal himself successively to Telemachus, Eumæus and Philatius, and Penelope, besides the unintentional discovery to Eu-

ryclea, we naturally expect that he will disclose himself to his father. And if this passage be genuine, the sequel, which is connected with it, seems to follow of course. Indeed, if the hostilities there recorded be omitted, we must also omit a passage in the twenty-third book, previous to the conclusion proposed by Aristarchus, which anticipates them as approaching. The present book, I own, if the episode of the shades be omitted, will be a very short one; but there are two others to support it.

These hints, however, are advanced with hesitation; and I must own that, setting objections aside, the conclusion proposed by Aristarchus,

Ἀσπασίως λέκτροιο παλαιού θεσμὸν ἴκοντο.

is a very natural and proper winding up; and other circumstances, no doubt, might be urged in favor of his hypothesis.

The reader will observe, that, in this argument, I have all along proceeded on the supposition, that the *Odyssey* was the work of a single writer.

CÆCILIUS METELLUS.

ON THE GREEK AND LATIN ACCENTS.

No. IV.—(*Continued from No. XXIV. p. 304.*)

WHENEVER grammarians find two modes of expression for the same thing, they are very apt, sometimes from ignorance, more often from an affectation of mystery or skill, to make a distinction, where none exists. This is a common source of error in all languages. Thus in Hebrew some feminine nouns having two plural terminations, grammarians have dubbed one a dual, and the other a plural, with no more reason than if they were to make out of *eyen* and *eyes*, a dual, and a plural. In Greek, some words have a double form in the future, such as *τύψω* or *τυπῶ*, *φράσω* or *φραδῶ*, and these futures have been divided into first and second futures very innocently, and perhaps conveniently. But some grammarians are not content with this, but will have it that there is a nice difference in the meaning of the two futures, and I wonder only that they have suffered some other double forms to remain quiet, such as *πράσσω* or *πράττω*, and have not yet discovered a

distinction between these also. The Latin grammarians, in a similar rage for something recondite, considered *scripsere* and *legere* as duals, according to Quintilian, l. 1. c. 5. But both he, and Servius in a note on the first line of the second book of the *Aeneid*, reprobate this doctrine; and those, who know with what ease the French drop the final *nt* in many words, will not be at a loss to conceive, how scripserunt became scripsere. This much I do believe, that the Latins had as much a dual, and a middle voice, as Homer and the old Greeks had, or rather that both knew nothing of either. Our own language, as might be expected, has afforded scope to the ingenuity of Philologists. In particular some persons would make us believe (and Dr. Johnson is of the number) that *enow* is the plural of *enough*. Such a notion can proceed only from want of acquaintance with the northern languages, in which the final *g* has a guttural sound, which in English pronunciation has been sometimes hardened into an *f*; as in *enough* from *genug*, and sometimes has been suffered to become evanescent, as in *plough* from *pflug*, and in *eye* from *aug*. In some words the pronunciation to this day is not quite settled, as in *draught*, sometimes pronounced *draut*, sometimes *drafft*, and in *trough*, sometimes pronounced *trou*, and sometimes *treff*. Precisely in this predicament stood formerly the word *enough*, and though the modern pronunciation makes it terminate in a consonant, yet of the vowel termination also we have a clear vestige in the form *enote*. It must be confessed that Dr. Johnson's Dictionary, which is justly a national boast, and a noble monument of one man's industry, is most defective in etymology. I will notice at some length one instance among many, as a proof, not so much of his incompetency in this respect, as that etymology is not always a contemptible and barren study, and at least as liberal as many other pursuits, that are more favoured. This instance is taken from the word *shum*, which Dr. Johnson derives from the Welsh *schommi*, to cheat. Now, except the names of places, I believe there are very few words in our language of Welsh or Celtic origin, so completely were the Britons either extirpated by the Saxon invaders and conquerors, or driven by them, beyond the reach of all intercourse, into the corners and fastnesses of Cumberland, Cornwall and Wales. The English language therefore may be said to be radically Teutonic, but to have received at the Norman invasion a graft of Old French, and since the revival of letters a much larger graft of Latin.* Under these circumstances the Celtic origin of any word in present use is to be distrusted. Accordingly, *Sham* will be found not to be Celtic, Welsh, or British, but a pure English word. *Sham* is something that *shines*, and *seems* fair, a false ap-

pearance. Its meaning will be best illustrated by a reference to its use in kindred dialects. By this process we shall perceive clearly, that Sun, Shine, Sham, Shin, and Skin are all of one family. The great luminary, which is the apparent cause of light, and seems the eye of the universe, may be considered as the parent of this family, so that when we say that the sun shines, we say in effect, that the sun suns. The Latins in a similar manner derive Sol from *σέλας* splendor, and Luna from Lucina, analogous to the Greek *σελήνη*. Milton indeed hints at another source, and seems to consider Sol as an abbreviation of Solus, never forgetting his learning even in his sublimest flights. To this Satan is made to allude in his address to the sun,

O thou, that, with surpassing glory crown'd,
Look'st from thy *sole* dominion, like the God
Of this new world.

But let any one that observes "the full blazing sun in his meridian tower," answer, which consideration he is most smitten with, its lustre, or its unity? To descend at once from the most shining quality in nature to another that is dull in comparison, but which nevertheless is distinguished by its glossy surface, and is connected in idea with what shines, we arrive at the meaning of the word Skin. This peculiar property of skin can escape no observer, and has been exquisitely dilated upon by Shakespeare,

Yet I'll not shed her blood,
Nor scar that *whiter* skin of hers than *snow*,
And *smooth* as monumental *alabaster*.

Shin, properly shin-bone, is the skin-bone, so called for a reason sufficiently obvious. This is in Danish *Skinne-been*, and in German *Schienbein*.

In a secondary and figurative sense, what shines suggests the idea of fair and beautiful. Hence the German *Schon*, the Dutch *Schoon*, and the Danish *Skiön*, all having the sense of Beautiful. We have not preserved this word in common parlance, but metamorphosed into *Sheen*, it was familiar to Chaucer, Spenser, and Milton, that admirer and imitator of our old poets, and we have it still in the names of places and families as *Sheen*, now called *Richmond*, *Shinfield*, *Schomberg*, *Shin Lock* in Sutherlandshire, and the famous *Scoone* in Perthshire.

In another figurative sense, that which shines sometimes shines only, and according to the old saw, "All that glistens is not gold." It is this point of view, which suggests the idea of a fair outside, a cloak, a pretext, a false appearance. It is in this sense of shining that *Sham* is used, and pervades to this day all the Teutonic dialects, in the different forms of *Sham*, *Schein*, *Schyn*, and *Skin*. Thus *hypocrisy*, or *Sham-virtue*, is called by the Germans *Schein-*

tugend, by the Dutch Schyn-deud, and by the Danes Skin-dyd. The relatives whom we call father-in-law, brother-in-law, &c. the Dutch call Schoon-vader, Schoon-broeder, &c. that is Sham-father, or Fair-father. This may give us an insight into the force of the French names for the same relations, Beau-père and Beau-frère. To understand this, we must recollect that the French, like ourselves, are sprung of German ancestors, and that, though the words of their language are borrowed from the Romance, or corrupt Latin, that prevailed in Gaul at the time of the incursion of the Franks, their whole grammar, that is the accidence, syntax, and structure of their language, and the turn of their phrases, and modes of speech, all show an affinity to the German. The material is for the most part Latin, but the workmanship Teutonic. The Franks less savage than their Saxon neighbours, when they had over-run and subdued the country, then a Roman province, acknowledged the superiority of the conquered in point of civilization, and adopted, as well as they could, their language. In this, as in many former and subsequent instances, with which the history of mankind abounds, fortunately for the vanquished,

Græcia capta ferum victorem cepit.

It is in this way only that the French idioms can be explained. When the French say, *Je m'étonne*, it cannot be supposed, that the Romans in the most corrupt era of their language ever used the circumlocution, *Ego me attono*, instead of the simple word, *miror*, but this expression, like many thousand others, must be considered as a literal translation into Latin of the German original, *Ich mich wundere*. In like manner Capitain (*Capitanus*) is a faithful representative of *Hauptman*, and chose (*causa*) of *Sache*. Thus too, without regard to classical authority, they turned the Teutonic compounds, Schoon-vader and Schoon-broeder, the closest way they could to the original, into *bellus-pater*, and *bellus-frater*, or, as they have clipped the words in pronunciation, Beau-père and Beau-frère. Formerly Beau in the sense of Sham was employed on other occasions. In particular we meet with the term Beau Pleader in the Stat. of Mairborough, c. 11, and in other old statutes. These statutes direct, that the sheriffs shall not impose on the suitors in their courts discretionary fines *pro pulchre placitando*. Lord Coke and other commentators take care to inform us, that these fines were imposed not only for *fair pleading* by way of amendment, but also for *vicious pleading*. It would indeed be most extraordinary, that sheriffs, however arbitrary, should have fined persons for pleading *fairly*, nor is any thing so absurd alleged against them. *Pulchre* here means the reverse of *fairly*, and has the force of the French Beau. Beau Pleader therefore in old French means nothing but vicious, dilatory, *sham*

pleading. The sheriffs considered such pleas as a contempt of court, and were in the habit of imposing discretionary, and sometimes perhaps unreasonable fines on the persons offending, till restrained by the several successive statutes of Beau Pleader.*

To return to the point from which I have so long digressed, it has just fared with the two accentual characters, as it has with the many other parts of speech in Greek and other languages, where two forms of the same import happen to exist. Grammarians have laboured hard to distinguish one from the other, and have drawn from the source of their own imagination a difference in the power of these two accentual characters, for which there is not the slightest support either in reason or in ancient authority. The grave and the acute signs import equally an acute accent, but the grave is not only an index to the acute accent, but an index also to the final syllable. It is become therefore the characteristic of Oxytons.

It is now time to bring this essay to a conclusion. Ter limen tetigi, ter sum revocatus. I have endeavoured to throw some light upon the subject, but am very sensible, that I have still left it imperfect, although, I hope, a little more intelligible, than I found it. I have something more to offer on the doctrine of accents in general, and on that of enclitics in particular, and another time I hope to be able to resume the discussion. The observation of Bentley towards the close of his *Epistola ad Millium*, "*Accentuum omnium hodie ratio præpostera est atque perversa*," although partially true, is perhaps too sweeping and general a condemnation. However this may be, one thing seems certain, that there is no prospect of any practical improvement of accentual notation, until the theory and true principles of it are better explained and understood.

J. M.

* Some French words are voces hybridæ, half Latin, half German. Forfaire, Forclorre, Pardoner retain the Teutonic preposition For, in German Ver, in Anglo-Saxon and Danish For, whence our Forde, Forclose, Forgive, all of them abbreviations of Ueber, over, which like the Latin Per, in *perire*, *perdere*, *pervertere*, *percipere*, *perfusus*, *peritior*, has various and almost opposite senses. This preposition has been a great stumbling-block to all etymologists, Borel, Menage, Junius, Wachter, Horne Tooke, &c. and a knowledge of its primitive sense may be useful to the readers of old English, and of the Latin Charters and Records of the middle ages.

Some French words are still perfectly German, disfigured however by negligent pronunciation, as Lansquenet, Bivouac, Auberge, Faubourg, from Landsknecht, Bewachen, Herberg, Forburgh. The place which the Italians call Linbio, the Germans not inaptly name Die Forburgh der Hollen, the suburbs of Hell. Forburgh, or rather Forgebuge, signifies also a promontory, or Foreland, and it is probably in this sense of the word that the Forbury, a bold commanding hill, close to Reading, and the site of a royal abbey, has its origin. What we call the Cape, the Germans call the Forbury, of Good Hope.

MONUMENT OF COMOSARYA.

MR. KOEHLER, as a prelude to the account of various antiquities lately discovered by him in the lesser Scythia, the Tauric Chersonese, and in Asiatic Sarmatia, describes, in the very handsome volume before us, (entitled "Dissertation sur le Monument de la Reine Comosarye"—and printed at St Petersburg, 1815, in octavo,) the Tomb of Comosarya. This interesting monument stands on the verge of Lake Temrouk, on a little tongue of land called *Andri-Atam*, opposite a bay of the Black Sea—and the ashes of Comosarya, the daughter of Gorgippus, have reposed during two thousand years on the summit of a mountain, washed at its base by the waters of the Lake. This Tomb consists of two statues and a huge pedestal exhibiting an inscription—one of those statues had fallen into the Lake—both wanted the heads—probably broken off, as our author conjectures, (page 3) by Tartar barbarians, the last possessors of this country. He likewise believes that Queen Comosarya had, in the vicinity of the mountain where her sepulchral monument now stands, a villa in which she passed the summer season—this spot not being above eighteen *verts* distant from the ancient city of Phanagoria. That a Greek settlement once existed near the mountain appears from various medals found on the borders of Lake Temrouk.

From the inscription on this monument, Mr. Koehler infers that Comosarya erected those statues in honor of her Tutelary divinities, placing them on a lofty mountain, conformably with a religious usage of the most remote antiquity—(p. 5.) Four long lines of Greek capital letters, without any stop, or interval between the words, are thus printed in the narrow page of this Dissertation—

ΚΟΜΟΣΑΡΥΗΓΟΡΓΙΠΠΟΥΘΥΓΑ
ΤΗΡΠΑΙΡΙΣΑΔΟΥΣΓ—ΝΗΕΥΣΑ
ΜΕΝΗ
ΑΝΕΘΗΚΕΙΣΧΥΡΩΙΘΕΙΩΣΙΑ
ΝΕΡΓΕΙΚΑΙΑΣΤΑΡΑΙΑΡΧΟΝ
ΤΟΣΠΑΙΡΙΣΑΔΟΥΣ
ΒΟΣΠΟΡΟΥΚΑΙΘΕΥΔΟΣΙΗΣΚΑΙ
ΒΑΣΙΛΕΥΟΝΤΟΣ—ΩΝΚΑΙ
ΜΑΙΤΩΝΠΑ
ΚΑΙΘΑΤΕΩΝ

and given in the common running hand, with Mr. Koehler's corrections and divisions, thus—

Κομοσάρυη, Γοργίππου θυγάτηρ, Παιρισάδους γυνή, εὐχαμένη ἀνέθηκε ἰσχυροῖς
Διοῖς, Ἀνεργί και Ἀσταρᾷ ἀρχόντος Παιρισάδους Βοσπόρου καὶ Θευδοσίης καὶ
Βασιλείοντος Σινδῶν καὶ Μαίτων πάντων καὶ Πατέρων—signifying, "*Comosarya
Gorgippi filia et Pærisadis conjux, ex voto posuit potentissimis Diis
Anergi et Astaræ, cum Pærisades Bosporo præesset et Theudositic,
essetque Rex Sindorum, omnium Mæotarum, aliorumque populorum.*"

The very name of Comosarya, daughter of Gorgippus, has been hitherto unknown—but Parisades, her husband, is, according to our author, the Sovereign entitled first of that name, to distinguish him from another, who was also Chief of the Bosphorus. Parisades the first was son of Leucon, and succeeded his brother Spartacus the third in the fourth year of the CVII. Olympiad, or about the year 349 before Christ. Respecting the name of this Prince, Mr. Koehler remarks, (pp. 14, 15, &c.) that on a medal described by M. Boze (in the sixth volume of *Mem. de l'Acad. des Inscript.* p. 530) it is spelt as on the monument of Comosarya ΠΑΡΙΣΑΔΗΣ; although we find Diodorus Siculus,¹ Polyænus,² Demosthenes, and Dinarchus,⁴ write Παρυσάδης, Παρισάδης and Βαρυσάδης, variations proceeding, as may be supposed, from the errors of ancient copyists.

Our ingenious author illustrates his observations by quoting other inscriptions discovered by him in the garden of a church at *Taman*, on the pedestal which supported an image of Venus; situated where Strabo notices a Temple dedicated to the Goddess—called, according to this monument Ἀφροδίτα Ἀπαυρούας. But the Temple is styled τὸ Ἀπαυροῦρον by Strabo, when he informs us, that those who enter the bay of *Corocondoma* find on the left bank the Temple of Venus, called *Aputouron*, from a circumstance which occurred in the vicinity of it. “Εἰσπλεύσαντι δὲ εἰς τὴν Κοροκονδαμνηταν, &c. (Lib. xi. p. 757.) Strabo also mentions the ἱερὸν τῆς Ἀφροδίτης τῆς Ἀπαυροῦρος at Phanagoria, (Lib. xi.) Mr. Koehler proposes to correct the common reading of Strabo in this passage, from the Inscription in the church garden, and for τῆς Ἀπαυροῦρος to substitute τῆς Ἀπαυρουιάδος. (p. 31.)

But we return to the Monument of Comosarya; her father Gorgippus was, according to our author, (p. 41) that personage whose statue the Athenians placed near those of Parisades and of Satyrus. The ancients have not informed us what states composed the dominion of Gorgippus, but we know that they were not far from the kingdom of Bosphorus; and it is probable that he was king of the Sindians, that Gorgippia was his place of residence, and that he gave his name to this city, as being its founder. It is true that Polyænus styles the father of Gorgippus “King of Bosphorus;” and Mr. Koehler observes in a note, that the name of this monarch was very common throughout that region; he adds, that of the proper names most in use among the Greeks, considerable numbers exhibit the word *Hippos* (*horse*) in composition; and may be traced to the heroic age, or that of the primitive history of Greece; above seventy are enumerated, (pp. 42, 43.) such as Hippias, Hippocrates, Hippodamus, Hipparchus, Hippostratus, Hippolytus, Leucippus, Xanthippus, Glauippus, Chrysippus, Melanippus, Philippus, Hermippus, Aristippus, &c. &c.

The divinities to whom Comosarya consecrated her monument must be sought, says our author, among the Chaldeans, Persians, or

¹ Lib. xvi. c. lii. p. 123.
Macedon.)

² Strateg. Lib. vii. c. xvi. s. 1. p. 639. (Ed.
Adv. Lectur. p. 430. B.)

⁴ Cua. Demosth. p. 34.

Phœnicians; for they do not belong to the Grecian mythology. He believes that *Anergis* may be derived from נרגל, *Nergel*, or *Nergal*, of whom the worship is noticed in the sacred Scriptures—"And the men of Babylon made Succoth Benoth, and the men of Cuth made *Nergal*, and the men of Hamath made Ashima."—(Kings II. Ch. xvii. v. 30.) This *Nergal* seems formed of ני *ni* and גל *gal*, or "the source of fire and light." It is the "Sun," "the King of Heaven," named *Moloch* and *Melcham* by the Ammonites, and *Remphah* among the Egyptians. The adoration of the Sun, transmitted by the Chaldeans to the Persians, continued under the symbol of fire, worshipped on high mountains. It was adopted by the Sindi, a nation dwelling southward of the Bosphorus, and the name of *Nergel* was changed into *Anerges*, (p. 49.)

Astara, the companion of the God *Anerges*, is in Mr. Koehler's opinion the Chaldean and Phœnician divinity *Ishtaroth*—עשתרת. The *Alilat* of the Arabians, *Lis* among the Egyptians, the Syrian Goddess—*Atergalis*, *Astarte*, *Selene*, or the Moon, among the Greeks,—so that the monument of Queen Comosarya was dedicated to the great objects of Eastern adoration, the Sun and the Moon, represented under the forms of Grecian Divinities, (p. 51.)

The Sindians mentioned in the inscription must have been, says Mr. Koehler, a considerable nation—their country was situated eastward of the Lake Meotis, and extended towards the south beyond the river Atticites, now called the *Cubar*—but as subjects to the kings of Bosphorus, they were comprehended under the general denomination of Bosphorians. (p. 78.) This inscription also notices the *Mæotes*, among whom the Sindi are reckoned by some ancient writers; but Seylax more justly regards them as a nation totally distinct; the *Mæotes* being properly those tribes established on the borders of Lake Meotis, or in its neighbourhood; such as the *Pessin*, *Dorch*, *Tremæotes*, *Tyrambes*, *Tarpetes*, *Obidiaceni*, *Aspurgitani*, *Arichi*, *Zinchi*, and the *Dandarii*, (p. 80.)

In the inscription on Comosarya's tomb, and on a monument of Mestorippus, (described by our author,) we find ΜΑΙΤΑΙ for ΜΑΙΩΤΑΙ, and from these two instances Mr. Koehler is induced to think the name purposely written, so as to express the vulgar pronunciation of it among the Bosphorians. From the inscription of Mestorippus he has supplied the last four letters of ΗΑΝΤΩΝ—and in the concluding title of Pausades he supposes the sculptor of Comosarya's monument to have omitted the letter *p*, and would read ΚΑΙ ΘΑΤΕΡΩΝ, although he acknowledges the difficulty of ascertaining what tribes of people may have been comprehended under the vague expression "*of several other nations.*"

An engraved frontispiece represents three medals, of which hitherto no delineations have been published. They were found by our ingenious author during his researches in the Bosphorus—one (in brass) is of the City of Theodosia—the second (in silver), and the third (brass), are of the City Gorgippia.

BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

No. V.—[Continued from No. XXIV. p. 366.]

IN VESPAS.

11. Dele τις: [ita ELMSL. ad Ach. 127. in Auct.]
 21. lege ΞA . πῶς ὅγ'; ΣΩΣ. προσερεῖ κ.τ.λ.
 25. lege τοιοῦτ' [ita ELMSL. ad Ach. 178. in Auct.]
 27. dele ΞA . 28. lege ΞA .
 57. Inter Schol. "forte μαγειρικόν."
 70. Ald. καθεύδειν: [sed] καθεΐρξας [metu] 113. λεγ. κἀνδον καθ-
 εΐργειν vel κατερύκειν: ut 599. ἀποκλείεις καὶ κατερύκεις.
 92. Etymol. Ἀχνη—ἵπνου lege ὕπνου.—97. ἄν: leg. ἦν [ita Brunck.]
 98. τὸν Πυριλάμπους] lege τὸν τοῦ Πυρ. [paulo melius Rav. υἱὸν Πυρ.]
 Ibid. Inter Schol. "De Demo Pyrilampis vide Lysam p. 154."
 [105. μέλιττα βομβυλίδς ΓΥΡΩΗΓΓ.]
 106. Inter Schol. adscribitur ad verba "δότε μοι ξίφος τάχιστα
 vid. 166. δότε "μοι ξίφος," [ubi vulgo omittitur μοι. quod exstat in
 MSS. A. et Rav. Vid. Porson Advers. p. 297. et cf. Vesp. 520.
 ξίφος γέ μοι δότε]
 135. Forte ὀφρυαγμοσεμνοβυστικούς: ut νουβυστικῶς [msfr. 1285.
 et Eccl. 411.] sed Suid. φρυαγμοσεμνακούς τινας: ut Fl. Chr.
 140. Frob. Καὶ μυσπολεῖ τις ὅστις καταδεδυκώς. Ald. κ. μυσπολεῖ
 γ' ὅστις. Sc. [i. e. Scaliger] γ' ὥς τις: lege μυσπολεῖ γε καταδε-
 δυκώς: vel τις [et sic MS.]
 145. Inter Schol. ad προβλήμασι scribitur \bar{K} . $\bar{I}\bar{K}$. [quid velit B.
 incertum est.]
 156, 7. μιαινότατοι Δικάσουντά μ'; Fl. Chr. [et sic MSS.]
 158. ΦΙ. ὁ γὰρ θεός [sic Br.]
 161. $B\Delta E$. } [sic Br.]
 162. $\Phi I A$. }
 168. lege δρασεῖς [ita Dawes aliique, et sic Rav.]
 184. ἀνθρῶπ'το. ἀνδρῶν [ob Homerium τίς, πόθεν, εἰς ἀνδρῶν]
 185. lege οὔτις σύ; [sic MSS. 3.]
 207. Hic pro ΞA . et inter sequentes versus pro OIK . reposuit
 Bentl. $B\Delta E$. [sic Brunck. in versione.]
 220. Suid. Ἀρχαίον"εἰσιτιδωνοφρυγιχάτρα in Μινυρίζω [et Ἀρχαῖος]
 222. ἄν] Ald. εἰάνπερ.—232. lege κρείττων [sic MSS.]
 234. Ald. Χάρης. [silet Br. hic et alibi, præsertim in Pace, de Ald.]

235. ἔτ' omittit Ald. lege ἐστίν· ἂ παπαί [Br. ἐστίν· ἀπαπαί]
 244. dele γάρ [sic Br.]
 247. leg. ἐμποδῶν ἡμᾶς [sic TYRWHITT. et MS. Rav.]
 248-9, et 252. Benth. delet σὺ cum Fl. Chr.
 249, 250. πρῶμυξον et προμύσσειν Scal.
 263. lege ἔτ' ἢ [et sic Fl. Chr. qui tamen melius ὅταν τοῦτ' ἢ et sic ELMSELIUS in *Edinburgh Rev.* N. 37. p. 89.]
 264. lege πρῶμα [cum Scaligero.]
 269. ἀναείδων Suid. in Ἐφολάης.—271. lege ἐκκαλεῖν [sic Dawes.]
 272. ὕφ' ἡδονῆς ἐξεργύσῃ Benth. olim voluit delendum vel ὕφ' vel ἐξ: sed postea retinendum "ob clausulam." [et sane Fl. Chr. ἐργύσῃ necnon Br.]
 273. lege οὐχί [causam non videō.]
 274. ἀπόλαλε.] lege ἀπολώλεκε [sic Kuster in textu.]
 275. lege προσέκοψ' ἐν [ita HERMANN. de Metris p. 326.]
 276. lege ἂν αὐτοῦ· vel forte εἴτα φλεγμῆναι' ἂν αὐτοῦ.
 279. ὅπου?] lege ὅπου·—281. ὅς ἡμᾶς] lege ὅς γ' ἡμᾶς.
 Ibid. διεύετ' ἐξαπατῶν—ἦν] lege διέου' ἐξαπατῶν—τις ἦν.
 283. τοῦτ'] lege τοῦτ' οὖν [sic HOUTBIUS Lect. Aristoph. p. 99.]
 286. σαυτὸν] lege σεαυτὸν γ'.
 288. ὅπως] lege ὅπως οὖν et μοι καγχυτρίεις.
 289. ΧΟ. } [sic TYRWHITT. et MS. Rav.]
 290. ΠΑΙ. }
 296. lege πάππ'.—300. Scal. αὐτοῦ γ': lege αὐτόν γ'.
 301. νῦν: lege νυνί.—310. Ald. ὅθεν γε—315. fo. αἰ αἰ.
 318. fo. Τηροῦμαί γ' ὑπὸ τῶνδ' ἐπεὶ | Βούλομαι γε πάλιν μεθ' ὁμῶν
 ἄλλων ἐπὶ τοὺς καθίσκ.-ους κακόν τι ποιῆσαι [sic dividit POICOMUS ad Hec. 1169. et sic fecit Rav.]
 Ibid. τῶνδ' ἐπεὶ] Ald. τῶνδε καί.
 322-3. Forte duo sunt Aristophanei Anapaestici.
 Ἄλλ' ὃ Νεῦ μέγα βρόντα καὶ δὴ καπνὸν ἐξαίφνης με ποίησον
 Ἡ Προξενίδην ἢ τὸν Σέλλου τοῦτον τὸν ψευδαμάρμαξον.
 Προξενίδην [habet] Schol. [et sic TYRWHITT.]
 329. μ'] Fl. Chr. κ'; Suid. in Ἀπορυσήσας, ut editum.
 337. fo. ἀφέξων i. e. ἀποκωλύσων.
 338. H. v. uncis circumdedit Benth. quia Fl. Chr. pro glosse-
 mate habuit.—342. Fl. Chr. λέγοις: mox fo. νέων [pro νεών.]
 346. τουδὶ Fl. Chr.—347. πάν.] lege πᾶν ἂν [ita Dawes.]
 348. κίττωμαι Suid. in Χοίρινῃ et κίττωμαι δὴ in Κιττώντες.
 349. ἤς] lege εἰς [ita Br. et Rav.] postea Benth. "immo οὐκ
 ἐστίν" [vulgo abest οὐκ.]
 364. lege τάχιστ' [et sic Fl. Chr. et Br.]
 365. μελίτιον. Longum est λι [Br. μελίττιον.]
 383. εἰργεῖν] lege εἰργεῖν ἐστίν vel ἔσται [hoc Tyrwhitt. et Br.]
 384. μανθάνετ'] fo. μέμνησθ'.
 385. καὶ κλαύσαντες] lege καὶ κατακλαύσαντες [ita Br.]

399. Scal. *ἐπόσοισι* — 401. Frob. *εἰ μὴν*. Ald. *εἰ νῦν*. Scal. *εἰ μὴ νῦν*.
 414. *τόνδε γ' οὐ μὴ ἴσομεν* Fl. Chr. [vid. Porson ad Med. 734.]
 415-6. *ἔναι* delet B & E. et XO. [sic TYRWHITT.]
 416. *ἔσσι* ut *ἔσσι* θρία. Cretici, ut inf. 426-7. [ita Br. in Supplemento.]
 419. *τῇ* vel *τοῦ* Fl. Chr.
 422. Ald. *ἐμπλησμενός* : vid. Eccl. 56.
 430. Fl. Chr. *οἱ δὲ τω φθαλμῶν κύκλῳ κεντεῖτε καὶ τοὺς* [ita Br.]
 431. *ἔσσι* β *ἔσσι* 432 *τοῦτο* Fl. Chr.
 452. *οἷς* : vid. m. l. c. *εἰδῆς* — 453. fo. *δικαστῶν* : vid. 518.
 456. *ἔσσι* *οὐκ ἄπειται*. 49 Pro XO Bentl ΣΩ. [ita Br.]
 460. fo. *ταῦ* *τι μελέων* *νιτων μελέων τῶν* [ita Br. e MS.]
 475. Suid. in *Μισόληρι* *εἶναι κράσπεδα χρυσᾶ στεμμάτων* m. l. c. *Ἀκουρος* ut editum. — 478. Fl. Chr. *πῶ* *ἔστιν*. — 482. *ἔσσι* *διαλλοχῆτες*.
 485. fo. *τυραννίδι* *εἰσπύλλης* : Cretici, ut sup. 416-7.
 500. In Schol. *ῥοῖ* *Ἀριστοτέλους* "lege *Ἀριστοτέλους*"
 501. Frob. *ἰδέα* *εἰ καὶ νῦν*. Ald. *γε καὶ*. Suid. *εἰ καὶ νῦν* *ἔσσι*.
 502. Ald. et Suid. [m. l. c.] *ὅτι* [et sic Br. e conjectura] at *εἰ* *ἔστι*
 Suid. in *Ὀρθοφ* — ubi Kusterus corrigi *ὅτι* *θέλω* : male.
 503. Suid. [m. l. c. *habet*] *ὀρθοφ* — Scal. *ὀρθοφ* —
 505. Suid. [m. l. c.] *τυραννικά*. [et sic citat Porsonus ad Hec. 738.]
 508. *ἐγγέλυται* Suid. in *Ὀδῶ* *χαίρω*. Athen. vii p. 299. B.
 522. Fene *εἰ δὲ νικήσῃ*, *ὁ δὲ νῖνα* *τῇ* *διζίτῃ* *μὴ ῥυμμένης* vel *σὺ δ' εἴτα*
 [vice *ὁ δὲ νῖνα*] vel *εἰ δὲ* *μὴ νικήσῃ*, *ὁ δὲ νῖνα*. Scaliger *ὁ δὲ νῖνα*. [Illud
νική tucto] inf. 725. [at vulgatum retinere voluit Bentl. propter]
 Pac. 879. Lys. 920, 925, 1170.
 524. et sq. *στρ.* — 629 et sq. *ἀντιστρ.* [ita Porsonus apud Gais-
 ford ad Hephaest. p. 292] — 525. lege *δεῖ* *τι λέγειν*.
 526. Frob. *φανέρωσιν*. Scal. *φανέρωσιν* e Schol. ad 530. lege *φανήσιν*
 Attice [sic Br.] — 531. lege *τονδῖ*.
 532. lege *ἀγῶν* *νῦν* [ita Porson l. c.]
 534. dele *νῦν* et lege *γένεσθ'* *οὗτ'* — *ὅς γ' ἐθέλει* [ita Porson l. c.
 prater *γ'* in *σ'* ab eo mutatum.]
 551. *προσιών τις* Fl. Chr. [cujus conjecturam Brunckius, iste fur
 inapudulentissimus, pro sua vendidit.]
 556. lege *ἀπόφειξιν*, ut inf. 560. et 643. [sic Br. qui addit Nub.
 873.] — 563. lege *κακὰ* *πρὸς τοῖς οὖσιν*, ut Schol.
 564. Ad Schol. *ἡ* *ἡεπτε*, vid. 1251. Hesych. *Αἰτώπου γελοῖον*.
 et Dio Chrysist. p. 631. — 565. Scal. *καταθῶμαι*.
 [570. Inter Schol. *ἀπιδέτω* legit TYRWHITTUS.]
 571. Ald. *αὐτοῖς* : lege *αὐ τοῖς* [ita Fl. Chr.]
 574. Ald. *γράφομαι* : Scal. *γράφω*. lege *Δεύτερον αὐ τοῦτ' γράψω*
μοι. [Illud *μοι* ut in l. c. sup. 557. *τὸ μνημοσύνην μοι*.
 581. lege *καταλείπων* [ita Fl. Chr. et MS.]
 586. fo. *σεμνὸν ἀπάντων*.
 594. Scal. *μόνον* — *οὐ* [*modo non* : ita quoque Br.]
 600. lege *καὶ ὑπερ* — [vid. Porson ad Hec. Praef. p. 46.]

604. Frob. καπειθ' εἰς ἑκαλθ'. Ald. omittit εἰς
 605. Scal. ἀσπάζονται [ita Br.]
 607. παπτιζουσ' Suid in 'Εκκαλαμαῖται.
 608. ἐπιθροπεῦσαν—πρὸς ἐγχοι Suid. in Φουστή.
 610. lege τοῦτοιςιν [ita Br.]
 611. lege μὴ κχχς [-ic Kuster] mox Ald. τὸδ'.
 632. Cf Eccl. 880. Ὡς δ' ἐρῆμας—τρνγῆσαν.
 640. οὐκ ἐν αὐτῷ! Fl. Ch. αὐτῷ lege ἐκαστοῦ vel ἑα θ' αὐτοῦ.
 641. lege σκόρη βλῆπιν vid. Schol. [et sic. Br. in Supplement.]
 656. Citat Suid. in *Ηερτανεία*.—659. Dele τιν [ita Br.]
 661. Frob. ἡμιν το. ὅμιν [ita Kuster]
 666. Frob. αἶρει: leg. αἶρει: 1. e. αἶρη, Ἰπτακως et sic Ald. in
 Suid. in *Ηερπερθεῖς*.
 671. ἥσθηνται Suid. in *Ἡισθηνται* et *Ααχαριζέμενον* [quibus additur
 gl. in *Τραγαλίξιντα* a Porsono Hec. Pref. p. 50.]
 676. Forte Σὺ δέ γ', ὅς ἀρχεῖς.
 682. Ald. ἦν τίς γε δίδω [et MSS.]
 692. lege πείων participium. [ita MSS.]
 696. καὶ τοῖσιν: forte ἀγαθῶσιν.
 697. ὕπη Suid. in 'Ακαρῆς at ὅπως in 'Εγκελούκληται.
 699. Suid. 'Ακαρῆς sed vid. 639.
 700. ἀλευροῦν. ἐλσὲν Suid. in 'Ακαρῆς: forte ἐλαῖον.
 701. lege ΦΙΛ. καὶ τὸνδ' ὦν εἵνεκα δρώσιν; BJE. Ἰνα γινώσκης.
 vid. Pac. 209. Τοῦδ' εἵνεχ' ἡμᾶς ταῦτ' ἐδράταν et Iys. 492. τοῦδ'
 εἰνεκα δρώντων et Vesp. 718. ἵν εἵνεκ'.
 708. καὶ πυρῶ καὶ πυρίατη Suid. in *Πυρίω*. Vide Kuster. Ald.
 πυαρίτη.—709. lege τοῦ Μαθαῶνι [ita ELMSTEIUS ad Ach. 343.]
 710. 'Ελαχόλογον Suid. in 'Ελαχόλογοι: vid. supr. [fortasse respexit
 Bentl. ad v. 700.]
 711. Suid. in *Νάρκη* [habet] τί πέπονθα; ὥσπερ νάρκη, unde Kus-
 terus recte legit ὅμοι, τί πέπονθ'; ὡς νάρκη μου.
 716-7. lege conjunctim.—726. σκήπωνας Suid. in *Σκήπων*.
 743. Fl. Chr. ἔγνω δ'.—758. lege πείσμαι [ob 760.]
 769. ὕλη Suid. in 'Εξέχειν. Distinguit Bentl. ἦν ἐξέχη *Εἴλη* κατ'
 ὄρθρον *Si Sol mane affulgeat*: ut ἐξέχ' ὦ Φιλ' ἦλεις [Verba Aristo-
 phanis in *Νήσοις* et Strattidis in *Phenissis*.]
 769. ἐλιάσει vid. Schol. [ubi adscripsit Bentl. ad vocem φιλῶς.]
 "recte, vid. Av. 110." [ita Br.]
 777. Scal. ἀναματώμενος. et mox τοῦτοί.
 780. Suid. Ἀναμασσώμενοι.
 785. διεκερμάτισεν ἐν legisse videtur Suid. in *Διεκερμάτισε* [et sic
 Br. e *Τουρη* praecepto].—786. Scal. λετίδας.
 [791. γελῶν pro λέγων TYRWNIITUS. ingeniose.]
 803. οὔρητιάσεις Suid. in *Λύτη*: sed οὔρητιάσης in *Ἀμιδα*.
 821. lege χαλεπός. [ita Br. e MS.]
 [824. OIK. adscripsit TYRWNIITUS.]

[833. Vid. Bentr. ad Plut. 816. inter Addend. ex Epist. Prior.]
 834. lege Σικελικὴν repugnanter Suida [in Τροφαλῖς.] Sed metrum postulat vid. 892. [Ita D'Orvill. ad Chariton. p. 348=411. Pierson ad Mær. 221.]

843. τιμᾶν βλέπω: Vet. τὸ πᾶν θέλω. [quare de illa veteri editione.]—840. το. τὸ κήρινον.—853. lege δεσμέθαι [ita MS.]

870. Fl. Ch. πρὸ πυλάων. lege προπύλαις [ita Br. in notis.]

883. lege ἡσθόμεσθα [ita MS. et Scal.]

885. Σχολ. [Nempe ex illis erui potest vel συνετωτέρων vel γειναιωτέρων ut exhibent MS. Rav. verum illud Scholion in Kust. deest.]

889. dele ἧς [ita Dawes.]—895. Scal. ὡς μικρός.

897. lege οὐκιδιώκων [i. e. ὁ ἐκδιώκων et sic Fl. Chr.]

909. Scal. ΘΕ. ὁ βόελυγος οὗτος? ΚΥ. κού.

910. Fl. Ch. δὴν ἥσεται.—920. τὸν Suid. in Σκίρρον.

934. ΦΙ. τοῦτον ὅ [sic TYRWHITT.]

953. In Schol. legit Bentr. Πεζῇ βαδίζω collato Schol. ad A. 1432.

961. lege δαῖμον ἐλέει τοὺς [et sic Rav. quoad τοὺς vulgo omissum.]

971. Ald. κυζόμενα: lege κυζώμενα [sic citat H. Steph. in Thes. L. Gr. V. κυζάω.]—974. Quantum κατάβα addit Fl. Chr.

1010. lege πρόσχετε [Vid. ad Nub. 575.]

1020. lege παριών: [vid. Pac. 711.]

1021. Inter Schol. Bentr. pro νῦν legit νῦν et ὥραις [ut Kusternus in Indice] pro ὁρᾷς et ἐπιδημοῦντος pro ἀποδημοῦντος.

1022. lege φῆσ' ἐπιθέσθαι.

1026. αὐτῶ [το. πρώτον vid. Pac. 755.]

1027. Pro κύνης lege cum Eratosthene κυνὸς ὥς: nam τὸ ὥς Syntaxi necessarium: et Homer. Ιλ. A. 225. κυνὸς ὄμματ' ἔχων et ipse in Equit. [414.] κυνοκέφαλον se vocat. At illud κύνης est ineptum. Quails enim meretrix tam trucibus oculis? Suid. Κυνοφθαλμίζεται, ἀναιδῶς βλέπει.—1028. Forte γλῶτται κολάκων.

1032. lege ὑμᾶν [sic Br.] μοι μετ' αὐτὸν post Cleonem.

1035. Ald. ἡμῶν.—1046. lege πολλοῖς [ita MSS.]

1043. lege παράκριμα.—1048. lege καινὸν [ita MSS.]

1057. lege μόνον τοῦτ' ἄνδρες ἀλκιμάτατοι [ita Poisson Præf. Hec. p. 45.] vel ἀνδρικήτατοι—1059. lege οἷχεται κύκνου τέ γε.

Ibid. πολιώτεροι δὴ οἱ δ'—τρίχας. Suid. in Κύκνου.

1060. τρίχας—Ald. in Schol.

1062. Suid. h. e. καὶ τῶνδε γνῶμην νεανικὴν ἔχειν ὡς ἐγώ: recte γνῶμην et ἔχειν. lege δεῖ τῶνδε γνῶμην νεανικὴν ἔχειν μεγ', ὡς: [sed = producitur ob γν.]

1064. Ald. κοκκίνους. Suid. Κικίνους in Κύκνου et Κίκινος [ubi et] ὡς ἐγώ. Pollux II. 28. βοστρύχους καὶ κικίνους Ἀριστοφάνης—καλεῖ.

1067. Vid. Hesych. Δισφρακόμενον. Ald. ἐσφρακόμενον.

1068. dele ἡμᾶν [ita Br.] vel ἐστίν.—1073. lege ἔλθ' [ita MSS.]

1076. Fl. Chr. δοῦρ καί: sed lege ξὺν δορί: vid. Pac. 856. et

sic Suid. in *Θυμόν*.—1077. Fl. Chr. *στὰς* e Suid. in *Χερώνη*.

1102. lege *ξυλλεγέεντες* [ita Br.]

1107. forte *ἐμπερέστατοι* ut supr. [1098.]

1122. Scal. *ἐπαυλακίδων*.

1127. et 1130. Scal. *ἀναβαλοῦ* ut inf. 1147. *ἀμπίσχεται*.

1154 et 1103. *ὕπνης*—Scal.—1156. lege *κὰτα βαιν'* [ita Br.]

1164. *διασαλακώνισον*. vid. Hesych. bis et Etymol.

Ibid. Inter Schol. pro *αὐτὸν* in fragmento *Περμήρρα* legit Bentl. *αὖ*.—1174. lege *ὡς ὁ* [ita Br. e MSS.]

1205. Scal. *κατακλινῶ*.—1209. Athen. V. p. 179. B.

1216. fo. *Ἀκέστορος* cas. gen. [ita Br.]

Ibid. Inter Schol. “vid. Schol. Av. 31.”

1218. dele *γε* et lege *δέξεται*.

1219. Bentl. olim scripsit *ἄσσομαι*. mox deleuit.

1221. lege *ἔγχετ'* *Ἀθήναις*.—1222. lege *ὡς σὺ κλέπτῃς*.

1227. dele *ΧΟ*. [ita Br.]

Ibid. Inter Schol. Ald. *ᾠησεν οὗτος καὶ μαϊόμενος ζάμεγα κράτος*. unde Bentl. in textum repositum *μαϊόμενος* et *ὦ νῆρ* vice *ἀνδρωφ'*, verum in folio quodam ad finem libri hæc scripsit “Sic legendum esse credo. Scolium est.

Imus. *ἄνθρωφ' οὗτος ὁ καὶ μαϊόμενος τὸ ζάμεγα κράτος*.

2dus. *ἀντρέψει τάχα καὶ τὰν πόλιν· ἃ δ' ἀντέχεται ῥοπαῖς*.

Altaici sunt. Hæc confirmare facile est e Schol. Immo certissimè emendatio est hæc, quæ sequitur.

Ἀνθρωφ' οὗτος ὁ μαϊόμενος τὸ μέγα κράτος

Ἀντρέψει τάχα τὰν πόλιν· ἃ δ' ἔχεται ῥοπαῖς.”

1229. lege *ΒΛΕ*. *τί δ'—πρὸς προῶν*: vid. 1216. [ita Br. e MS.]

1231. Inter Schol. “lege *γνοῦσ'*” [vice *ποινοῦσ'*]

[1237. forte *βίων*: *Ἰνκωιττὺς*.]—1242. dele *ΦΙ*. [ita Br.]

1244. lege *ΦΙ*. *μηδαμῶς* [ita Br.]

1251. Inter Schol. citat Bentl. Suid. in *Ἀναβιῶναι* et *Αἴσωνος*.

1264. Sic versum dividit Bentl.—*πενέστι· αἰσι* [ita Br.]

Ibid. *ξυνὸν τοῖς θετταλοῖς* Suid.

1272. *ᾠμοσε* Suid. in *Θυμοστοφικώτατος*. fo. *ᾠμοσα*.

1273. lege *φύσσεος* vid. 1449. et Plat. 1045. [ita Br.]

1277. Fl. Chr. *κακίαις*.

1278. Scal. *οἰκτρός*. sed Ald. recte *οἰ'κτός*.

Ibid. Ald. *κακρυαγόντα θεόμενοι*. lege. *θεώμενοι* [ita Br. et Fl. Chr.]

1280. lege *ἐκβαλῶ* [ita Fl. Chr.] ut Suid. in *Μέλον*. mox *τοῦ* Fl. Chr.

1284. Suid. in *Ἰὼ* [habet] *τοῦτ'ι* et delet *ἐμαῖς*. Fl. Ch. *ἐαῖς*. Forte *τοῦπ'ι ταῖς πλευραῖς τέγουσ* et *ὥστε τοῖς ἡμβροῖς στέγειν* [eternim ἡμβροῖς melius convenit cum *σταζόμενος* quod pro var. lect. agnoscit Schol.] Suid. *τὰς πλευρὰς στέγειν* in *Στέγει*. [Vide an erret Br. dum Suidæ tribuit *τὰς πληγὰς*.]

1290. *ἀτηρόν* Suid. in *Ἀτηρότατον*.

1293. lege Ἰππύλλος [et sic TYRWHITTUS, et BLOMFIELD. ad Prom. 214. in Gloss.] Suid. Ἰππόλυτος in Παροινικάτατος.

Ibid. Θεόδωραστος Suid. in l. c. [sed vide ad Eq. 1265.]

1294. ἀπάτων Suid. in Μακρῶ, αἱ ἀπάντων in Παροινικάτατος.

1295. ἐπέπληστο Suid. in Παροιν—.

1296. ἐνήλατ' Suid. in Παροιν—et Ἐνήλατο [ita Br.]

Ibid. πέπορδεῖ Suid. in Ἐνηλ—Παροιν—et Καχρύν. fo. πέπορδεῖ. [vid. Br. ad Pac. 517. in Supplemento.]

1303. γε delet Suid. in Πάρνοψ [ita Br. e MS.]

1312. Scal. ἀμαλυστάτους οὐδ' εἰκότας.

1320. lege ῥήσθ' [ita Br.]—1321. lege ταυτη [ita Br.]

1337. Inter Schol. legit Bentl. ἐλπίνικος pro ἐπίνικος et ἀπτεται pro τάπτεται.

1339. lege cum Eustathio Od. A. p. 1403=36. οὐδ' ἐφιαλεῖς ab ἐφιάλλω vid. ad Pac. 431. [sic Br.]

1355. lege οὔτος οὔτος [sic Fl. Chr.] Semel οὔτος Suid. in Σορός, Στυφειανός, Τυφειανός, et Χοιρόθλιψ.—1356. ποθεῖς Suid. in Σορός.

1357. τοῦτο ἔρων Suid. in Ὡς ἡδέως: et ταῦτο in Ἐξ οὗτου et ταῦτα in Καταπρόϊξται.

1362. lege ποῦ'στὶ τοῖη γ' ἡ: (ut Suid. in Ταῦτα ληρεῖς) ut respondeat τῷ ποῖαν in 1360.

1396. lege δοκοῖς ut Suid. in Αἴσωπος: idem δοκῆ, in Μεθύση.

[1403. TYRWHITTUS AP. vel K.IH. ἀληθὲς, οὔτος. ΦΙ. καὶ [ita Br.]

1404. εἰκῶς [ita Kuster. Br. εἰκας] Suid. in Θαψίνη. fo. ἐωθῶς.

1411. Scal. προσείτομοι.

1414. lege δευρὶ πρότερον vid. ad Plut. 56.

1423. Scal. et Fl. Chr. τοῦ: vid. Ach. 1031.

1425. lege ἂ μ' ἀπ.—1430. lege ἑάσας'.

1443. βιωτῆς Frob. βιωτῆς Ald. et Suid. in Οἶ.

1445. ἡ.] Scal. ῥ: mox lege μεταπεσεῖτ'.

1466. Scal. εἰσκεικύκληκεν [e Schol.]

1472. τὸν νοῦν Suid. in Κρονικώτερα: lege τοὺς νοῦν [ita Br.]

1475. Dele OI. et 1477. adde OI.

[1481. Notabile est, quod Bentl. nihil hic adscripserit ad πτήσσει; cuius vice reposuerat ipse πλῆσσει in Dissertat. de Phalarid. Epist. p. 299. ed. Lips.]—1489. Scal. καλός.

1494. Ald. ἀν τόν. Scal. et Fl. Chr. αὐτόν.

1502. Scal. τρυγωδίαν:—1505. lege B.J.F. ἀτάρ.

1506. ΦΙΑ. ἡν Fl. Chr.

1518. lege ἰδόντες [ita Br. e MS. e Bentl. de Phalar. p. 300.]

1519. lege ᾤωσιν ab ᾤειν: vid. Hesych. et sic Ald. [ita Br.]

1524. lege ὑμᾶς.

1525. Sic distingue Ὀρχούμενον, ὅστις ἀπῆλλαξεν, χορὸν τραγωδῶν. Nemo, qui hoc fecit choro tragico, evasit i. e. impune habuit. Ald. τραγωδῶν.

IN PACEM.

2. Lege ET. OI. ἔσθ'. OIK. δὲς αὐτήν.
6. lege ET. ἢ κατέφαγεν; OI. μά.
7. lege περιουλίτας vid. Thesm. 658. et 774. [ita Br. e MS.]
8. dele OI.—17. περιανέχων Suid. in Ἀντλία.
25. Citat Suid. in Φαλῶς: μοχ ἔφ. Ch. ὄσος.
40. dele OI. mox lege OI. τοῦ γάρ ἐστ'. ET. οὐκ [ita Br. e MSS.]
42. fo. οὐκ ἐστὶ τὸ τέρας τοῦ Διὸς vid. Thesm. 111. οὐκ ἐστ' ὅπως
οὐ et 854. οὐκ ἔσθ' ὅπως οὐ
43. Frob. εἴρη. Ald. ἡδῆ.—18. ἀναιδῆς: lege ἀνδρῶν.
58. Fl. Chr. μὴ' ἀκόρῃ et Suid. in Λόγῃ.
62. lege σεαυτὸν [ita Br. e MSS.] ut Suid. in Αἰγῆς: at σεαυτὸν
in Ἐκκοκκίσας.
69. Ciani Etymol. in Ἀναρριχώμενο. et Suid. in Ἀναρριχᾶσθαι
[qui habet καὶ μακρά.]—82. Citat Suid. in Ἰδίης.
97. Frob. σοις. fo. τοῖς et sic Ald.
106. lege σοι [quod abest in Frob. et Ald. at in Kuster. exstat.]
113. Benth. olim voluit ἔτυμός γ' ἄρ' ἐπὶ sed "melius Fl. Chr.
ἄρ' ἔτυμός γε"
118. ἄχθομαι ὑμῖν. Fl. Ch. ὑμεῖς. Suid. οὐκ ἔχω εἰπεῖν in Δοξάσαι.
120. Scal. ψέκας: mox lege ἢ [ita Suid. in Ψαικάζει.]
136. lege μελία: vid. 112. et postea pluralis semper.
142. lege τὸ δὲ πλοῖον ἔσται [ita Br.]
152. Inter Schol. "Ex Babuo: dele τοῖς."
154. Fl. Chr. χρυσόχαλινον.
162. An σκατιῶν η σκαῦρ, σκατὸς, σκάριον?
163. Fl. Chr. ἀπολαῖς bis [ita Kuster.]
167. lege ἐρπυλλον [ita Kuster.]
184. dele σοι et 186. 7. lege ἐστ'; et ἔσθ' [si bene memini.]
191. σοι omittit Ald. [vid. Et MSL. ad Ach. 1049.]
210. lege ὅτιν [vid. ad Plat. 949.]
219. TP. }
220. EP. } [sic et Tyrwhitt.]
219. Ald. γὰρ et 226. παρασκευάζετε.
238. dele alterum καὶ [et sic MS.] at Scal. et Fl. Chr. κατὰ
πολέμου τε καὶ τοῦ βλ.
245. leg. ὦ Μέγαρὰ Μέγαρ' ὡς ἐπιτριβήσεσθ' [vid. Elms. in
Edinburgh Rev. No. xxvii. p. 68.]
246. Frob. καταμεμντωμένα. Ald.—μεμνιτ—lege—μεμντω-
τευμένα [ita Kuster.]—255. Frob. σοὶ γὰρ. dele γὰρ [ei sic Rav.]
256. KY. ὡς δεῖμύς' οἶμοι.
270. lege ὦ πότνια δέσποινα [ita Br. e MS.]
276. ὑμῶν Ald. Suid. in Σαμοθράκη. et Schol. in Apoll. Rhod.
917. ἡμῶν Suid. in Ἀλλ' εἴ τις.—279. κατ': Fl. Chr. κάστ'.
281. lege Λακεδαιμονίους [ita Rav.]

286. Fl. Chr. ἀπόφερε [ita MS.]

312. Fl. Ch. ἐκείνο καὶ τὸν Κέρβερον δεδίττετε : lege ἐκείνον τὸν Κέρβερον καὶ δεδίτε.—317. Ald. βολῆς et 342. διαφθείρητε.

339. Fl. Ch. ἤδη ἐξ—fo. νῆ Δ' ἐξ—340. vid. 867.

345. lege εἴθε μοι γένοιτ' ἴδῃ τὴν ἡμέραν ταύτην ποτέ. [ita fere Porsonus, teste Kiddio in Pors. Miscell. Crit. Pref. p. xcii.]

362. Καλλιφῶν Suid. in Πονηροῖς. aliter in Κιλλικίων.

367. πυρὸν Suid. in Ἐμπολή.

379. lege μέλ' ὑπὸ τοῦ Διὸς [ita Rav. et Porson. Append. ad Toup. p. 497. e Suid. in Τετορήσω.] vel ὑπὸ Διὸς γ'.

380. Scal. τερήσω : Sed Etymol. p. 268. τετορήσω. [ita quoque Suid. in Τετορήσω.]—383. lege λαχέσεται [ita Br.]

387. Fl. Ch. νομίζων ἔν γε τῷδε : lege νόμιζ' ἔν τῷδε τῷ νῦν.

389. ἀντιβολοῦσιν ἡμῖν γε. Olm voluit Bentl. ἄμμι γε : μοχ ἀντιβολῶ σ' Ἐρμῇ φίλε collatis 415. et 717. at postea monuit Suid. in Παλίγκοτος delere γε.—390. Ald. τότε.

394. τι delet Ald. exhibet Suid. in Πεισάνδρου.

395. Suid. in Ἀγῆλαι sic habet καὶ σὲ θυσίαισιν ἱερ-αῖσι προσόδοις τε μεγάλ-αις ἰδία πάντες ὧ—πότην ἀγαλοῦμεν ἡμεῖς αἰεί. Rectissime. ἡμεῖς agnoscit Schol. Θυσίαις publice, προσόδοις private ἰδία. Nota. Singulari numero utitur παρ' ἐμοῦ γε in 386. [Hæc Bentl. At vide Lex. Sanger. p. 328.]

Ibid. ἀγελοῦμεν Etymologus [V. Ἀγῆλαι] p. 9. qui hæc citat ex Nephelis [ibi νεγάλαις edition. Ald. erratum indicavit Porson. ad Toup. Append. p. 496. et comprobavit ἡμεῖς.]

406. lege ἐπιβουλεύοντε [ita Porson. ad Hec. 1169. e Rav. ἐπιβουλεύοντες : vulgo ἐπιβουλεύουσι.]

408. lege ἵνα ὅ τι [MS. unus ἵνατι δή.]

412. lege ἡμᾶς : vid. Schol. [cujus verba sunt ἡμῶν ἀπολλυμένων : ἡμᾶς quoque ΤΥΡΩΗΤΤΥΣ.]

414. παρέτραγον Suid. in ipsa voce et Ἀρματωλία.

Ibid. lego ὑφ' ἀμαρτωλίας. Hesych. Ἀμαρτωλὸν, πανοῦργον μοχθηρὸν αἰμυλόν. sic Thesm. 1122.

431. Suid. Φιαλοῦμεν : tamen cum Eustathio Od. A. p. 1403 = 36. lege ἔργω Φιαλοῦμεν ab ἐφιάλλω [sic Br.]

436. Ald. χῶτις.—446. Suidas Δορυξῶς : vid. 548. immo Δορυξῶς : vid. 1212. [sed] δορυξέ in 1259.

456. lege Ἄρει δὲ μή ; TP. μή.

457. τοῖς κάλως Suid. in Ὀγκύλλεσθαι.

464. οὐ delet Ald. et μοχ [habet] ὀγκύλλεσθ'.

474. Frob. οὐδ' Ald. εὖ [ita Kuster]—480. lege EP. ἔλκουσιν.

481. Citat Suid. in Γλίσχρον.—490. Fo. κινουῦμεν γ' [ita Br.]

495. lege κακόνους α κακόνους : vid. Schol. [ἐχθροὶ καὶ κακὸν νοῦν ἔχοντες] et v. 670. agnoscit et Suid. Κακόνους, ἐχθροί. Ἀριστοφάνης [ita Br.] μοχ Ald. ὑμῖν.

496. lege μέν γ' οὖν [μέν τ' HERMANN. de Metr. p. 290.] et 497. ἀνδρείως [ita Br.]
507. lege λαβόμεθ' [ita Br. e MS.]—508. Ald. γε δῆ.
510. Ald. οἱ: lege μόνον.—512. Quidam ἤδε γῆς [teste Scal.]
528. Inter Schol. πρὸ πότον Suid. πόλεμον in Κρομμυ—
531. lege TP κυχλῶν Ἐπυλλίων, Εὐριπίδου EP. κλαῦσ'.
532. lege TP οὐ γὰρ—534. EP.—535. TP.—εἰς.
548. lege δορυξοῦν: vid. 1212.—551. lege εἰς.
563. Citat Suid. Ὡς καλόν—565. lege σφῦρα.
567. πῶς καλῶς αὐτὸν ἀπαλλάξειεν Suid. in Ἀπαλλάξειεν: τὸ ἐξῆς, τὸ μετόρχιον καλ. ἀπ. αὐτῶν casu recto.
573. lege παλατίων: vid. Hesych. [ita MSS. 2.]
Ibid. Inter Schol. παλαθῶν: lege παλαθίων sic Suid. in Παλάθαι.
581. Fo. φιλάτῃ: vid. 660. [ita Br.]—582. lege ἡμῖν.
585. Fl. Ch. ἀγροῦς et delet τὸ in 586.
591. lege ἀγροίκουσιν et 598. ὅσα γ' [ita Br.] vel ὅπου [ita Porson ad Hec. 1149.]
599. Fl. Chr. προσγελάσει τοι. Ald. προσγελάσσονται.
602. Vet. ed. Ὡ πενήτες καὶ γεωργοί. I lege ergo Ὡ λιπερνῆτες vid. Schol. Hesych. Suid.
604. lege ἤρξεν αὐτῆς.
605. Ald. δίκης [vid. ELMSEL. ad Heracl. 461.]
606. ἡμῶν Ald. et Fiob. ὑμῶν Suid. [in Αὐτόδαξον.]
609. lege κάξεφύσησεν.—626. ἀνδρῶν γε: lege γεωργῶν.
628. lege vel Ἐξεκοψαν ἦν ἐγὼ φυτεύσας ἐξέθρεψ' ἐγὼ, vel quod verius 'φύτευσα κάξεθρ—[ita Dawes.]
629. lege ὦ μέλ' ἐνδίκως γε δῆτ' ἐπεὶ [ita TYRWHITTUS et Porson ad Hec. 1169.]
637. Fo. ἀντην [vid. ad Av. 391.]
642. lege Ἄττα διέβαλ' ἂν τις vel Ἄττ' ἂν αὐτῇ διαβάλοι τις. Fl. Ch. Ἄττα διαβάλοι [ita Br. tacite, ut solet.]
644. Suid. in Ἐβύνοον [et sic Rav.] Etymol. [in Ἐκατόμβη citat Plut. 379.] Τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων [vid. et Schol. Eq. 523.]
646. lege ἔλαθε.—648. οὔπερ ἐστ': Ald. οὐ πάρεστ'.
649. Ald. τις ἐστ'. [Rav. ἐτ' ἐστ'. vid. KIDD. ad Porson. Miscell. Crit. p. 370.]
670. Ald. καὐτῇ.—675. Fo. οὔπερ [ita Br. e MS. ὅπερ.]
681. ποι. Ald. σοῦ.—688. lege γεινησόμεθα [ita MS.]
[688. EP. τρόπω τίνι; TP. ὅτι: sic Rav. Confirmat conjecturam TYRWHITT: qui legit in Schol. νεμήσεις pro νεμέσεις.]
698. τῆς delet Suid. in Πιπὸς [et in Σαπρὸς advocate Br.]
699. lege δαί [ita Br. e MS.]
709. βλαβῆναι futuri temporis [non intelligo quid Bendl. velit.]
713. Ald. ἀπαγε σύ.—714. lege βουλή συ [ita Br.]
720. TP. ποῖ γὰρ; EP. οὔχεται. Scal.

721. Vid. Hesych. Ἀστροπή δι' ἄρματος: vel sic malim ἀστροβηφορεῖ.

723. Fl. Chr. ἡμεῖς

732. Scal. λόγον: mox an ἀνάγει [vice ἔχει.]

733. Hic Schol. " Sic digne versus. Εἰ μὲν μὴ λίαν ἄνδρες ἡ.α.καζόμεν Στρέψαι δεῦρ' οὐκ ἂν παρέβην εἰς λέξιν τοιάνδ' ἐπών εν Παραβαστ. Vind. Nub. 518."

741. lege Φρυγιάδας: vid. Hesych. Harpocrat. Suid.

744. lege ἐξ ἀνέροιτο vel εἶτ' ἀνέροιτο [ita Dawes.] vid. ad Thesm. 868.

751. lege ἐπτεχεῖραι: vid. Vesp. 1025.—752. ὀδυάς Schol.

Ibid. το βαρβαριθύμους: vid. Schol. [τὸ βαρβαρωδὲς δὲ τοῦ Κλέωνος δηλοῖ.]

755. lege ἐλιχμῶντο ut Suid. in Κύννα: at Hesych. Ἐλιχμών τοῦτο πεποίηται ἀπὸ τοῦ λιχνύειν παρὰ Ἀριστοφάνει ἐν Εὐεργῇ: lege Ἐλιχμώντο [ita fere Albertus.]

757. lege λαμίας δ': vid. Vesp. 1030.

760. omittit μοι Ald. το. ἀνταποδιδῶναι τὴν χ.

761. περινοστών omittit Ald. lege περιφοιταν παλαιστρας sic περιών in Vesp. 1020 [ubi tamen Bentl. παριών] vel περιήειν Παιδας πειρών: etenim ibi Schol. [ex Pace citat] περιήει τὰς παλαιστρας.

776. lege θεῶν τ' ἐπαίνους.

785. G. lege Μήθ' ὑπάκουε μήτ' ἔλθε ξυνέριθος.

798. Suid. Hesych. Δαμώματα.

800. lege ἥρινά [ita MSS.] Fl. Ch. μεμφ-ωλῆ.

808. lege ὦ δελφός.—819. θεῶν. Ald. νεῶν.

820. lege τὼ σκέλη [ita Br.]: vid. τὼ σκέλη in 825. et τὸ πτέρυγ in Av. 1229.

822. lege φαίνεσθε.

831. Suid. in Διθυραμβ.—habet Ἐνδιαέραι ἐρινηχέτους: [aliter] in Ἐνδιαεριαβερινηχέτους: forte ἐνδιαπερινηχ—vel εὐδιαστ.—[at in folio ad calcem libri scripsit Bentl. " τὰς ἐνδιαπερινηχέτους: lege εὐδια—Plutarch. p. 1410: H. Steph. εὐδίας δὲ καὶ εὐαμερίας γενεμείης."]

847. lege ταύτας συ: TP. πόθεν: ἐκ τοῦρανοῦ. [Rav. ταῦτα]

855. Frob. καὶ κἀνθάδε. Ald. καὶ κἀνᾶ. Forte κάτω vel τὰ κάτω: vid. Thesm. 223. vel αὐτῇ κἀνθαδί: recte " Ergo hic quoque parandus est cibus, quem lingat." Σκευάζειν est conficere, condire cibum.

856. στρ.—909. ἀντιστρ.

865. XO mox φανείς: lege φανῇ. [ita TYPENHITTUS et Br. tacite]

867. Frob. βινεῖν Ald. κινεῖν: vid. 340.

874. Leopard. et Scal. ὑποπεπωκότες.

877. ὕμῶν ad Spectatores.—881. σὺ a mulierem.

891. lege ὀρᾷτ' ὀπτάνιον vel ὀρᾷτε τοῦπτανεῖον, ὡς καλόν. Sed Ἀττιεῖ ὀπτάνιον dicebant: vid. Phrynich. Etymol.

900. Ald. ἡνίκα δὲ κέλης : lege ἡκίνα κέλης : sed ed. Vet. [fortasse Junt. 1525.] ἡνα δὲ. &c.

904. Frob. κάμπαισ' : Ald. κάμπαις.

916. Ald. φήσεις τί δῆτ' ἐπειδὴν ἐκπῆς οἶνου νέου λεπαστήν. lege vel νέου sine οἶνου : [sic] τί δῆτ' in 863. vel omitte [cum Baseto] φήσεις : ut in 859.

918. Addit Bentl. Τρυγαῖος ob v. 189. [ita MSS.]

930. lege ἦν εἰ τῆκκλησίᾳ.—912. Ald. ἀπείγεται

914. Suid. in Σόβαρχά habet ὡ ἰσω θεῶθεν σὺ βάρλ κατεπολέμει μετὰ-τροπος ἄβρα.

948—1010. desunt in Ald.—918. lege πάριστ' [ita Rav.]

950. lege ἀμιλλήσεσθαι γ' ὥς | ὁ Χαῖρις ἦν.

959. Quare δαλίον : vid. Suid. in Δαλίον [et Br. in notis protulit δαλίον c Suid.]

972. lege ταυτὸ [ita Br. tacite] —973. TP. εὐχόμεσθα δῆ.

998. lege πρᾶστέρω : at πρᾶστέρᾳ Suid. in Περιχώμψους.

1013. ἀποχρησθεῖς Suid. in Μοναδῆιν.

1016. lege πολυτιμότη ὕχομαι : ut in 978. [ubi tamen citatur Thesm. 293. πολυτιμότη : unde patet nihil hic esse mutandum.]

1018. Ald. οἶν : vid. 928. et 1022.

1033. et sqq. De metro hoc vid. Eq. 1108. et sqq.

1037. Ald. πεπαύσει ποτ' ἂν lege πεπαύσει ποτ' ὦν.

1060. TP. μεμνήμεθα. Ἄλλ' οἶσθ' ὃ δράσον. IE. ἦν φράσγῃ [ita Br. in notis.]

1066. lege Αἰβ' αἰβῶ —1067. ἴδ. πέποισθε.

1084. ἔτι τοῦ λοιποῦ γ' : dele vel ἔτι [ita Br.] vel τοῦ vel lege ἔτι τοῦ λοιποῦ πρ. [ita fortasse Rav.]

1096. Ald. ὁξυδῆς.

1112. lege κεν : vid. 1076. [sic MS. teste Br. in Supplemento]

1119. lege vel παῖ παῖς [ita Br. post Dawes.] vel ὦ παῖς. [ita Rav. vid. Etmsl. ad Eum. Herc. F. 1410. in Dierio Classico (Classical Journal) No. xv. p. 218.]

1120. Bentl. supplet σὸν quod deest in Ald. et Frob.

1125. IE. delet Ald.—1126. ΘΕ. delet Ald.

1132. lege ἐταίρων [ita MSS.]

1138. [κινῶν Kust. c Junt.] Frob. βινῶν. Ald. κινῶν.

1140. lege ἐσθ' [ita MS.]

1142. lege τηνικαῦτα : vid. 1176. [ita Br.]

1141. Suid. Ἀφεισε in V. [id. monuit Porson. in Append. ad Toup. 480.]

1146. lege βυστρονήτω κ τοῦ [ita Rav.]

1158. Ald. τ' ὁρόματα : vid. Suid. in Ἀρομα et Ἀρωμα.

1165. lege οἰδάνων : [ita Porson. ad Phoen. 1308. et Heimann. de Metr. p. 86.]

1176. An legendum φυζακηνικὸν a φυσακινὸς, δειλός. Alludit ad **Κυζικηνικόν** : sic ἵππερον, pro ἱκτερον, ἀσκητικόν, pro ἀσκιτικόν, atque alia alibi.

1184. lege ἐθέλοκακεῖ βλέπων.

1197. lege ὅς' : vid. Eq. 97. [ubi plura, sic quoque Br.]

1203. Fl. Ch. κάδων τ'.—1204. lege ἀπεδόμεσθα.

1223. lege κύτει [sic Kuster.]

1229. Fl. Ch. εὖ δεξιῶς. Fo. μοι : vulgo οὐ.

1247. lege καὐτὸ [ita Br.] Fl. Ch. καὐλὸς vel κᾶτα.

1256. Frob. ὅτις. Ald. ὅτι τις : lege κράνεσ' ὅτι τις [putabat igitur Bentl. κράνος esse Trochaeum, quod nusquam fit, et elidi posse, Dativi pluralis, lingua non volente, ut monuit Porson. ad Toup App. p. 450.]

1257. Ald. τριαυτασί.—1263. lege ὑβριζόμεσθα [ita MS.]

1270. Ald. εἶδον. lege ἄδων [ita Kuster. e Fl. Ch.]

1280. Ald. προτίθετο : lege προτίθεντο [sic edd. aliae.]

1283. lege κᾶτ' ἥσθιον [ita Beigler. et Dawes. et MS.]

1284. lege ταυτὶ δέ. Immo ταὐτ' ἄδε [ita libri ante Dawes.]

1285. Fl. Ch. πεπασμένοι [quam comprobavit et Dawes.]—
οὕτως vel ὄντες [οἶμαι Scal. e Schol.]

1290. lege ἦσθα [ita Bt. e MS.]

1298. Ald. ΠΑΙ. Bentl. TP. [ita Kuster.]

1299. Ald. TP. Bentl. ΠΑΙ. [ita Kuster.]

1300. Frob. εἰσῶμαι. lege εἰσῶμεν [ita Kuster.]

1302. Vett. edd. ἄν : lege ᾧν [ita Kuster.]

1303. στρ. 1311. ἀντιστρ.—1306. Ald. ἐμβάλλετον.

1307. σμῶχετ'.—οὐδὲν Suid. in Ἀνδριχῶς et Σμῶχεν. mox lege
ἔστ' [ita Br.]

1316. XO. εὐφ.—1320. Scal. εὐξам.—1326. Ald. ὅς'.

1329. TP.—1332. lege ἰώ : vid. Catullum.—1333. ἸΜΙΧ.

1337. Ἀλλ. Ἰμ.—1339. ἸΜ.—1341. Ἀλλ. Ἰμ.

1342. lege προτεταγμένοι [ita Dawes.]

Ibid. dele οἱ χορευταὶ ἀναλαβόντες [ita Dawes.]

1345. ἸΜ.—1349. Ἀλλ. Ἰμ.

1351. ἸΜ. φήσεις γ' ἔταν [ita Dawes.]

CORRECTIONS IN THE COMMON TRANSLATION OF THE NEW TESTAMENT.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE Common Translation of the Scriptures has been treated by some with the severity of invective, and by others with supercilious contempt. But to a pious reader and a candid critic it will appear surprising that there should be so few mistakes in the sense, and so few antiquated expressions in the style.

Two new translations principally deserving of notice have appeared in our days; of the Gospels by Dr. Campbell, and of the New Testament by Gilbert Wakefield. While we acknowledge that they have corrected some passages, we must assert that they have often destroyed the beautiful simplicity and the noble sublimity of the common translation. To *Blessed are the pure in heart*, the former has substituted *Happy are the clean in heart*. Instead of *Drink you all of this*, he has introduced a low and antiquated expression, *Drink hereof all of you*. He is sometimes deficient in grammatical accuracy. In the following passage, *Being come down from the mountain, followed by a great multitude, a leper come*, who would not suppose that the participles referred to a leper?

Wakefield has displayed a great depth of classical knowledge, and much collateral learning, but he has often exceeded the common translation in low and familiar expressions. And his particular tenets give a complexion to the whole of his work, which has rendered it liable to suspicion.

It is my intention, if you will permit me to rank myself among your *Biblical* correspondents, to give you some passages and expressions in the New Testament, in which I find inaccuracies in the sense, or inelegancies in the style. It would encroach too much on your limits, to trouble you with the reasons of my corrections. If any of your correspondents should dispute the propriety of my substitutions, I shall endeavour to defend them; or, with greater pleasure, acknowledge the accuracy of the common translation.

C. P.

ST. MATTHEW.

CHAP. I. v. 1.—*The Book of the generation*, the genealogy.

v. 11.—*About the time they were carried away*, at the time of the transportation.

v. 18.—*On this wise*, in this manner—*When as his mother Mary was espoused*, his mother Mary having been betrothed, contracted—*of the Holy Ghost*, by the Holy Ghost (et passim).

v. 19.—*To make her a public example*, to disgrace her—*was minded*, intended, was disposed—*privily*, privately.

v. 20.—*While he thought on these things*, when he had determined this.

v. 22.—*Now all this was done, that it might be fulfilled which*, this was fulfilled what (et passim).

v. 23.—*A virgin*, the virgin.

CHAP. II. v. 2.—*Where is he that is born King of the Jews?* Where is the new born King of the Jews?

v. 3.—*Where Christ should be born*, where the Christ was to be born.

v. 5.—*In Bethlehem of Judea*, at Bethlehem in Judea.

v. 6.—*The princes*, the chief places.

v. 8.—*Bring me word again, that I may come and worship him also*, bring me word, that I also may come and worship him.

v. 9.—*They saw*, they had seen—*over where*, over the place where.

v. 10.—*Exceeding*, exceedingly (et passim).

v. 12.—*Warned of God*, warned from heaven.

v. 13.—*The Angel*, an Angel (et passim).

v. 14.—*When*, Then.

v. 16.—*All the children*, all the male children—*the coasts*, the borders.

v. 18.—*In Rama was there a voice heard*, a cry was heard in Rama—*and would not be comforted*, and refusing to be comforted.

v. 20.—*Which*, who (et passim).

v. 21.—*Into the land*, towards the land.

v. 22.—*Did reign*, reigned.

v. 23.—*And he came and dwelt*, and he dwelt.

CHAP. III. v. 1.—*The kingdom*, the reign (et passim).

v. 2.—*Repent you*, reform.

v. 9.—*Think not*, pretend not—*to our father*, for our father.

v. 15.—*All righteousness*, every religious rite.

v. 16.—*Straightway*, immediately (et passim).

v. 17.—*My beloved son*, my son, the beloved.

CHAP. IV. v. 1.—*Led up of the spirit*, carried by the spirit.

v. 2.—*An hungered*, hungry (et passim).

v. 5.—*A pinnacle*, the pinnacle.

v. 6.—*The son*, a son—*lest at any time*, lest.

v. 7.—*It is written again*, it is also written.

v. 15.—*Beyond Jordan*, near the Jordan.

v. 21.—*Other two*, two other (et passim).—*in a ship*, in the boat.

v. 23.—*The Gospel*, the good tidings.

v. 24.—*Those which were possessed with Devils*, demoniacs.

CHAP. V. v. 1.—*Into a mountain*, to the mountain—*when he was set*, when he had sat.

v. 3. — *the poor*, the humble.

v. 9. — *the children*, children.

v. 13. — *his*, its—*wherewith shall it be salted*, how shall it be restored?

v. 15. — *a candle*, a lamp — *a candlestick*, a stand.

v. 19. — *one of these least*, one of the least of these—*he shall*, shall—*the same shall*, shall.

v. 20. — *except*, unless (et passim) *you shall in no case*, you shall not.

v. 21. — *said by them*, enjoined to them.

v. 22. — *vaca*, fool — *fool*, wretch.

v. 23. — *rememberest*, remember.

v. 28. — *to lust after her*, with impure desire.

v. 29. — *offend thee*, entice thee to sin — *it is profitable*, it is better — *and not*, than.

v. 32. — *saving for the cause*, unless on account.

v. 39. — *that you resist not evil*, not to return evil.

v. 40. — *will sue thee at the law*, and *take away*, wishes to sue thee, to take away.

v. 41. — *twain*, two (et passim).

v. 45. — *on the evil and on the good*, on evil and good — *on the just and on the unjust*, on just and unjust.

v. 46. — *love them*, love them only.

CHAP. VI. v. 1. — *that you do not your alms*, that you do not perform any religious act — *to be seen of them*, to be beheld by them.

v. 19. — *doth corrupt*, consume.

v. 22. — *single*, sound — *evil*, disordered.

v. 25. — *take no thought*, be not anxious.

CHAP. VII. v. 9. — *whom if his son ask bread*, will he give him a stone, who, if his son ask bread, will give him a stone?

v. 10. — *will he give*, will give.

v. 16. — *of thorns*, from thorns — *of thistles*, from thistles.

v. 19, 20. — Transpose these verses.

v. 28. — *at his doctrine*, at the mode of his doctrine.

CHAP. VIII. v. 6. — *tormented*, afflicted.

v. 14. — *laid*, and *sick*, lying sick.

v. 27. — *what manner of man is this*, how great is this man!

v. 29. — *what have we to do with thee*, what hast thou to do with us?

v. 30. — *a good way off*, at some distance.

v. 33. — *went their way into*, went into—*and what was befallen to the possessed of the devils*, and what had befallen the demoniacs.

CHAP. IX. v. 5. — *whether*, which — *thy sins be*, thy sins are.

v. 9. — *at the receipt*, at the office.

v. 19. — *and followed him*, and so did his disciples, and his disciples, and followed him.

v. 20. — *was*, had been.

v. 22. — *turned him about*, turned.

v. 24. — *they laughed him to scorn*, they laughed at him.

v. 25. — *forth*, out (et passim).

148 *Corrections in the common Translation*

v. 32.—*they brought*, the people brought.

v. 38.—*that he will send*, to send.

CHAP. X. v. 1.—*against*, over.

v. 4.—*who also*, he who.

v. 11.—*thence*, from that place.

v. 17.—*of men*, of these men.

v. 25.—*them of his household*, them so, who are of his household.

v. 26.—*fear not them therefore*, yet fear them not.

v. 29.—*and one*, and yet one—*without your father*, without the will of your father.

v. 31.—*you are of more value than many sparrows*, you are of much more value than sparrows.

v. 42.—*he shall*, shall.

CHAP. XI. v. 1.—*in their cities*, in the cities.

v. 2.—*in the prison*, in prison.

v. 3.—*he that should come*, he who is coming—*do we look for*, are we to expect.

v. 4.—*show John again*, show John.

v. 5.—*receive*, recover.

v. 7.—*began to say*, said.

v. 8.—*for to see*, to see (et passim).

v. 19.—*of her children*, by her children.

v. 22.—*at the day*, in a day.

v. 25.—*answered and said*, said (et passim)—*prudent*, learned.

v. 26.—*for so*, that so.

v. 28.—*heavy*, heavily.

CHAP. XII. v. 5.—*profane the sabbath*, break the rest.

v. 6.—*one greater*, sonā thing greater.

v. 10.—*which had his hand withered*, who had a withered hand—*they asked him*, they asked Jesus.

v. 12.—*well*, good.

v. 14.—*against him*, against Jesus.

v. 15.—*when Jesus knew it*, he, Jesus knowing it.

v. 24.—*this fellow*, this man (et passim).

v. 25.—*and Jesus knew their thoughts and said*, Jesus, knowing their thoughts, said.

v. 32.—*neither in the*, nor in the.

v. 36.—*idle*, evil.

v. 41.—*empty, swept and garnished*, vacant, cleaned and furnished.

CHAP. XIII. v. 12.—*hath*,^{*} hath much—*have more abundance*, abound—*hath not*, hath little.

v. 21.—*dureth*, endureth.

v. 41.—*them which*, those who (et passim).

v. 45.—*merchant-man*, merchant.

v. 46.—*he went*, went.

v. 54.—*them*, the people.

v. 57.—*in him*, at him.

CHAP. XIV. v. 4. —*said*, had said.

v. 9.—*for the oath's sake and them that sat with him at meat*, for the sake of the oath, and of those that sat with him.

v. 13. —*on foot*, by land.

CHAP. XV. v. 4. —*curseth*, revileth.

v. 5.—*it is a gift, by whatsoever thou mightst be profited by me*, that is devoted to God, which might have been employed to thy use.

v. 6.—*he shall*, shall.

v. 32.—*they continued*, they have continued.

v. 36.—*of the broken meat that was left*, of the fragments that were left.

CHAP. XVI. v. 1. —*The Pharisees also with the Sadducees*, then the Pharisees and the Sadducees •-*tempting*, in order to try him.

v. 5.—*they had*, they found that they had.

v. 13.—*whom*, who.

v. 15.—*whom*, who.

v. 24.—*will come after me*, is willing to come with me.

v. 26.—*soul*, life.

v. 28.—*of death*, death.

CHAP. XVII. v. 1. —*an high*, a high (et passim, as *an hand*, a hand — *an heart*, a heart, &c.)

v. 12. —*know*, acknowledged — *likewise shall also the son of man suffer of them*, thus shall the son of man suffer also from them.

v. 23.—*and they shall*, who will.

v. 27.—*notwithstanding*, yet.

CHAP. XVIII. v. 6. —*offend one of these little ones*, induce one of these little ones to offend.

v. 12.—*goeth into the mountains*, on the mountains, and goeth.

v. 13.—*if so be that he find*, if he find.

v. 17.—*a heathen man*, a heathen.

v. 23.—*likened unto*, like — *take account of*, settle accounts with.

v. 26.—*fell down and worshipped him*, fell at his feet—*of*, for.

v. 28.—*that*, what (et passim).

v. 34.—*tormentors*, jailors.

v. 35.—*his brother their trespasses*, the trespasses of his brother.

CHAP. XIX. v. 4.—*male and female*, a male and a female.

v. 12.—*to receive it, let him receive it*, to bear this, let him bear it.

v. 13.—*them*, those who brought them.

v. 28.—*in the regeneration*, shall, in the regeneration—*in the throne*, on the throne—*ye also shall*, shall also.

CHAP. XX. v. 1.—*a man that is an householder, which*, a householder, who.

v. 11.—*the good man*, the master (et passim).

v. 23.—*to give, but it shall be given to them*, to give but to those.

v. 26.—*will be*, desires to be — *minister*, attendant.

v. 31.—*rebuked them because they should*, charged them to.

150 *Corrections in the common Translations*

CHAP. XXI. v. 7.—*and they set, and set.*

v. 11.—*of Nazareth, who is of Nazareth.*

v. 17.—*and he lodged, and lodged.*

v. 24.—*in likewise, likewise.*

v. 25.—*The baptism of John, whence was it, whence was the baptism of John?*

v. 31.—*whether of them twain, which of the two?*

v. 33.—*a far country, a foreign country.*

v. 35.—*stoned another, threw stones at another.*

v. 41.—*miscrably destroy those wicked men, wretchedly destroy those wretches.*

v. 42.—*the stone, the same, the very stone.*

v. 43.—*to a nation, to Gentiles.*

v. 46.—*because they, who.*

CHAP. XXII. v. 6.—*remnant, rest—entreated, treated*

v. 20.—*superscription, inscription.*

v. 25.—*deceased, died.*

CHAP. XXIII. v. 5.—*for to, to (et passim).*

v. 13.—*neither suffer ye, nor suffer.*

v. 14.—*prayer, prayers.*

v. 16.—*a debtor, bound by his oath.*

v. 23.—*have omitted, omit—judgment, justice—to have done, to do.*

v. 24.—*strain at, strain off.*

v. 27.—*uncleanness, corruption.*

v. 34.—*shall, will—persecute them, persecute.*

v. 37.—*stonest, peltest with stones.*

CHAP. XXIV. v. 2.—*see you not, do you see.*

v. 5.—*in, assuming.*

v. 13.—*the same shall, shall (et passim).*

v. 15.—*in the, in a.*

v. 20.—*neither, nor.*

v. 25.—*told you before, forewarned you.*

v. 33.—*it, he.*

v. 39.—*and knew not, and were thoughtless.*

v. 42.—*what hour your Lord doth come, at what hour your Lord will come.*

v. 43.—*know this, you know—in what watch, at what hour of the night—broken up, broken into.*

v. 16.—*doing, employed.*

v. 48.—*but and if, but if.*

CHAP. XXV. v. 9.—*Not so; lest there be not enough for us and for you; but go ye rather to them that sell, rather, lest there be not enough for us and for you, go to those who sell.*

v. 14.—*For the kingdom of heaven is as a man travelling into a far country, who called, Thus a man, travelling into a foreign country, called.*

v. 16.—*and made them other five talents, and made five talents more.*

v. 24.—*I knew thee that*, I knew that.

v. 26.—*thou knewest*, didst thou know.

v. 27.—*with usury*, with interest.

v. 36.—*visited*, attended.

v. 41.—*then shall he say also*, then will he say.

v. 44.—*am hungered or athirst*, hungry or thirsty.

CHAP. XXVI. v. *and when*, when—is, will be—is *betrayed*, will be betrayed.

v. 5. *the feast day*, in the time of the feast.

v. 10.—*when Jesus understood it*, he, Jesus, understanding it.

v. 23.—*dippeth*, dipped.

v. 24.—*goeth*, is going to die.

v. 41. *watch and pray, that*, watch, and pray that.

v. 55. *had no hold on me*, did not seize me.

v. 57.—*to Caiaphas*, to the palace of Caiaphas.

v. 58. *house*, hall.

v. 60. —*yea*, though many false witnesses came, yet found they none, though many false witnesses came.

v. 62.—*what is it which*, to what.

v. 64. *thou*, it is as thou.

v. 66. —*guilty*, deserving.

v. 67. —*buffeted*, buffed.

v. 68.—*prophecy*, divine.

v. 73.—*betrayeth*, betrayeth.

CHAP. XXVII. v. 3. —*hanged*, destroyed.

v. 11.—*art thou*, thou art.

v. 14.—*to never*, not.

v. 16.—*notable*, notorious.

v. 18.—*for envy they had delivered him*, through envy they had delivered him up.

v. 20.—*that they should ask Barabbas*, to demand the release of Barabbas.

v. 39.—*wagging*, shaking.

v. 43.—*if he will love him*, if he loves him.

v. 44.—*the thieves*, one of the thieves—*cast the same in his teeth*, reproached him in the same manner.

v. 49.—*let be*, leave him.

v. 50.—*he yielded up the ghost*, he expired.

v. 51.—*rocks rent*, rocks were cleft.

v. 63.—*after*, within.

CHAP. XXVIII. v. 4.—*did shake*, trembled.

v. 11.—*going*, gone.

v. 19.—*teach*, instruct.

LETTRES

Sur Quelques Inscriptions Remarquables adressees à Mr. le Prof. P. PREVOST, par Mr. le Colonel LEAKE, de la Société Royale de Londres, de la Société Africaine, et de celle des Dilettanti de la même ville.

PREMIERE LETTRE.

MR.

Genève, 1 Dec. 1815.

LA grande colonne d'Alexandrie, dite communément la colonne de Pompée, porte une inscription grecque à sa base, jugée indechiffable par tous les voyageurs des siècles passés qui l'ont visitée, et par les savans même, qui, de notre temps, ont accompagné l'armée française en Egypte. Vous voudriez connoître les circonstances qui ont conduit au déchiffrement de cette inscription. Je m'empresse de vous satisfaire.

Avant mon voyage dans la Haute Egypte, j'avois déjà acquis quelque facilité à déchiffrer les inscriptions défigurées par le temps, en ayant copié un nombre considerable dans l'Asie mineure, l'Archipel et une petite portion de la Grèce.

Je fais cette remarque, parce que je crois que, dans ces opérations, l'habitude est souvent plus favorable au succès, qu'un profond savoir de la langue, auquel je n'avois aucune prétention. C'est à cette habitude, que j'attribue en grande partie la facilité que nous avons eue, Mr. Hamilton et moi, de transcrire certaines inscriptions très-intéressantes de la Haute Egypte,¹ qui avoient échappé à l'observation des savans françois ou à leurs efforts pour les lire.

Le lendemain de mon arrivée à Alexandrie, à mon retour du voyage de la Haute Egypte, j'allai visiter la colonne. Déjà avant mon départ pour la Haute Egypte, j'avois observé, d'après l'information de Pococke, une inscription en quatre ou cinq lignes sur le côté occidental de la base; mais dans ce temps-là, j'avois peu d'espoir de la déchiffrer, et les circonstances ne me permettoient pas de faire les inspections continues et répétées, sans lesquelles on ne pouvoit pas se flatter d'obtenir le succès désiré.

Comme il étoit près de midi quand j'arrivai à la colonne, le soleil commençoit à jeter quelques rayons obliques sur le côté occidental

¹ Mr. Leake a fait le voyage de la Haute-Egypte avec Mr. Hamilton, qui en a publié la relation sous le titre de *Aegyptiaca*.

² La plus intéressante peut-être, et celle qui nous a donné le plus de peine à copier, est celle qui fut inscrite par l'empereur Tibère sur la façade du grand temple de Dendera. Cette inscription prouve que la déesse adorée dans ce temple étoit la Venus des Grecs; elle vient ainsi à l'appui de la description de *Tentyris* par Strabon, et peut lui servir de commentaire.

de la base. C'est la direction de la lumière la plus favorable pour éclairer les lettres de l'inscription et les rendre facilement visibles, ainsi que je l'ai constamment éprouvé depuis.

A peine avois-je arrêté mon cheval au pied de la colonne, que je distinguai, à la quatrième ligne de l'inscription, ces deux mots ΕΗΑΡΧΟC ΑΙΓΥΠΤΟΥ. Je ne tardai pas à voir aussi le nom de la ville d'Alexandrie, dans la seconde ligne, aussi bien que quelques lettres éparses. Jusqu'à mon départ d'Alexandrie, qui eut lieu une quinzaine de jours après, je retournai presque journellement à la colonne à la même heure, en compagnie de Mr. Hamilton ou de feu le colonel Squire, ou de tous les deux, et occasionnellement de quelques autres personnes, dont la curiosité avoit été excitée par nos travaux.

Nous fîmes un échafaud pour monter jusqu'à l'inscription, qui est élevée à-peu-près de vingt pieds au-dessus du sol : nous mouillâmes l'inscription, ce qui eut l'effet de jeter une lumière plus vive sur les parties saillantes, et par conséquent de faire distinguer plus clairement les lettres.¹

Enfin, nous réussîmes à nous convaincre pleinement de l'exactitude des lettres suivantes. Ces lettres sont écrites sur une tablette d'une forme très-commune dans les inscriptions du temps des empereurs romains.

TON ΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
 ΤΟΝ ΗΘΑΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑC
 ΔΙΟΚΛΗΤΙΑΝΟΝ ΤΟΝ Α. . . . ΤΟΝ
 ΗΘ. . . . ΟC ΕΗΑΡΧΟC ΑΙΓΥΠΤΟΥ

D'après ces lettres, il n'est pas douteux que cette magnifique colonne n'ait été érigée à l'honneur de l'empereur Dioclétien, et que le nom vulgaire de colonne de Pompée, qui dérive d'un souvenir des noms et d'une ignorance des faits, dont il y a tant d'exemples dans le Levant,² ne doive faire place à celui de *colonne de Dioclétien*.

Il est bien probable cependant que le fût de cette colonne est beaucoup plus ancien que Dioclétien, et qu'il date des temps les plus florissans de la dynastie Ptoléméenne. Il est d'un seul morceau du superbe granit rouge de Syène,³ et a quatre-vingt-dix pieds de long

¹ Nous prîmes aussi l'impression en soufre d'une partie de l'inscription, avec l'intention de l'envoyer en Angleterre; mais trouvant que les lettres, dans l'impression, étoient à peine reconnoissables, nous abandonnâmes ce projet.

² Comme la colonne de Pompée sur une des *Symplegades* à l'entrée de la Mer noire, la tour de Léandre dans le détroit de Constantinople, la lanterne de Démosthène à Athènes, etc.

³ Les carrières de Syène sont à l'énorme distance de 250 lieues d'Alexandrie, mais tout le transport se fait par le Nil et ses canaux. Les carrières de Syène fournirent la matière de tous les obélisques de l'Egypte et de tant d'autres monumens gigantesques. Nous y trouvâmes entr'autres vestiges des anciens travaux, jusqu'à des colonnes et des obélisques, qui avoient été taillés, ébauchés, et laissés sur les lieux.

sur neuf de diamètre. Il conserve presque partout son beau poli primitif. La base, au contraire, est étroite en proportion de sa hauteur; elle est surchargée de moulures dans le goût déjà déclinant du siècle de Dioclétien, et n'est pas d'un travail fin. Les tentilles du chapiteau ne sont pareillement qu'ébauchées, et ni le chapiteau ni la base n'ont aucun vernis. Les lettres, au lieu d'être soigneusement gravées, comme le sont en général les inscriptions grecques, sur-tout sur les grands monumens, sont très-rudement incisées.¹ Il paroît donc, que le fût appartenoit jadis à quelqu'un des monumens les plus magnifiques d'Alexandrie, dans le temps de sa splendeur; et qu'ayant échappé entier à la destruction des autres parties de l'édifice, il fut érigé à l'honneur de Dioclétien et adapté à un chapiteau et à une base du goût dégradé de ce siècle. Il est probable aussi, qu'une statue de l'Empereur occupoit le centre de la plate-forme au haut du chapiteau, et que les mots de la dernière ligne étoient *καὶ ἡ πόλις ἀρέθηνται* ou quelque chose de semblable.² Il est à observer, que cette cinquième ligne occupoit seulement le centre de l'espace des autres; qu'elle étoit d'un caractère plus petit; et que, comme quelques autres parties de l'inscription, elle a été effacée à dessein. Le mot imparfait de la première ligne doit avoir été ΟCΙΩΤΑΤΟΝ ou ΤΙΜΩΤΑΤΟΝ. Celui de la fin de la troisième ligne a été déterminé par Mr. Salt, à sa visite à Alexandrie, quelques années après mon départ; il y a vu *ἀνέκτορον*. Le sens donc de l'ensemble, traduit en français, sera ce qui suit :

“ Po.....us,³ Préfet de l'Egypte [et la ville ont érigé] le très-
Empereur, le [dieu] tutélaire d'Alexandrie, Dioclétien l'invincible.”⁴ . . .

La reconnaissance des Alexandrins envers Dioclétien, dont le souvenir est conservé par ce superbe monument, me paroît parfaitement d'accord avec ce qui nous est parvenu de l'histoire de l'Egypte au temps de cet Empereur.⁵ Une grande partie de l'Afrique romaine étant en état de révolte, Dioclétien se rendit en Egypte, tandis que son collègue Maximien s'occupoit à tranquilliser la Mauritanie.

¹ Il est à observer que c'est le seul exemple que je connoisse d'une inscription grecque, gravée sur une matière aussi dure que le granit rouge de Syene. Les Egyptiens ne trouvoient aucune difficulté à donner à leurs hiéroglyphes, sur la même pierre, le travail le plus fin.

² Si la colonne actuelle est la même, dont parle le sophiste Aphthonius, comme existante au quatrième siècle dans l'acropole d'Alexandrie, il n'y avoit point de statue au dessus du chapiteau, mais bien quelque autre chose, que l'auteur désigne par les mots *καὶ τὰς εἰκόνας*. Voyez les Rhéteurs Grecs d'Alde Manuce et Zoega de orig. et usu obsolescunt. p. 24, 607.

³ Probablement Posthumus.

⁴ Je traduis littéralement. Le sens est que l'on avoit érigé la statue de Dioclétien, qui, ensuite de ses bienfaits, avoit été déclaré dieu tutélaire de la ville. Le mot *dieu* ne s'y trouve pas, mais *πολιεύχας* n'est guère usité que comme épithète d'un Dieu.

⁵ Eutropeus, L. ix. chap. 15. Orosius, Liv. viii. chap. 25. Eusebius in Chron.

Alexandrie, sous le Préfet rebelle Achilleus, soutint un siège de huit mois; après quoi, l'Empereur ayant pris la ville, la livra à l'incendie et au massacre.¹ Il entra à cheval à la tête de ses troupes, et leur prescrivit de n'épargner les habitans que quand leur sang arriveroit aux genoux de son cheval. Mais à peine entre, son cheval glissa sur un cadavre et teignit ses genoux de sang. Aussitôt Dioclétien donna ordre de faire cesser le massacre. Achilleus fut pris et mis à mort. Jean Malala, qui raconte cette histoire, ajoute que les Alexandrins élevèrent une colonne de bronze au cheval de l'Empereur, et que l'endroit où l'accident arriva, porta jusqu'à son temps² le nom de *Cheval de Dioclétien*. Le même auteur ajoute, que la prise d'Alexandrie par Dioclétien devint le commencement d'une période ou ère chronologique, et il est remarquable que cette période est encore en usage chez les Coptes modernes. D'après les faits mêmes racontés par Malala (qui, comme chrétien, ne devoit pas être porté à extenuer les crimes d'un des plus cruels persécuteurs de l'église, il paroît probable que, malgré la colère de Dioclétien, provoquée par la rébellion de l'Égypte et par l'obstination d'Alexandrie, il pensoit plus à s'attacher cette ville par sa clémence, qu'à y exercer des vengeances. En effet, Eusèbe nous apprend que l'Égypte fut pacifiée par la clémence de Dioclétien; et nous savons que cet Empereur décréta une distribution gratuite de blé aux pauvres d'Alexandrie, qui continua 250 ans, jusqu'au temps où Hephastus, agent de l'empereur Justinien, la détourna au profit du trésor impérial.³ Dioclétien fit en même temps quelques autres établissemens utiles, qui existoient encore dans le temps de l'historien qui nous en a conservé la mémoire.⁴ Comme il n'y a rien qui s'empare plus puissamment de l'esprit humain que la clémence et les bienfaits après un châtiment mérité, il seroit difficile d'imaginer une occasion plus faite pour l'érection d'un monument de reconnaissance, que celle qui se présentoit aux Alexandrins après la prise de leur ville par Dioclétien.

SECONDE LETTRE.

MR.

Comme la notice que j'ai eu l'honneur de vous envoyer sur la colonne de Dioclétien a paru vous intéresser, j'ajouterai quelques mots sur deux autres inscriptions assez intéressantes, que j'ai découvertes avec beaucoup d'autres dans le nord de la Grèce.

¹ Joh. Malala Chronographia, L. VII.

Jean Malida vécut dans le huitième ou neuvième siècle. La prise d'Alexandrie par Dioclétien eut lieu dans l'année de J. C. 296.

Procopius hist. arcan. cap. 26.

⁴ Eutropius in loco cit. "Diocletianus obsessionem Alexandria Achilleum octavo fere mense superavit cumque interfecit. Victoria acerba usus est. Totam Aegyptum gravibus proscriptionibus cadibusque perdidit. Ea tamen occasione ordinavit providere multa et disposuit quæ ad nostram aetatem manent." Orose et Eusèbe ont presque copie les paroles d'Eutrope. Ils se taisent cependant sur ce que Dioclétien avoit fait de bon;

La première dont je parlerai est gravée sur la roche à *Tempé* en *Thessalie*. Ce que les poètes de l'antiquité ont chanté de cette fameuse vallée est trop connu pour qu'il soit nécessaire que j'en parle. Il suffit d'observer, que parmi toutes les descriptions que les anciens nous en ont laissées, la prose grecque d'Élien¹ est peut-être la plus belle, certainement la plus exacte.

En longeant le *Penée*, dans ce déchirement, qui, sur une distance de deux lieues,² sépare les monts *Ossa* et *Olympe*, ceux qui connoissent la Suisse et les pays environnans, ne peuvent manquer de se rappeler la vallée de l'Enfer dans la Forêt noire, ou l'entée du Simenthal dans le Canton de Berne, ou plus vivement encore, ces ouvertures à travers les chaînes parallèles du mont Jura dans le ci-devant évêché de Bâle, où le Byrs se fraye un passage entre des précipices et des forêts. La différence la plus remarquable, et qui, indépendamment des souvenirs classiques, donne à *Tempé* une supériorité d'intérêt, est que le *Penée*, aussi grand que le Rhône à Lyon avant qu'il s'unisse à la Saône coule à travers ce défilé d'un cours parfaitement paisible. Les petits morceaux de terrain, qui, de distance en distance, se trouvent entre le pied des rochers et les bords du fleuve, sont couverts de bosquets de platanes majestueux. Plus près de la rivière, on voit çà et là de petites prairies naturelles du plus doux gazon, et tout autour, des arbres fleuris et odorans. Ces beaux arbustes, que nous cultivons dans nos jardins avec tant de soin, croissent ici spontanément, et leurs rameaux se montrent décorés de festons de plantes rampantes de toute espèce, auxquelles ils servent d'appui.

Élien n'avoit pas manqué d'observer l'abondance d'ifs et de *santal*, qui en quelques endroits couvrent entièrement les rochers. Il n'omet pas non plus de nous parler de ces friches retirées à l'ombre des rochers, qui se présentent au voyageur presque à chaque pas; des sources abondantes, qui, sortant du fond des mêmes rochers, traversent le chemin et se perdent immédiatement dans le fleuve; de la tranquillité du *Penée*, qui, couvert par le feuillage épais des arbres, fournit un ombrage agréable à ceux qui naviguent sur ce fleuve. Cette dernière circonstance est la seule partie de la description d'Élien, qui ne convient pas au *Tempé* d'aujourd'hui. Le *Penée* ne connoit plus d'embarcations, que les bacs, qui en quelques endroits servent de communication entre les deux rives.

À *Tempé*, de quelque côté que l'on tourne ses regards, on découvre des objets de la plus grande beauté, et du plus grand intérêt. En allant de la rive droite du *Penée* sur le mont *Ossa*, on arrive, après une heure de montée très-rapide, à la ville d'Ambelakia, fameuse par sa

¹ Élien. Var. hist. L. III. cap. 1.

² On en donnera encore une description par un voyageur moderne dans le No. prochain.—Ed.

³ Élien dit quarante stades de long et un plethre de large. Tite-Live et Plin., cinq milles de long.

teinture rouge de coton filé, qui lui vaut un commerce très-avantageux avec l'Allemagne. De cette situation pittoresque, on a une des plus belles vues du *divin* sommet de l'Olympe, qui s'élève majestueusement de l'autre côté de *Tempé*. A une petite distance de la ville d'Ambelakia, l'horizon s'étend sur une grande partie du golfe *Thermaïque*, des presqu'îles de la *Macédoine*, et même jusqu'à la ville moderne de Salonique, dont une partie, avec son château, se distingue au fond du golfe, à la distance de vingt lieues vers le nord. Si l'on monte de la rive gauche du *Pénée* sur l'Olympe, on trouve dans une situation très-élevée la ville de Rapsani, qui fait avec succès le même commerce qu'Ambelakia. De ce lieu la vue n'est guères moins magnifique que de l'autre côté de *Tempé*. La cime conique du mont *Ossa* couronne les forêts, qui couvrent ses flancs. Une pente douce et régulière conduit d'un côté à la mer *Egée*; de l'autre, aux vastes plaines de la *Thessalie*. Si l'on sort de *Tempé* par le côté de l'ouest, on passe par le village de Baba, qui donne son nom au défilé, et après avoir laissé à l'issue du défilé, sur la rive gauche du fleuve, les ruines de *Gonnus*,¹ situées à l'entrée d'une charmante plaine au pied de l'Olympe, on entre bientôt dans la grande plaine de Larisse,² une des régions les plus fertiles de l'Europe. En sortant de *Tempé* vers l'orient, on entre dans une longue lisière de terrain plat, bornée au midi par la pente du mont *Ossa*, et au nord par celle de l'Olympe. C'est de ce côté-ci, non loin de l'issue du défilé, que se trouvent, dans un endroit où le rocher a été coupé pour former une route, les mots suivans, taillés dans la roche même.

* CASSIVS LONGIN
TEMPE MYNIVIT.

Au commencement de la première ligne de cette inscription, il y a une lettre si défigurée, qu'on ne peut pas savoir au juste quel étoit le prénom du Cassius Longinus qui y est mentionné. Il me paroissoit cependant, après un mûr examen, que c'étoit une L. En ce cas, l'inscription a dû être gravée pour conserver le souvenir d'un ouvrage fait par Lucius Cassius Longinus, qui commanda une légion de nouvelles³ levées sous Jules-César, dans la campagne en Grèce contre Pompee,⁴ et qui fut détaché de l'armée principale en Illyricum, pour occuper la Thessalie, tandis que deux autres corps entroient en Macédoine et en Etolie. Cet événement eut lieu l'an de Rome, 702; avant Jesus Christ, 48: Longinus resta peu de temps en Thessalie, mais trouvant cette contrée très-partagée dans ses sentimens envers les deux partis, il se vit bientôt dans la nécessité de se retirer vers Ambracie devant les forces supérieures de Scipion.

Il reste à savoir de quelle nature étoit l'ouvrage fait par Longinus. Au premier coup-d'œil on croiroit qu'il avoit fortifié le défilé de *Tempé*; mais comme il n'est guères douteux, que l'inscription n'ait

¹ Tye-Lave dit de Gonnus, "*Oppidum Gonni viginti millia ab Larissa distat, in ipsis faucibus saltus, quæ Tempé appellantur, situm.* L. xxxvi. cap. 10.

² *Larisse campus opima.* HORAT. * ³ Cæs. de bell. civ. L. iii. cap. 35.

rapport à la route coupée dans le rocher, à côté de laquelle les lettres se trouvent inscrites, il est plus probable que l'ouvrage principal de Longinus étoit la construction ou la réparation d'un chemin. On sait bien que *munire viam* est l'expression ordinaire pour signifier la construction d'une route. On la trouve précisément en ce sens dans une inscription sur un rocher à Gradista en Albanie sur les bords du fleuve *Aous* non loin d'*Apollonie d'Épire*.¹ On la trouve employée deux fois² par Tite-Live, dans sa narration des guerres des Romains en Grèce, pour exprimer la même opération. Dans un de ces passages, il s'agit des opérations militaires de Q. Marcius Philippus, consul et commandant des armées romaines en Grèce. Ce général pénétra en *Macédoine* par les défilés du mont Olympe, et établit ses quartiers d'hiver à *Heraclee*, sur les bords du golfe *Thermaïque*. De là il donna ordre d'établir les routes et les magasins nécessaires pour son approvisionnement et sa communication avec la *Thessalie*. Or, *Tempé* étant le chemin direct entre la *Thessalie* et la *Macédoine*, et la seule communication qui existoit entre les parties les plus riches et les plus peuplées de ces deux provinces, sans traverser plusieurs hautes montagnes, il est certain que l'objet du Consul romain étoit de rétablir la route par la vallée de *Tempé*. Ce qui est plus remarquable à l'égard de ce même passage de Tite-Live, c'est que l'année précédente, A. Hostilius étant consul et commandant en Grèce, un nommé Caius Cassius Longinus, qui avoit été son prédécesseur dans le consulat, remplissoit la charge de tribun militaire dans son armée. On pourroit donc conjecturer, que l'inscription de *Tempé* a rapport au fait mentionné par Tite-Live; mais comme nous n'avons aucune preuve que Caius Longinus ait conservé son tribunat militaire l'année du consulat de Philippe, et comme d'ailleurs la lettre mutilée de l'inscription ressemble beaucoup plus à une L qu'à un C, on est presque obligé de revenir à la première supposition que nous avons faite; savoir, que la route étoit l'ouvrage de l'officier de Jules-César.

TROISIÈME LETTRE.

La troisième inscription, que je crois pouvoir vous intéresser à cause de sa liaison avec l'histoire, a rapport comme la précédente aux guerres des Romains en Grèce. Elle est gravée sur un bloc de marbre blanc, en lettres majuscules, de la forme usitée dans les plus beaux siècles de la Grèce, et comme faisoient constamment les anciens, sans intervalle entre les mots ou les phrases. Elle vient à l'appui de quelques autres fragmens d'inscriptions et de plusieurs vestiges d'édifices antiques pour déterminer la position de *Cyritæe*. Cette ville qui appartenoit à la province de *Perthacie*, étoit située à six lieues au N. Ouest de Larisse, capitale de la *Thessalie*, dans une allée arrosée par le *Titarésius*, petite branche du *Pénée*, à laquelle Homère a donné à juste titre l'épithète d'agréable.³

¹ *Voyage de Holland en Albanie.*

² L. XXXVI, cap. 28. L. XLIV, cap. 9.

³ *Ilμύτος.*

L'inscription est un décret ou plutôt une épître publique, de la forme de celles que l'on rencontre dans Démosthène. Ce décret est rendu par T. Quinctius Flaminius, général en chef de l'armée romaine en Grèce, en faveur des habitans de *Cyritæ*. Ce qui suit en est la traduction littérale.

“ Titus Quinctius, Commandant suprême des Romains, aux magistrats et à la ville des Cyritiens, salut. Ayant déjà manifesté mes propres bonnes intentions, aussi bien que celles du peuple romain envers vous, nous désignons absolument de montrer dans toutes les autres occasions, que nous donnons la préférence à ce qui est honorable, afin que ceux qui sont accoutumés à ne pas donner aux actions une interprétation favorable n'aient pas à nous calomnier. Toutes les possessions, tant en terres qu'en maisons restantes d'entre celles, qui étoient échues au trésor public des Romains, nous les donnons à votre ville, qui qu'en ceci vous connaissez notre bonté et que nous ne voulons en aucune manière montrer un amour pour le gain, préférant de beaucoup la bienveillance et l'affection. En cas donc, que ceux qui ne sont pas pourvus de ce qui leur appartenait, vous en donnent des preuves et paroissent dire des choses raisonnables, et que vous le trouviez bon d'après mes jugemens eents; JE JUGÉ que ces propriétés peuvent leur être restituées.”

On sait¹ que Titus Quinctius Flaminius commanda l'armée romaine en Grèce depuis l'année de son consulat, l'an de Rome 536 avant J. C. 198, jusqu'à la fin de l'an 194 avant J. C., époque à laquelle il reconduisit son armée en Italie et eut les honneurs du triomphe à Rome. On sait de même que l'objet déclaré de ses campagnes en Grèce, étoit la libération des républiques Grecques de la dépendance où elles étoient de la *Macedoine*. Mais on sait aussi que les suites de cette politique, et probablement le but secret du Sénat Romain et de son général, étoient de se donner le droit de s'immiscer dans toutes les affaires de la Grèce, et de s'y procurer à la fin un pouvoir illimité.

Dans la première année de son commandement, Quinctius défait le Roi Philippe de *Macedoine* aux bouches d'*Intigone* (*Fœces Antigones*) en *Epire*. Avancant de là en *Thessalie*, il se rendit maître de la plus grande partie de cette province, tandis que son frère Lucius, avec la flotte romaine, s'empara de quelques positions très-importantes sur les côtes de la Grèce. Dans la seconde année, il défait Philippe à la bataille des *Cynocéphales* en *Thessalie*, et le força à une paix honteuse. Dans la troisième, il publia aux jeux Isthmiques une déclaration de la liberté de tous les peuples de la Grèce, qui avoient été assujettis aux Macedoniens. La quatrième année de son commandement fut employée à comprimer la tyrannie exercée par Nabis sur une grande partie du *Peloponnèse*.

Dans toute l'histoire de campagnes de Quinctius, qui se lit dans Tite-Live ou ailleurs, je ne trouve aucune mention d'opération militaire dans la *Perrhobie*. Il paroît cependant, d'après l'auteur² que je viens de

¹ Liv. hist. L. xxxii, xxxiii, xxxiv.

² Liv. L. xxxi. cap. 41.

nommer, que dans l'année qui précéda le consulat de Quinctius, tandis que le consul Sulpicius commandoit l'armée romaine en *Macédoine*, les *Étoliens*, agissant de concert avec les Romains, prirent et pillèrent la ville de *Cyritæ*. Il paraît aussi¹ que l'année du consulat de Quinctius, lors de sa première invasion de la *Thessalie*, après la bataille des bouches d'*Antigonie*, il fit sur *Athrae*,² ville située vers les frontières de la *Perrhæbie*, une attaque, qui ne réussit pas. Il est donc très-probable que Quinctius, dans les dernières années de son commandement en Grèce, avoit restitué les confiscations faites par son prédécesseur, ou peut être par lui-même dans le temps qu'il assiégeoit *Athrae*.

On trouve dans Tite-Live deux passages, qui méritent une citation particulière, comme indiquant une façon d'agir d'accord avec le décret de *Cyritæ*. Dans l'hiver entre la deuxième et la troisième année de son commandement en Grèce, et peu de temps avant la fameuse proclamation de Corinthe, "Quinctius passa l'hiver à Athènes, où il reçut beaucoup de pétitions de ses allies. Les Péoniens, entre autres, obtinrent que ceux de leur nation, qui avoient combattu pour Philippe, leur seroient rendus. Quinctius leur accorda facilement cette demande, non qu'il les en crût dignes, mais parce qu'ayant déjà des soupçons sur le roi Antiochus, il crut qu'il falloit conclure au nom Romain la faveur des villes Grecques."³ Dans l'hiver, qui précéda son départ de la Grèce, "Quinctius passa tout le temps des quartiers d'hiver à faire des jugemens, et à changer ce qui avoit été fait dans les villes Grecques par Philippe ou par ses officiers, lorsque ce prince, en travaillant à donner des forces à sa faction, portoit atteinte aux droits et à la liberté des autres."⁴

Plutarque,⁵ aussi bien que Tite-Live, nous parle de la politique conciliatrice, sur laquelle Quinctius avoit basé sa conduite envers la Grèce; et les expressions de son épître aux Cythiens, sont d'accord avec cette politique. Ceux qui sont accoutumés à ne pas interpréter les actions favorablement y verront peut être les artifices accoutumés d'un rusé conquérant, qui tâche de produire, sur le peuple qu'il veut assujettir, des impressions convenables à ses vues.

Le nom de *Cyritæ* est mentionné en trois autres endroits de Tite-Live. Cette ville fut prise et reprise par les parties belligérantes dans la campagne faite l'an de Rome 563, avant J. C. 191, par le roi Philippe, alors allié des Romains, contre Antiochus et les Étoliens.⁶ Elle fut aussi assiégée et prise par le roi Persée, dans sa campagne contre le consul P. Licinius Crassus, l'an de Rome 585, avant J. C. 171.⁷

¹ Liv. L. xxxii. cap. 15.

² J'en ai trouvé des vestiges sur les bords du Pénée à la distance de sept lieues de *Cyritæ*, et à trois de *Larisse*.

³ Liv. hist. L. xxxiii. cap. 27.

⁴ Liv. hist. L. xxxiv. cap. 13.

⁵ In vitâ T. Q. Flaminii.

⁶ Liv. hist. L. xxxvi. cap. 10, 13.

⁷ Liv. hist. L. xlii. cap. 53.

MOTS OU OMIS PAR H. ETIENNE,

Ou incorrectement expliqués.

Par J. B. GAH, Lecteur Royal et Conservateur des Manuscrits
Grecs et Latins de la Bibliothèque du Roi.

No. III.—[Continued from No. XXIV. p. 467.]

23. *Ἀπορὴν* qui *irridere* ne *videt*, *inculpatus*. Mais comment H. Et. qui cite des exemples favorables à sa version, en omet-il que la comédient ? etoit ce donc un *inculpatus* que ce scélérat d'Egisthe (Od. 1, 200) ? étoient-ils des *inculpati*, ces Ethiopiens dont parle Eustathe, (Comment. in lib. 1, Il. p. 125, c'est Flor.) qui mangeoient nos semblables, tandis que quelques uns de leurs peuplades religieuses, dépositaires de la saine doctrine, et sacrifiant sans cesse à la divinité (Il. 23, 200 et *pass.*) avoient eu souvent l'honneur de regaler les dieux ? Voy. préface de mon *Homère intermédiaire*, ouvrage utile non aux savans, mais aux gens du monde et à beaucoup de littérateurs incrédules.

24. *Ἀπὸ*, "circa, cum accusativo, apud prosope scriptores potius quam cum dativo." Ainsi patient H. Et. et tant d'autres ; mais avec cette version, comment expliquer l'*ἀπὸ τοῦ* d'Homère (Il. 23, 256). Qu'est ce en effet qu'un tombeau dressé, comme le veut Madame Dacier, Enlabe et tant d'autres, *autour d'un bucher de 100 pieds en carré* (ib. v. 164) ? Sans me perdre en conjectures, soit avec Launep, qui devine *ἀπὸ* de *ἀπὸ συνῆς* et de *εἰ*, soit avec Scheid qui le regarde comme datif singulier et le traduit par *in circuitu*, je dois en interroger le contexte que *ἀπὸ τοῦ* me semble devoir signifier, *dans le bucher* comme, *dans l'enceinte du bucher* ; qu'il a ce sens ici, et Il. 7, 330. L'usage de faire de l'enceinte du bucher le lieu du tombeau même me paraît appuyé et par les passages précités et par les v. 892 sq. de l'Electre de Sophocle que je discuterai ailleurs.

Autre remarque. H. Et. déclare que chez les prosateurs, on trouve *ἀπὸ* avec l'acc. plutôt qu'avec le datif. Pour moi, je pense que les écrivains, même en prose, employoient souvent *ἀπὸ* avec le datif ; et de plus, que chez les poètes comme chez les prosateurs, le cas après *ἀπὸ*, se détermine d'après les loix du goût ! J'en trouverois 100 exemples dans Thucydide, mon auteur favori. Pour me borner ici à Homère, quand ce poète dit *ἀπὸ μὲν*, (Il. 5, 131) c'est qu'il n'a qu'une position à indiquer. Veut-il non pas indiquer une position, mais insister sur une personne ou une chose, exprimer ou la sollicitude ou l'intérêt qu'elles inspirent, c'est le datif, cas exprimant relation et rapport qu'il emploie. Ainsi Il. 3, 91, *ἀπὸ Ἑλένης*, ib. 3, 157, *ἀπὸ γυναικῶν*, ib. 17, 369, *ἀπὸ Μερόπιδος κατὰδρεῖται*. Je connois plusieurs passages

(comme II. 17. 338) qu'on pourroit m'opposer ; mais des exceptions, surtout chez un poëte, gêné par mille entraves, ne détruisent pas un principe avoué par le goût.

25. Ἀμφιθετός φιάλη. Ἀμφιθετός épithète dont le sens embarrasse, Hesychius en propose 5 interprétations, tant il est sur de la véritable. Après avoir lu ces 5 interprétations, et celles que donnent soit H. Et. soit Parthénien disciple du grammairien Denys, l'Athénien Apollodore, Aristarque et Asclépiade de Myrlee, tous quatre cités par Athenée l. xi. p. 501, je serois tenté de dire que la phiale ἀμφιθετός et ἀπόροτος, étoit celle qu'on avoit battue à froid et qui n'alloit pas au feu ; une phiale dont le contour avoit une forme circulaire et qu'on pouvoit poser sur le fond, sur la bouche, enfin de tout côté. Voy. Athen. l. l.

26. Ἀμφιφορεύς, ἥρος, ὅ. H. Et. se borne à dire d'après Athénée, liv. xi. ce qu'indique son Étymologie, que l'amphore étoit un vase à deux anses. Il falloit ajouter que c'étoit le nom d'un vaisseau d'une grande capacité. Cette addition me paroît exacte d'après ce vers d'Horace (Art. poet.) *Amphora caput Institui ; currente rota, cur urceus erit ?* En effet, dans ce vers latin, en partie scholie de l'ἀμφιφορεύς, je vois l'*amphora* et l'*urceus* (petit pot à l'eau qui n'avoit qu'une anse, tandis que l'amphore en avoit deux) comparés entre eux comme une chose grande comparée avec une petite. L'amphore étoit donc un vaisseau d'une grande capacité. Aussi Hésychius l'explique-t-il par σαρὸς (et non σαρὸς) faute corrigée par H. Et. *Pheretrum quo efferuntur defuncti*. Ce mot *amphore* est donc à conserver, et ne peut être, je crois, remplacé par *urne*. Il y avoit en effet de grandes et de petites urnes ; tandisqu'il n'y avoit pas de petites amphores. Mad. Dacier et Bitaube l'ont donc, je crois, cédé à une fausse délicatesse en préférant *urne* à *amphore*.

27. Ἐμβατεύω.

Examen tant d'une leçon de Xenophon, à tort abandonnée par tous les commentateurs, que d'une explication inexacte d'H. Et. et d'Hésychius. H. Et. et Hésychius combattus par leurs propres armes. Sophocle expliqué. Son Scholiaste et autres commentateurs réfutés.

Dans le banquet de Xenophon (4, 27 ; t. I, de mon Xenophon grec-latin, fr. avec notes et Variantes de MSS.) Charmide dit à Socrate, εἶδον ὅτε παρὰ τῷ γραμματιστῇ ἐν τῷ αὐτῷ βιβλίῳ ἀμφότεροι ἐμβατεύετε. Cette leçon a tourmenté tous les commentateurs et tous les lexicographes, sans en excepter H. Et. et Hésychius.

Ce dernier donne ζητέω comme glose de ἐμβατεύω, glose suivie par Beunclave et H. Et. dans leur Xenophon. Pour arriver à sa glose, Hésychius ayant probablement en vue notre passage, et y voyant ἐν τῷ αὐτῷ βιβλίῳ à côté de ἐμβατεύω, se sera dit "dans un livre, on fait des recherches, donc ἐμβατεύω est synonyme de ζητέω chercher." En raisonnant ainsi, Hésychius s'est écarté de l'analogie : nous, consultons la. Elle nous apprend dans Lennep (ouvrage trop déprécié par un

savant illustre) que βᾶω exprime l'idée d'appuyer sur une chose dont on est maître et possesseur. *Vis propria stirpis βᾶω sita est in motu qui fit nitendo in aliquid.* Si cela est vrai du simple βᾶω, il le sera à plus forte raison de ἐμβατεύω. Ce composé a sans doute exprimé l'action d'entrer en maître dans une possession : et pour appuyer cette acception, nous proposerons l'autorité d'H. Et. "*possessiois alicujus additionem aut invasionem declarat vocab. illud.*" 2^o d'Hésychius : ἐμβατεύσαι, dit-il, τὸ κατέχειν, καὶ καρποῦσθαι χωρίον ἢ οἰκίαν, ἢ ὅλον τὸν κληρον. D'après H. Et. et surtout d'après ces mots κατοχεῖν, καρποῦσθαι χωρίον, je vois que ἐμβατεύειν a signifié d'abord, *marcher en maître dans un champ*, par ex. ; ensuite *Perploiter*. Du sens propre, passant au figuré, on aura dit, *ἐν τῇ βιβλίῳ ἐμβατεύειν*, se *promener dans un livre, comme dans sa propriété, en exploiter les idées, les vérités quelconques* : et tel est le sens qu'y attache Xénophon, sens que j'ai aperçu trop tard ; et si cette discussion est fondée, ἐμβατεύειν doit être respecté et enrichir nos lexiques avec l'acception que je propose.

Avoir cité pour mon acception les autorités d'H. Et. et d'Hésych. c'est les avoir combattus par leurs propres armes, c'est avoir réfuté celui-ci en expliquant ἐμβατεύειν par ἔπειν, et H. Et. par *pedem ponere*. Ἐμψ, bien plus énergique signifie non *mettre le pied, mais marcher ferme et fièrement comme dans sa possession* : sens que je lui donnerois dans Sophocle (Œd. T. 811) Œdipe déplorant ses malheures dit, (ne suis-je pas bien malheureux) *puisque le destin ne condamne (χοῖν) à mériter, à ne plus voir les miens, à ne plus marcher dans ma patrie (ferme, et en citoyen possesseur du droit de cité.* Tel est le sens de l'ἐμψ. de Sophocle. Celui de *mettre le pied, in patriam pedem ferre*, version de Brunck et de M. Bothe, me semble contraire à l'analogie, au génie de la langue : je dus presque aux loix du goût. En effet à ne consulter que le goût, qui a souvent présidé à la formation des langues, ἐμβατεύειν, mot d'une intonation forte, doit dire plus que ἐμβάωω, prive de la forte τ, et d'ailleurs moins sonore puisque ne se prononce comme ar des Latins ; mais cette dernière observation n'est que conjecturale.

28. Σῆμα. H. Et. le traduit par *sepulchrum*, version qu'il donne aussi pour τάφος. Peut-être a-t-il quelquefois ce sens ; mais le plus souvent il signifiera, *monument en l'honneur d'un homme mort, mais ne renfermant pas sa cendre*. Ce sens résulte du contexte d'Homère (Il. 23, 255, 257). Le poète qualifie de σῆμα le monument élevé à Patrocle. Pourquoi ? C'est qu'il ne renfermoit pas les ossements de Patrocle. On les avoit déposés dans la tente (ib. 254) parcequ'on devoit les rapporter dans la patrie d'Achille. Homère le dit implicitement, car après avoir annoncé qu'on avoit déposé les ossements dans la tente, il n'ajoute pas qu'ils en aient été retirés pour les placer dans le σῆμα. Ils ne devoient pas y être déposés. Cela eût été contraire à l'usage attesté par Homère (Il. 7, 335) et auquel Theocrite fait allusion dans sa 3^{me} épigr. où un mort gémit de se sentir couvert d'une terre étrangère. Voy. τάφος.

29. Τάφος, *1° sepulchrum, monument qui renferme les ossements ou cendres d'un mort.* Quant à *tumulus* que donne ensuite H. Et. comme ce mot Latin se dit proprement d'une terre amoncelée, je le croiois version inexacte, et plus convenable à σῆμα qu'à τάφος. *2° sepultura, funus.* A l'appui de ce sens, H. Et. cite le v. 618 du ch. 23. de l'Iliade; mais là ταφῆν μῆμα, en parlant de la phiale offerte à Nestor, signifiera aussi bien, phiale offerte à Nestor en mémoire des jeux funebres. *3° Ritux funebres, funebre epulum.* Les ceremonies funéraires, les honneurs qui precedent, accompagnent et suivent les funérailles: donc *cérémonies funebres, jeux funebres, repas funebre.* Dans le dernier sens, Homere a dit (Il. 23, 673, 680.) *il vint à Thibes pour les jeux funebres;* ou peut-être, plus litt. *il vint pour les jeux funebres,* qui devoient se célébrer, près de, ou *en présence de sa tombe,* ἐς τάπον. *4° Locis ubi situs est τάφος.* Voy. Sophocl. Elect. 899. edit. Vauvil.

Si d'après les deux articles σῆμα et τάφος, je devois que le σῆμα pouvoit quelquefois (mais rarement) avoir le sens de τάφος; mais que presque jamais et peut-être jamais, τάφος ne fut que par abus, synonyme de σῆμα. Le σῆμα rappelloit la memoire d'un mort; le τάφος faisoit plus, il renfermoit la cendre. Un mort pouvoit avoir son σῆμα ou son μῆμα en divers pays, (Herodote 7, 167) mais il n'avoit ordinairement son τάφος que dans sa terre natale. Le τάφος est donné par Pausanias (1, 18.) comme preuve qu'on avoit habité un pays. Les braves morts à Marathon eurent un τάφος hors du pays natal, mais cela par une honorable exception.

Le σῆμα, ainsi que le τάφος, se plaçoit quelquefois dans l'enceinte même du bucher, (voy. mon article ἀρῶν) et avoit quelquefois une forme pyramidale qui rappelloit et representoit le bucher où le corps avoit été consumé. C'est ce qui me semble résulter de la scene unique de l'El. de Soph. v. 897. *sq.* dont plusieurs vers me semblent mal interpretés par de savans critiques.

30. φιάλη. On traduit ordinairement ce mot par *poculum, calyx*; mais d'après Athenée (l. xi. ch. 6. edit. Commel. au. 1598, p. 479. et 500.) je douterois fort que la φιάλη fût une coupe. Du moins Homère semble-t'il autoriser mon doute; car Il. 23, 270, il la dit ἀπύρωτον; mais une coupe qui n'a pas encore été sur le feu peut donc se mettre sur le feu; or on n'y presente pas les coupes.

Ce que je dis par induction, Athenée (l. XI. p. 500) le prononce formellement. Par *phiale*, dit le Deipnosophiste, Homère n'entend point parler d'un vase à boire, οὐ τὸ ποτήριον λέγει, mais d'un vase d'airain très large, ἀλλὰ χάλειον τε καὶ ἐκπέταλον, ayant la forme d'un chaudron (λεβητώδες) et peut-être à 2 anses. Avoit-il toujours exclusivement cette acception? C'est ce qu'on ne peut décider que par l'examen de tous les passages où se trouveroit le mot φιάλη. Qu'il me suffise ici d'avoir averti d'une légère méprise.

PARALLEL PASSAGES FROM AUTHORS ANCIENT AND MODERN.

NO. I.

I HAVE extracted from several authors, ancient and modern, a few passages which resemble one another in a remarkable manner. To judge, in which the similarity is assignable to imitation, and in which to casual coincidence of thought, may perhaps afford some amusement to your readers.

JOHN SEIGER.

Welsh Bicknor, Dec. 1815.

I.—ALEXIS.—Εἰ τοῦ μεθύσκεσθαι πρότερον τὸ κοιναλόν
Περφρίσθ' ἔστιν, ὡς ὃν εἰς αὐτὸν τρεῖς
Προσί-τε πλείον του μετρίον· ὅν δὲ τὴν
Τιμωρίαν οὐ πιστόκωντες τῆς μέτρης
"Ἦεν, προφρίσας τοὺς ἀκράτους τίνειν.

CLEARCHUS.—Εἰ τοῖς μέθυσι γινώσκεις ἐκαστὴν ἡμέραν
Ἰαλγεῖν συνέβαινε τὴν κεφαλὴν πρὸ τοῦ τίνειν,
Τὴν ἀκράτου ἡμῶν οὐδὲ εἰς ἕτινεν ἂν.
Νῦν δὲ πρότερον γε τοῦ πόνου τὴν ἡσυχίαν
Περίλμβανοντες, ὑπερβύμεν τὰ γαστρί.

LOCKE.—Were the pleasure of drinking accompanied, the very moment a man takes off his glass, with that sick stomach and aching head, which, in some men, are sure to follow not many hours after, I think nobody, whatever pleasure he had in his cups, would, on these conditions, even let wine touch his lips; which yet he daily swallows, and the evil side comes to be chosen only by the fallacy of a little difference in time.—*Essay on Hum. Und. b. ii. ch. xii. §. 63.*

II.—ÆSCHINES.—οὐκ ἄρ' ὁρᾷς τὴν φιλοτιμίαν, μὴδὲ ἐξαίρου τῶν δικαστῶν τὰς ψήφους ἐκ τῶν χειρῶν, μὴδ' ἘΜΠΟΡΩΘΕΝ ΤΩΝ ΝΟΜΩΝ ἌΛΛ' ὙΣΤΕΡΟΣ ΠΟΛΙΤΕΥΟΤ.—In Ctesiphont. p. 415. ed. Reiskii.

EURIPIDES.—Καὶ τῶν νόμων γε μὴ πρότερον εἶναι βέλιν.

Ques. v. 181. ed. Porsoni.

Camden says that QUEEN ELIZABETH, in a speech to the University of Oxford, counselled them "not to go before the laws, but to follow them."

III.—PLATO.—ἢ οὐ καὶ Ἡράκλειτος ταυτὸν τοῦτο λέγει, ὅν σὺ ἐπάγῃ; ὅτι ἀνθρώπων ὁ σοφώτατος, πρὸς θεὸν πῶθ' ἄν φανείηται.—Hippias Major. p. 289. ed. H. Steph.

POPE.—Superior beings, when of late they saw
A mortal man unfold all nature's law,

Adm'd such wisdom in a human shape,
And shou'd a Newton, as we show an ape.

Essay on Man.

IV.—PLUTARCH.—ὁ γὰρ ὄντω παρακρουόμενος τὸν μὲν ἐχθρὸν ὁμολογεῖ διδόναι, τοῦ δὲ θεοῦ καταφρονεῖν.—In LAMARTINE.

BACON.—'To say that a man lieth, is as much as to say that he is a brave towards God and a coward towards men.—Essay 1.

The following verses of YOUNG might be used to express the same sentiment :

They heaven defy, to earth's vile drags a slave ;
Through cowardice most execrably brave.

Love of Fame, vi. 425.

V.—LONGINUS.—οὐδὲν ὑπάρχει μέγα, ὃ τοῦ καταφρονεῖν ἐστὶν μέγα.—§. 7.

YOUNG.—Nothing is great, of which men great,

More glorious, is the scorn.—Resignation, P. 11.

VI.—DIOGENES LAERTIUS. Τὸς ἐλάττωσι εἰς παραπλησίους εἶναι, σὺν αἷσι πρὸς ἀλλήλους περὶ οὐκ αἰσίου ἀνθρώπων οὐκ ἀπογεύσονται καρὰς, ἀλλὰ καὶ γούρας ἐσθίουσιν.—In VITA Diogenis, p. 220. ed. H. Steph. in 12mo.

DRYDEN.—His generous mind the fair ideas drew

Of fame and honour which in dingers lay ;

Where wealth, like fruit on precipices grew.

Not to be gather'd but by birds of prey

Audis Mirabilis, Stanza XI

VII.—PLUTARCH.—Τῶν οὖν πάντων παντάπαστι ἀναιρ θέντων, εἰ καὶ δυνατὸν ἐστίν, ἐν πολλοῖς ἀργίῳ καὶ ὁ λόγος (reason) καὶ ἀρεθότεροι, ὥσπερ κυβερνήτης πνεύματος ἐκλιπόντος.—De virtute morali.

POPE.—On life's vast ocean diversely we sail,

Reason the card, but passion is the gale

Essay on Man, P. 11. 108

VIII.—DIOGENES LAERTIUS. Τὸς τῶν ἐργαλείων τοῦ ὁρμητικῶν μετασχόντας, εὐδοσιρίας δὲ ἀπλησθίνοντας, ὁρμητικὸν ἔλεγον εἶναι τοῖς τῆς Πηνελόπης μνηστήροισι. Καὶ γὰρ ἐκείνους Μελάων μὲν καὶ Πηλεΐδην καὶ τὰς ἄλλας βεβαπταίνας ἔχειν, πᾶσας δὲ μάλλον ἢ αὐτὴν τὴν θεσπινναὶν δύνασθαι γῆμαι.—In VITA Aristippi.

SCRIVENS. "Quem Polybium cum mearum virium non esset emendare aut illustrare, et tamen publico prodesse vellem, ac bene de re bellica mereri,— Vegetum arripui. Sic proci Penelope, cum ad ipsam dominam accessus non pateret, cum ancillis illius miscebantur."—In his Preface to the Scriptores de re Militari, dated 1632.

POPE.—Then Criticism the Muse's handmaid prov'd,

To dress her charms, and make her more belov'd :

But following wits from that intention stray'd;
Who could not win the mistress, wou'd the maid.

Essay on Crit. v. 105.

IX.—DIODORUS Siculus. —ἐξῆναι μὲν γὰρ τὴν ἐφειλέμεν τῇ
φύσει θάνατον εἰς πατέρας σατηρίαν ἀναλάσαντι, ἀνάσσειν ἑαυτῶν ἕξαι
καταλείπειν. —iii. p. 541. ed. H. Steph.

CICERO.—Non est viri, minimeque Romani, dubitare eum
spiritum, quem naturæ quis debeat, patriæ reddere. —Philipp. x.
c. 10.

POPE.—The life which others pay, let us bestow ;

And give to fame what we to nature owe. —Iliad 12.

X.—SENeca.—Nihil illis paucibus obscurum, qui nobis præ-
stant, non ut per tenebras videamus, sed UT IPSAS —Ep. 57.

MILTON.—Darkness visible.

XI.—SENeca.—Non est formosa, cupis crux laudatur, aut
brachium, sed illa, cupis universa facies admirationem singulis
partibus abstulit. —Epist. 55.

POPE.—'Tis not a lip or eye, we beauty call ;

But the joint force, and full result of all.

Essay on Crit. v. 247.

XII.—JUVENAL.— spectant subeuntem fata marito

Alcestim ; et simul si permittatio detur,

Morte viri cupiant animam servare catellæ,

Sat. vi. 653.

Pope.—Not louder shrieks to pitying heaven are cast,

When husbands or when lapdogs breathe their last.

Rape of the Lock. iii. 157.

XIII.—CICERO.—Gratiam autem et qui refert, habet ; et
qui habet, in eo ipso quod habet, refert. —Pro Cu. Plancio, c. 28.

MILTON.—And understood not, that a grateful mind

By owing owes not.

XIV.—LONGINUS. —Τὴν γὰρ ἐν ταῖς ὁρίταις ἀνταρξίαις τὸ σχῆμα ;
ὁρῶν ὅτι τῷ φωτὶ ἀντάρξαι. —Sect. 17.

OWEN.—Suntque oculis tenebræ per tantum lumen obortæ.—

Metam. ii. 181. [which Addison thinks a flat antithesis.]

MILTON.—Dark with excessive light thy skirts appear.

XV.—“In the verses to Fletcher we have an image that has
since been often adopted :

• But whither am I stray'd ? I need not raise
Trophies to thee from other men's dispraise ;

* * * Philo Jud. de Opif. Mund. p. 2. b., τὰς περιουσιαῖς ἐκείνης, eximio
plendore obumbrare, i. e. præstringere : ut Matth. xvii. 5. Νεφέλη φωτός dicitur
ἐκείνη. In quibus umbra tribuitur luci, Quomodo Vopise. Numerian. sub
int. p. 791. T. ii., *Veluti radio solis obtexit.* Albertius ad Hesych. vv. *Ἐκεί-
νη* — Ed

Nor is thy face on lesser ruins built;
Nor needs the juster title the foul guilt
Of eastern kings, who, to secure their reign,
Must have their brothers, sons, and kindred slain.

After Denham, Otway, in one of his Prologues,
Poets are sultans, if they had then will;
For every author would his brother kill.

And Pope,

Should such a man, too fond to ride alone,
Bear, like the Turk, no brother near the throne?
Johnson's *Life of Denham*

I have traced this image higher than Denham:—no

BACON:—Aristotle, as though he had been of the race of the Ottomans, thought he could not reign, except this first thing he did he killed all his brethren:—*Advancement of Learning*, book p. 55. fol. Lond. 1753.

XVI.—COWLEY:—Round the whole earth his deceased name
shall sound;

And reach to worlds that must not yet be found.

Davidson, i. n. 844.

POPE:—Nations unborn your mighty names shall sound,
And worlds applaud that must not yet be found.

Essay on Crit. 196.

XVII.—BUTLER:—Love in your heart as silly burns

As fire in antique Roman urns,

To warm the dead, and vainly light

Those only that see nothing by't

Hudibras, Part II. Canto i. 311.

POPE:—Ah hopeless, lasting flames! like those that burn
To light the dead, and warm th' unfruitful urn

Eliza to Ab. lard. 291.

XVIII.—WOLASTON:—If a good man be passing by an infirm building, just in the article of falling, can it be expected that God should suspend the force of gravitation till he is gone by, in order to his deliverance? or can we think it would be increased, and the fall hastened, if a bad man was there, only that he might be caught, crushed and made an example?—*Religion of Nature del. sect. v. prop. 18.*

POPE:—When the loose mountain trembles from on high,
Shall gravitation cease, if you go by?

Or some old temple nodding to its fall,

For Chartres' head reserve its destin'd wall?

Essay on Man.

XIX.—COWLEY:—So sweet 's revenge to me, that I
Upon my foe would gladly die.

The Monopoly.

POPE. — See first Behuda on the barren flies,
 With more than usual boldness, in her eyes;
 Nor fear'd the chace to unequal fight to try,
 Who sought no more than on his foe to die.

Rape of the Lock.

I shall conclude with citing some verses of Cowley, which seem applicable to the ill-deserved but short-lived esteem in which his poems were once held, and the neglect, succeeded by applause, of Milton's.

No art so far can upon nature win,
 As e'er to put out stars, or long keep meteors in.
 On his Majesty's Restoration.

DE FRAGMENTIS POETARUM MINORUM GR. A TH. GAISFORDIO EDITIS.

E. H. BARKERI *Epistola ad* TH. GAISFORDIUM, *Gr. Ling.*
Profess. Reg. Oxon.

PARS SECUNDA.

Ad Simonidis versum δε πὶ ἰσχυράων υμν. cccxxv.

τῆς ἐλπίδος πύλης, τε καὶ παντοδύσεως ἔκτου :

hæc notavit Brunck. : " Σπύρας, notat clementem colorem, s. gilvum, quia in equis damnaat Virgilius : vide Salmasium in Solm. p. 131." Hesych. Τ-σπράν σπύρας, ἄλιον, τοῦ ἐλπίδος. Gloss. Labbeus : Gilvus, σπύρας. Voc. σπύρας omisit H. Steph. Thes. Gr. L., ut et voc. τερψάς ap. Ælian. H. A. x. 41. pro nomine cicadæ, ἐκ τῆς χροῖας.

In Solonis Fragmentis a Gaisfordio editis frustra quæsi vi sequentem Suidæ locum. Κίχχανιν τὸ ἐπιξίειν οἱ περὶ Σολῶνα.

In Notitia de Solone, quam Gaisfordius e Fabricii Biblioth. Gr. exscripsit, frustra quæsi hunc insignem Suidæ locum : Κίχχανιν ὁ Σόλων ἐκάλειτο πατρωνυμικας. Kusterus : " Alium hic de re ap. reliquos scriptores silentium ; quare vellem Suidæ auctoream suam prodidisset."

Quod ad Rhiani Fragmenta attinet, sunt quedam loca, quæ doctissimus Gaisfordius non adduxit.

Schol. Apollon. R. iii. 1. : 'Ριανὸς εἰ φησι μηδὲν λαφύρειν ἢ πάσας ἐπικαλεῖσθαι τὰς Μούσας, λέγων οὕτως :

Πᾶσαι δ' εἰσαίουσι, μᾶς ὅτε τὸννομα λέξεις.

Paulo aliter ap. Schol. MSS. a Schæfero edita : 'Ριανὸς εἰ φησι,

μηδὲν διαφέρειν, εἰ μὴν τις ἐπικαλεῖται τῶν Μουσῶν, πάσας γὰρ διὰ τῆς μιᾶς σημαίνει· λῆγει δὲ οὕτως·

Ἦσαν οὖν εἰσάγουσι, μιᾶς ὅτε τὸ ὄνομα λέξις.

(Ad Rhium versus, quos Gaisfordius e Schol. Apollon. R. iii. 1089. adduxit. bene scribit Schaeferus in notis ad Schol. MSS. :

Ἐμνήσαν οὖν ἐξ αὐτῆς ἀπὸ Ἀἰμωνος, ὃν καὶ Ἡελασγὸς —

“Sunt qui veritant continuo, statim; male illi contumeliosus enim ἐξαυτῆς, a quo plauimum discrepat. Est enim ubique rursus, de-
nuo. Archilochus l. v. 9. ἐξαυτῆς ὁ ἐτέρους ἐταμείψεται. iii. v. 4. ἐξαυτῆς (i. ἐξ αὐτῆς) κτήσομαι οὐ κακίῳ.” In altero Archilochi loco Gaisfordius edidit ἐξαυτῆς, at Jacobus in nota, quam affert Gaisf., e Plutacho (l. ii. p. 236). B. pretert ἐξαυτῆς, et de vera lectione nihil monuisse videtur.)

Steph. Byz. v. Ἀγύλλα. Ἀγύλλα, πωλὶς τοῦ Ἑρμῆος — ὁ τελέτης, Ἀγυλλαῖος. Ρικῆς δὲ Ἀγύλλιον ἔπ. χαλκῶν. L. Hobsonius: “Agylanus Latinis auctoribus (Vulg. Ep. vii. 8.) dicitur Agylle civis, unde in verbis sequentibus, Ρικῆς καὶ Ἀγύλλιον ἔπ. χαλκῶν, legit Ἀγύλλιον Salmasius in Sol. n. p. 60.”

Quod ad Panyasidis Fragmenta attinet, non omnia oc upavit diligentissimus Gaisfordius

Schol. Ven. ad H. l. 591.: Ἐρχεται δὲ βηλὴς ἀπὸ τοῦ βαινέσθαι, ὡς καὶ ὁδός, ἀπὸ τοῦ ὁδεύεσθαι καὶ Πανύσιος οὖν τὰ περίελα, βηλὰ λῆγει. Etym. M. p. 196. 32.: Βηλὴς ἀπὸ τοῦ βαινέσθαι, ὡς καὶ οὗτος ἀπὸ τοῦ ὁδεύεσθαι καὶ ὁ Πανύσιος οὖν τὰ περίελα λέγει.

Versum, quem ex Athenæo Epist. n. p. 37. adduxit, sic legit Gaisfordius, ut et Schweighæuserus :

Πινόμενος κατὰ μέτρον, ὑπὲρ μέτρον δὲ χερσίων.

Uterque silet de Mureti Var. Lectt. vii. 12., ubi: “Immodico vino maxime debilitari corporis vires, quod et Lucilius dixerat his versibus Lib. 30. Sat.

Scito etenim bene longinquum mortalibus morbum

In vino esse, ubi qui invitavit dapsilior se.

Et Theognis v. 509.

Οἶνος πινόμενος πούλως κακός· ἦν δέ τι, αὐτὸν

Πίνῃ ἐπισταμένως, οὐ κακός, ἀλλ’ ἀγαθός.

Et Panyasis :

Ὡς οἶνος θνητοῖσι θῆ-αν πάρα ὥρων ἄριστον,

Πινόμενος κατὰ μέτρον, ὑπέρμετρος δὲ χερσίων.”

Pro ὑπὲρ μέτρον, quod ediderunt Gaisf. et Schweigh., ὑπέρμετρος legit Muretus. Voc. ὑπέρμετρος onusit H. Steph. Thes., sine ullo exemplo affert Schneiderus in Lex.

Simonidis Fragm. clxxvii.: “Αὐτὴ δὲ φοξίχειλος Ἀργεῖη κύλιξ, Etym. M. p. 798. 20. Apollon. Lex. v. φοξός. Schol. Ven. H.

B. 219. Simonidi Amorgino tribuit Athen. xi. p. 480. cf. Eustath. H. B. 207 = 156. 51." Gaisfordius.

In Elym. M., ut et p. Athen., legitur φερίχαιλος, in Apollon. Lex. vitiose φεῖς χαῖρος, ap. Eustath. corrupte φεῖουχαῖρος. Φερίχαιλος est vox nihili: lege φερίχαιλος. Minus est accuratissimum Gaisfordium veram lectionem non animadvertisse, praesertim cum in Schol. Ven. non φερίχαιλος, sed φερίχαιλος legatur. Alex. Politus ad Eustath.: "φερίχαιλος, ex Athen. et Elym. lege φερίχαιλος, nisi male ἐφερίχαιλος." Φερίχαιλος, Schneideri in Lexicon suum recepit. Hae voce caret H. Steph. Thes. φερίχαιλος derivandum esset non e φεῖς et χαῖρος, sed e φεῖς et χῆλος, ut ἐφερίχαιλα ap. Aeschylum (Aeschyl. v.) compositum est e voce φεῖς et κῆλον. Quod ad Simonidem Amorginum attinet, in Athenaei libro est Σιμωνίδης ὁ Ἀμοργίος. De hac re bene monuit nobis Alex. Politus ad Eustath.: "Σιμωνίδης

Ἰμβρον ἢ Σπιντιά, Ἀμοργίος γάρ ἐστι ὁ Πυργὸς ὀρίστος, καὶ Σιμωνίδης ὁ Ἀμοργίος, ἢ, ὡς ἔστι, Σιμωνίς. Sed alius vocatur Ἀμοργίος, nempe ex Amorgo, una ex insul. Sporadicis, vel Cycladibus. Sic enim Stephanus: "Ἰμβρός, νηὶς μία τῶν Κυκλάδων, ἔχουσα πόλεις τρεῖς, Ἀρχαίον, Μυτιόν, Ἰμβράχην ἐκαστὴν δὲ καὶ Παγκάλη, καὶ Ψυχίαν ὅσην τῇ Μυτιόνι. Σιμωνίδης ὁ Ἰαυδοποιὺς, Ἰαμβόγιος λεγόμενος, ὡς Ἰαμβόγιος. Εὐκλείδης, Σιμωνίδης (ὁ) κρίνων. Ἀμοργίος, Ἰαυδογράφος." Fallit Berkellius: "Vide Strabonem x. circa finem, Procli Chrestom. p. 312., ubi Sylburgius pro Ἀμοργίος, optime Ἀμοργίος, et Eustath. in Dionys. p. 76." Berkellius, ut et Sylburgius, falli, patet e Photio n. 252. l. c., quo ad Procli locum respicit, et habet non Ἀμοργίος, sed Ἀμοργίος. Gaisfordius in sua Procli editione p. 380. retinet Ἀμοργίος, sed de proposita lectione Ἀμοργίος aliam egit silentium. Sylburgii verba sunt haec: "Σιμωνίδης ὁ Ἀμοργίος, vitiosum id. Ἀμοργίος scripserat Proclus, aut Ἀμοργίος, ut e Steph. (Byz.) didici." Ap. Athen. Ἀμοργίος legitur, ibique nullam lectionis varietatem in MSS. notavit Schweighauserus. Archiepiscopus Thess. in suis notis ad Dionys. 525., teste Berkellio: "Ὁ Ἀμοργίος, ἐξ ἧς Σιμωνίδης ὁ Ἰαυδοποιὺς, Ἀμοργίος ἐστὶν ὁ λεγόμενος περιπεριπαμμένος, τὴν ἰσχυρὰ τὰ ἐν Ἀμοργίῳ, τὴν περιπεριπαμμένην, χιτῶν ἐπιτίθειν, ἀπὸ χερματός ὡς ἐλαγχόριον τῆς." Athen. xi. p. 400. Πατήρια δὲ πρῶτον οἶδα ἐνμάσσαντα τὸν Ἀμοργίον ποιητὴν Σιμωνίδην. Bene Schweighauserus: "A patria Amorgo, una ex Cycladibus, nomen invenisse docet Steph. Byz.,

1. Addit Eustath.: Ἀμοργίος γὰρ ἡ τοῦ Ἰαυτοῦ ἐκαστοῦ, ὅ ἐστιν ἰσχυρία. Περὶ αὐτῆς δὲ τὸ Ἰαυτοῦ λέγει, ἄλλοτε, ἔμελλεν, λεγόν· Ἀμοργίος ἔμελλεν ἰσχυρὰ καὶ ὅτε οἱ γράμματα οὐκ ἀποκατέστη, ἐξ ἧς ἐννομεύσα ἀμοργίδια λεγόμενα, ὡς ὁ Κωρινθὸς ἐν Αὐστηρίῳ ἀνέειπεν, Fallitur eruditissimus Archiepiscopus, confundens Ἀμοργίον (ἢ τοῦ Ἰαυτοῦ ἐκαστοῦ) et Ἀμοργίον (ἢ ἀποκατέστη): de quo errore fuse dixi in Epistola MS. ad Schusterum.

cujus ex præsripto Ἰαμοργίος adpellari debuit, quemadmodum etiam ap. Suidam scribitur, T. iii. p. 317. ed. Kust., sed nihil impedit, quo minus credamus, Ἰαμόργιον perinde potius nomen gentis formam fuisse." Paulo audacius scripsisset Schweigh., si in loca laudata e Proclo et Photio, ubi Suidas idem dicitur Ἰαμόργιος, non Ἰαμοργίος, incidisset. De formis gentis nomen Amorgius nihil movit Fabricius Biblioth. Gr., nec ejus edidit Harles. Notanda est Tzetze opinio, qui Chil. xii. 52. dicit, Simonem fuisse inventorem literarum γ et ω, dubitat vero, utrum γ γένος (Amorgi filium vocat etiam Chil. i. 619) τὸν Σίμωνος γένος an Ceum. Sed Amorgium a patria, non a patre cognomen esse, Steph. Byz. et alii perperam ita tantum, et hoc e. H. lesio.

Sequens Simonidis fragmentum ap. Schol. Ap. Rhod. B. ii. 10. Gaisfordius (num. cxvi) intactam reliquit: Ἰαμόργιος γένος Ἰαμοργίου δῖτης τὸν Ἑρώτα γενεαλογεῖ. Δα δὲ τὸν ἑρώτα τὸν Σίμωνος γένος, Ἀφροδίτη, καὶ Ἰαμόργιον.

Σχῆται πρὸς Ἰαμόργιον Ἰαμόργιος, τὸν Ἰαμόργιον γένος Ἰαμόργιον.

Ἰβόκα, καὶ Ἡρακλῆα καὶ Ἰαμόργιον, τὸν ἑρώτα τὸν Σίμωνος γένος, Ἀφροδίτη, καὶ Ἰαμόργιον.

Αὐτὰρ Ἰώτα ἑρώτα καὶ Ἰαμόργιον πρὸς Ἰαμόργιον.

Pro δολόμῃ in Schol. N. S. dicitur ἑρώτα καὶ Ἰαμόργιον. Ibid. ἑρώτα καὶ Ἰαμόργιον. "Schol. ed. rectius ἑρώτα καὶ Ἰαμόργιον, παρὰ τὸν ἑρώτα καὶ Ἰαμόργιον. Sed ἑρώτα καὶ Ἰαμόργιον habet vocativum δολόμῃ. Hoc Simonidis Fragmentum. E. H. in suis in Carminibus Lyricis, p. 172. sic scriptum edidit.

Σχῆται πρὸς Ἰαμόργιον.

Ἰβόκα, καὶ Ἡρακλῆα.

Δολόμῃ καὶ Ἰαμόργιον.

Cupidinem δολόμῃ καὶ Ἰαμόργιον, ejus Ἡρακλῆα καὶ Ἰαμόργιον penes Dorvillam. V. Ann. adv. in Charid. p. 592. "Ac scilicet epitheton illum aliquanto magis decet, quam Martem, quod et impetu, non dolo et fraudibus grassatur. Scribendumque ἑρώτα καὶ Ἰαμόργιον τένειν."

Ad hunc Simonidis locum respexisse videtur Servius ad Aen. i. 568., a G. Cupero laudatus Obs. ii. 1.: "Aut secundum Simonidem, qui dicit Cupidinem e Venere tantum esse progenitum." Addit Cuperus: "Quem tamen alii e Venere et Marte, alii e Venere et Vulcano, et alii aliter procreatum volunt. Cic. de N. D. iii.: 'Cupidus primus Mercurio et Diana prima natus dicitur: secundus Mercurio et Venere secundo: tertius quidem est Anteros, Marte et Venere tercia.' Nec tamen aliae auctoritates desunt Simonidi; ab eo quippe stat Apollon. R. iii. 26.: Scholia, Ἀπολλώωνος μὲν Ἀφροδίτης τὸν ἑρώτα γενεαλογεῖ." Quod autem Simonidi

¹ De Cupidinis natali et de geminis Cupidinibus plene et accurate dixit G. Cuperus Obs. ii. 1.

tribuit Servius, id cepit ei paulo post Schol., Σιμωνίδης δὲ Ἰερω-
δαίτης καὶ Ἰπείρης, adducens haec verba, Σχίζαντες τ. τ. λ." Sed
notatu digna est simonideam ap. Schol. Apollon. R. fecisse Cu-
pidinum e Venere et Marte progenitum, eum, secundum Servium
locum, Simonides Cupidinum fecit et e Venere tantum progenitum.

Simonides Fragment. cxxxi. "Schol. Aristoph. Acham. 740. Θὴ
μοι γὰρ Ἰπείρης Ἰπείρης ἐπὶ τῶν χυρίων τὰς ἐπὶ λὺς ἀνέγκειν, ἀλλὰ καὶ Σιμωνί-
δης ἐπὶ λὺς καὶ χυρίων."

"Ὅτλιν ἀνέγει τὸν ἰπείριον ποταμόν."

Suidas, cuius locus Gaisfordium praeterit, hunc profert versum
v. Ὅτλιν, et pro τῶν habet ἡν.

Simonides Fragment. cxxxi. "Plato Prolog. p. 139. Α. Αἴγει
γὰρ τὸν Σιμωνίδη, ἔφη, δεῖ τὸν ἰπείριον ποταμόν τὸν Θεττακὸν εἶναι,
ἵνα καὶ γὰρ οὐδὲν ἀκαθάρτου γένεσθαι χυρίων, χυρίων τε καὶ ποτῶν, καὶ
ἐπὶ τῶν χυρίων οὐδὲν ἰπείριον ἐστὶν ἔργον."

Et paulo post,

Ὅτι οὐ γὰρ οὐδὲν τὸν Θεττακὸν ἀνέγκειν, καὶ τὰς σείας ταρὰ φανὲς
ἀνέγκειν, οὐ γὰρ οὐδὲν ἰπείριον ἐστὶν ἔργον."

Simile locus Gaisfordium praeterit, videtur: *Ἰππύκλειον μετου-
σιώστικον*. *Ἰππύκλειον* καὶ *Σιμωνίδης* ἐπὶ τῶν ἀνέκων ἀλα-
βὴν ἀνέκων, *Κυρὸν γένεσθαι χυρίων*, *Ἰππύκλειον* ἀρχὴ γὰρ δὲ
Ἰππύκλειον Ἀνέκων ἀνέκων γένεσθαι. Cf. Suid. v. *Χαλκιπύς*.

Gaisfordium nullam rectam mentionem sequentis loci ap. Phot.
Lex. MS. v. *Κυρὸν γένεσθαι χυρίων*, *ἰπείριον* *Θεττακὸν* "Ἰππύκλειον δὲ
τὸν ποταμὸν γένεσθαι καὶ γὰρ οὐδὲν ἀκαθάρτου γένεσθαι Σιμωνίδης. Ni
vehementer erro, verba ista Σιμωνίδης non ad voc. κ. ἀνέκων refe-
renda sunt, sed ad voc. γένεσθαι, quod Simonides usurpavit fragmentum
cvm.

Ad Phocylidis Pseudonymi vers. 82. sic scribit Brunckius:—

- "Inter hunc et precedentem versum insertus est iste in uno co-
dice: *Μῆτε δίκην δίκης, πρὶν ἀμφὸν μῦθον ἀκούσῃς*. Scriptum oportuit
περὶ ἀνέκων. Sed longe antiquior est versus ille auctore
hujus carminis. Ad eum adhuc Aristoph. Vesp. 725.: *Ἦππου
σοφῶς, ἦν, ὅστις ξυλασκῶν, Ἦππου ἀνέκων μῦθον ἀκούσῃς, οὐκ ἀνέκων
δίκης*. Laudatur etiam a Plutarcho de Stoe. Repugn. p. 1031. E." De eodem versu idem ad v. 190. scribit: "Vers. 82. suspicor
in aliqua hujus carminis editione exstare; citatur enim tanquam e
Phocylide a Florento Christiano ad Comicum." Non sequitur
hunc versum "in aliqua Phocylidis carminis editione exstare,"
quod Flor. Christianus tanquam e Phocylide citavit; nam Flor.
Chr. contasse Luciani locum T. iii. p. 136. in animo habuit:—
*Ποιητὴν μοι δοκῶ τὸν ἀριστὸν ἐπαγαγεῖν τῷ λόγῳ, εὐ μάλιστ' ἐπὶ τούτων
ἀποφηνάμενον, μᾶλλον δὲ νομοθετήσαντα. Φησὶ δὲ, Μῆτε δίκην δίκης,
πρὶν ἀμφὸν μῦθον ἀκούσῃς*. Ibi M. du S.:—"E quo poeta Lucianus
habet, incertum esset, nisi Scholiastes Phocylideum esse

doceret: nam quod in Phocylide hodierno non reperitur; cum genuinus non sit, movere nos non debet." Sed procul dubio hic versus Phocylidi antiquiori tribuendus est. Secundum Solanum, versus exstat ap. Platonem quoque in Demodoco suspecto, 737. C. Id quod nec Brunckius, nec Gaisfordius notavit. Utrumque præterit Ciceronis locus, Muretus Var. Lectt. vii. 18.: "Setum est illud, sive *Ψεύδοισιν* est, sive, ut credatur, *Ψευδοισίδειον*: *Μὲν δὲ δίκην δικάσας, πρὶν ἀμφὼν μῦθον ἀκούσας.*" Respicit Muretus ad Pseudo-Ciceronis locum: "Etsi illud *Ψευδοισίδειον* (ita enim putatur) observo, *Μὲν δὲ δίκην*, præsertim in te, a quo nihil umquam vidi temere fieri." Epist. ad Attic. vii. 18, ubi silet Ernesti.

Ad fragmenta Phocylidis Milesii Gaisfordius p. 144. citat hæc: "Plato Rep. vii. p. 407. A, *Φωκυλίην γὰρ οὐκ ἀκούεις πῶς φησι, δεῖν, ὅταν τῷ ἥκῃ βίος ᾖ, ἀρετὴν ἀτακτεῖν.*" Eadem fere verba Schier p. 64. adduxit e Platonis Rep. iii. 623. ed. M. Ficini: *Οὐκ ἀκούεις πῶς Φωκυλίας, δεῖν, ὅταν τῷ ἥκῃ βίος ᾖ, ἀρετὴν ἀτακτεῖν,* "i. e. non audis Phocylidem dicentem: oportere civitatem exercere, cum jun homin. ad vitam necessaria comparata sint; ita enim ego intelligo, ut τῷ περὶ εὐψυχίαν πρὸ τῷ ἀνδρείῳ προταῖν." Talia tua Schier: non est legendum τῷ i. e. τῷ ἀνδρείῳ, sed τῷ i. q. τιμῇ.

Diligentissimus Gaisfordius librum non videtur vidisse, qui sub hoc titulo editus est Lipsæ, 1751. 12mo. pp. 106. :—

"Phocylidis, philosophi et poetæ ap. Milesios quondam celeberrimi, Carmina, cum selectis Adnotationibus aliquot doctorum virorum Gr. et Latine, Nunc demum ad Editt. præstantissimas recensuit, Interpretationem Lat. emendavit, Notasque suas adiecit M. Jo. Adam Schier, Freibergensis."

Gaisfordius, ut et Brunckius, Phocylidem Milesium distinguit a Phocylide Pseudonymo, cui tribuntur *ποίημα νομολογικόν*, quod, Brunckio iudice, "Christiani est alicujus, qui sub finem quarti sæculi visisse videtur." Sed Schier Phocylidem Milesium et Phocylidem pseudonymum unum eundemque esse putat. Sequens notitia de Phocylide Gaisfordium præterit: "Phocylidis versus recentioris esse originis, vel saltem senioribus temporibus, imprimis a Christianis hominibus, valde mutatos et interpolatos, inter viros eruditos constat: Cf. Ludov. Wachleri Diss. de Pseudo-Phocylide, Rintel. 1788. 4." F. Guil. Sturzii de Dial. Maced. et Alex. p. 207.

Sequentia Hesychii loca Gaisfordium præterierunt: *Φυρνὴν ἀνυπόδητον, ἢ ἀπεσκευασμένον, ὡς Ἀρχιλοχος.*

Item: *Ἀηδόνας νεοσσός· καὶ τὸ τῆς γυναικὸς αἰδοῖον, παρὰ Ἀρχιλόχῳ.* H. I. nullam lectionis in Codice Marciano varietatem notavit Schowiger. Valkenaerius ad Theocr. Adoniaz. p. 402. veram reposuit lectionem: "Corrigunt *ἀηδονίς*, vel *νεοσσός*: imo vox excidit restituenda, *ἀηδονιδεύς ἀηδόνας νεοσσός*: lusciniarum pulli

De altera Hesychumē (Ἡσυχία) παρὰ Ἡρόδοτον (Ἡρόδοτος) καὶ τὸ τῆς γυναικὸς ὄνομα, κατὰ Ἡρόδοτον, sicut Varronem. Herceane Ἡσυχία ita sunt intelligenda, ut Ἡσυχία, die Ἡσυχίου, chum voc. Ἡσυχία, voc. Ἡσυχία, pro Ἡσυχία, ut sicut Varronem. Ego quidem sic intelli. V. P. Pascal dicit tale quid ἀνέπτετο. Autoph. Av. 660, notante et Vergoro, et Alberto: Boetium in Pl. de Vult. dixit Ἡσυχία, notante G. ad Hesych.

Archilochi Fragm. Ven.: "Schol. Nicandri Ther. p. 40. ed. Colon., Ἀρχιλόχους τὸν κατὰ τὸν ὄντον φασὶν ἀνέπτετο εἶναι, ὡς ἄνθρωπον οὐκ ἐπὶ τῇ γυναικὶ ποιεῖ. Rubukem. ad Velleum p. 20 recte reposuit videtur Ἀρχιλόχους: et h. ex Schol. Theophr. n. 18. λέγει γὰρ καὶ Ἀρχιλόχους τὸ εἶμα φασὶν Ἑσθλὴν γὰρ ἄλλαν οὐκ αὐτοῦ φασὶν ἔσθλῃ (ex emend. Vossii)." Gaisfordius.

Recte Rubukem. reposuit Ἀρχιλόχους. Sed quid faciemus de nom. Ἀρχιλόχους ap. Schol. Ven. ad Hom. Il. I. 375: τὴν δὲ γυν. ἐν Καρδίᾳ, ἀπὸ τῶν Καρδίων, ὅτι ἀπὸ λαοῦ καὶ Ἡσυχίας, ὡς μοῖρα καὶ εἶδος, ἀπὸ δούλου. Τὸ Καρδίον Ἀλκίονος ὁ Πιπρυραῖος ἐγγέφαλον ἔσθλῃ, ἀπὸ τοῦ ἐν τῇ κάρᾳ εἶναι τὰ γὰρ παλαιὰ τῶν γυναικῶν ἀπὸ τῆς τῶν ἐγγέφαλον. λέγει γὰρ τὸ, τὴν δὲ γυν. ἐν Καρδίᾳ, τοῦτοστι, ἐγγέφαλον ἀπὸ τῶν, ἐν ᾧ μοῖρα καὶ γυναικὶς τῶν ἐγγέφαλον. Ἀρχιλόχους οὖν, τιμωρεῖται αὐτὸν ἐν μετλητῆρου καὶ τοῦ τυχόντος στρατιώτου μοῖρα.

Hesych. Μόσχης εἶδος, ὡς Ἀμφιλόχους: ubi Albertus: "Amphilochus Atheniensis forte intelligita, a Varro, Columella, Plinio, etc. laudata, sed non abibi ap. Hesych. Unde su prebar scribendum Ἀρχιλόχους, cum sap. nominant, quoniam dicit in Pricat. Lat. Auct. Amphilochus Atheniensis a Varro de R. R. I. I. scripsisse de agricultura dicitur. De hoc Amphilocho, ut videtur, Schol. Nicandri I. c. scripsit.

De permutatione nominum propriorum Ἀρίσταρχος et Ἀριστοτέλης in nostra prius Epistola ad Gaisfordium (Class. Journ. xiv. p. 527.) nominant. In Archilochi Fragm. C., pro vulgato nomine Ἀρίσταρχος, e Cod. Leod. MS. notissimum Ἀρχιλόχους, reposuit Valek. ad Eur. Hipp. 1169.

Ad Archilochi Fragm. C. sic Gaisfordius. "Etymologus p. 715, 44. Λακωνιστὴν τὸ πταυρον τῶν παγίων, ἀπὸ τοῦ σκαζομένου

quo spectet brevis illa, sed docti Wyttibachii annotationes ad Plut. de Educ. c. 11: Παιδὲς αὐτοῦ τῶν καὶ Ἀσπιδιομόνους πῆς μεγαλειότητος ὡς τῆς ἐν τῇ βασιλείᾳ ἐστίν. Σφραγιστὴς γὰρ ἐστὶν ὡς μεγαλὸς τὸ πταῖον, γυναικὶ γὰρ καὶ ἐν τῇ βασιλείᾳ, ὡς ὁ βασιλεὺς, καὶ ὁ βασιλεὺς παρὰ τὸν αὐτὸν εἰσάγεται. Admodum hic variant libri in voce βασιλεὺς, exhibentes βασιλεῖα, βασιλεὺς, βασιλεῖς. Wyttibachius: "Forte, βασιλεῖς, hec a nullo Codice confirmatum, verum est." βασιλεῖς tamen hos Archidami regulas futuros vocat Athen. xiv. p. 566. A., βασιλεῖς Theophrastus T. I. p. 597. A., ὡς γὰρ βασιλεῖς, ἀπὸ τῆς βασιλείας γυναικῶν. Voc. βασιλεῖς non agnoscit H. Steph. Thes., nec Schneideri Lex. Voc. βασιλεῖς in H. Steph. Thes. non reperitur.

συμπύπτειν καὶ κρατεῖν τὸ ἐμπροσθέν· ἔστι δὲ τὸ ἐν τῇ παγίδι καμπύλον
ξύλον, ᾧ ἐρεῖδεται (ἐρεῖδ-ει MS. Dorv.) Ἀρχίλοχος δὲ ῥόπτρον ἔφη, οἶον·
· ῥόπτρῳ ἐρεῖδόμενον.”

Ad Archilochi locum respexit Suid. v. ῥόπτρον: ῥόπτρον ῥόπα-
λον, ἢ παγίς.

GUARRENO HASTINGS, ætatis 82.

O GUARRENE, redux longinquis Prætor ab Indis,
Quem velut ac Patrum populi coluere volentes,
Cujusque auspiciis, belli flagrante procellâ,
Res stetit Angligum, fracti cessere Merattæ.
Intima Mysoreus repetens sua regna Tyriannus
Delituit, veris doluitque inglorius armis.
Nec valuerit mænæ, nec vitæ prodigus ardor
Gallorum, insidiæque Indos ad bella cientes.

Faustus, et imperii perfunctus munere tanto
Vivis adhuc, venerande Senex—rarisque recessu
Contemplare tuo quæ gesseris omine, quosque
Ducendos aliis promovens antè triumphos.

Namque per oceanum, qui Sinam fluctibus ambit,
Et patet ad fines tellus ubi prommet Afræ
(Post acies terra, post classes æquore victas)
Vexillum imperii jam sola Britannia pandit.

His fruire—sat mentis si Patria parca favorem
Abneget, et justæ suspendat præmia laudis,
Esto—sed egregias constanti in pectore vires,
Justitiam, purasque manus, mentemque capacem,
His saltem accumulem donis—nec munera Musæ
Respue. Pierias nam tu colis ipse sorores.

Deanry, Westminster.

W. VINCENT.

NOTICÉ OF

ΕΡΡΙΠΙΔΟΥ ΦΘΙΝΙΣΣΑΙ. Euripidis *Tragædia Phæ-
nissæ cum Scholiis Græcis e Recensione Valkenaeri
edidit Varietatem Lectionis Indicemque Verborum co-
piosissimum adjecit* CHRISTIAN. GODOFR. SHÜTZ,
A. M. In Academia Fridericiana Seminarii Regii
NO. XXV. Cl. Jk. VOL. XIII. M

Theol. Inspector. Hake, apud Jo. Chr. Hendel, 1772.
Pp. 417.

THIS edition is dedicated to More, — the learned editor of Longinus, and professor of Greek and Latin at Leipzig. It appears from the preface that More, before the publication of his Critical Essay on the *Phœnissæ*, had communicated to the editor some emendations of different passages in that play. These, however, are extremely scanty, and do not, it must be confessed, add much to the value of the edition.

Of this work the only *original* part is the index. — It is well toward one hundred pages in length; and is, in every one of the best of the kind that we have seen. It is a dictionary both of words and of phrases; and includes even the proper names.

The textual Greek sentences are taken, as they relate to be, from Valckenauer. The latter, however, instead of being arranged under the respective heads of paraphrase, explanation, and metrical, as in Valckenauer's edition, are here, it is to be observed, incorporated into one mass; by which step we are of opinion that more was lost than gained. The reason given by the editor for the adoption of this measure, at least so far as it relates to the union of the paraphrase with the explanatory scholia, is by no means satisfactory. — "Rationis typographica prohibet." — This is, of the one, but an unfair and ill-judged attempt to remove the existing awkwardness from his concern to the printer's shoulders. If there was no other way of keeping the paraphrase clear of the perplexity of the Greek text, the former of these might, at the very worst, have been appended to the latter *per se*; precisely as is the case in Valckenauer with the latter, and with the metrical scholia as well. Where then was the difficulty?

The conjectures and various readings, which are contained in the way of foot-notes both to the text and to the scholia, are likewise taken from Valckenauer's edition, if we except the alterations of Porson, and the few tentatives contributed by Professor More. The one or Reiske are at times ingenious, but seldom successful. In the passage *ὁ δὲ πρὸς ἄλλους* in *Act. 1. 5*, Porson, he shows nothing short of direct and gross ignorance when he would propose *ὁ δὲ ὁμοῦ*. Had he read Valckenauer's note, he could not have committed the blunder. — It was evidently ignorant of the fact that *ὁμοῦ* in Attic Greek at least like "facinus" in the Latin, was capable of being used either in a good or bad sense. In *v. 603*, (Porson,) More is for reading *ἐλπίς* in the place of *ἐλπίδα*, — with little or no meaning, and certainly with **no success**. There was some excuse, however, for the attempt here, as the passage had confounded the sagacity and research even of Valckenauer himself. Musgrave's quotation from the *Here. Fur.* on the signification of the word was masterly; and Porson's note has literally put doubt and uncertainty to flight. Cowley has somewhere used the verb "to body" precisely in this sense.

Since the publication of Porson's edition, this of Shütz's has, as might be expected, lost much of its value. Even the edition of

Valkenberg, of which it is the offspring, will now be both corrected and enlarged for the purposes of Greek criticism. It must, however, not be forgotten that the scholar in Valkenberg, and consequently in *Tempe*, is more perfectly edified than usual; that place, being, as mentioned by Valkenberg himself, and confirmed by numerous references to the published complementary notes. A new edition, therefore, upon the same or a similar plan, with Porphyrio's text, and the *Notes* unexpurgated and made to square with that text, will meet with purchasers. Where more is to be said than can be said, it is an object to explain words, rather than to praise. Since we have helped the scholar, editor, and critic, let us

DISCUSSION OF THE PRESENTS, &c.

THE PENUS, &c.

From the *Tempe* of the old edition we descend slowly into the valley, and then to the *Penus*, where it enters the deep canon, which is now to be said to be a *Penus*. Looking generally at the narrowness and abruptness of this mountain channel, and contemplating it with the aspect of the *Penus*, directed to the place of the *Penus*, the imagination will be led to the idea that these places were once covered with water, for which our conclusions of nature had subsequently opened this narrow passage. The *Penus*, as mentioned in the *Tempe*, is usually employed to describe a river, in which the predominant features are breadth, beauty, and repose. The reader has already perceived that the *Penus* which is applicable to the scenery at this spot, and that the picture of *Tempe* is now that depends on the imagination, and is only selecting the materials of description, and is only an improvement on the imagination of the modern reader. The real character of *Tempe*, though it perhaps is less beautiful, yet possesses more of magnificence than is implied in the epithet given to it. The features of Nature are often best depicted by comparison; and to those who have visited St. Vincent's Rocks below Bristol, I cannot convey a more sufficient idea of *Tempe*, than by saying that its scenery resembles, though on a larger scale, that of the former place. The *Penus* indeed, as it flows through the valley, is not greatly wider than the *Avon*; and the channel between the cliffs is equally contracted in its dimensions; but these cliffs themselves are much loftier and more precipitous; and project their vast masses of rock with still more extraordinary abrupt-

ness over the hollow beneath. The length of this remarkable gulph¹ from west to east is nearly five miles: its direction in this distance varying but little from a straight line. Its breadth is varied by the projection or recession of the cliffs; but there are places in which the bed of the river occupies the whole space between the rocks; and where the interval from the base of one cliff to that on the other side cannot exceed 200 feet, and possibly may be still less.² In these places, and indeed throughout a great part of the extent of Tempe, the road is carried over and along the ledges of the cliffs; sometimes seeming to overhang the river; then receding to seek a passage across the ravines which descend from the mountain. Livy well describes this singular route: "*Rupes utinque ita abscissæ sunt, ut despicì vix sine vertigine quadam simul oculorum animique possit. Terret et sonitus et altitudo per mediam vallem fluentis Penei amnis.*"

Of the height of the cliffs of Tempe, I cannot speak otherwise than from surmise. Those on the north side, about the middle of the pass, are undoubtedly the highest; and here they appear to rise from six to eight hundred feet above the level of the river; passing more gradually afterwards into the mountain heights to the south of Olympus, of which they may be considered to form the base. Towards the lower part of Tempe, these cliffs are peaked in a very singular manner, and form projecting angles on the vast perpendicular faces of rock, which they present towards the chasm. While the surface renders it possible, the summits and ledges of the rock, are for the most part covered with small wood, chiefly oak, with the arbutus and other shrubs. On the banks of the river, wherever there is a small interval between the water and the cliffs, it is covered by the rich and widely-spreading foliage of the plane, the oak, and other forest trees, which, in these situations, have attained a remarkable size, and in various places extend their shade far over the channel of the stream. The ivy winding round many of them may bring to the mind of the traveller the beautiful and accurate description of Ælian, who has done more justice to the scenery of Tempe than any other writer of antiquity.

The Peneus, thus secluded alike by the vast cliffs which overhang the valley, and by the trees bordering on its waters, pursues its course through Tempe, a full and rapid stream, little interrupted in its progress, though flowing between rocks so rude and

¹ Ælian speaks of the gulph of Tempe, as being 40 stadia; Livy and Quintus Curtius both state it to be about 5 miles.

² Ælian states the breadth in some places not to exceed a plethrum, or about 100 feet.—Var. Hist. lib. iii. 1.

precipitous in their forms. Ovid's description of it, in his story of Io, is well known :

“ Spumosis volvitur undis,
Dejertuque gravi tenues agitantia fumos
Nubila conducit, summasque aspergine sylvas
Impluit, et sonitu plusquam vicina fatigat.”¹

At the time I was in Tempe, though the river had been somewhat swelled by rains, there was little of this impetuous violence, but a deep and steady current, capable (as was the case also in former times,) of being safely navigated throughout the whole extent of the defile. At this period of the wintry flood-, the water of the river did not show that clearness*for which the Peneus was celebrated by the ancients,² but the streams descending to it from the ravines of the mountains, or breaking out suddenly from natural basins in the rock, had a purity which might well suggest the metaphor of nymphs presiding over their waters.

About the middle of the pass on its southern side, and to the right of the road, are some high ruined walls, composed in part of Roman bricks; and on a cliff which impends over this spot, stand the remains of an ancient castle, one of those fortresses by which art assisted nature in defending this important passage.³ Just below these ruins a stream enters the Peneus from the heights of Ossa, the scenery near the juncture of which is very extraordinary; a vast semicircular basin being formed by the cliffs around it, which are every where perpendicular as walls, and of great height. Looking upwards among the mountain precipices on this side, it is difficult to conceive the possibility of that march, by which Alexander conveyed his army from Macedonia into Thessaly, skirting along the acclivities of Ossa to avoid the impediments which the Thessalians opposed to his march through Tempe.⁴ At the time of the Persian invasion the Greeks sent a body of 10,000 men, under Evanes and Themistocles, to defend this entrance into Thessaly; but on the suggestion that another route was open to Xerxes, across the mountains adjoining Olympus, these generals

¹ Ovid. Met. lib. i. 578. See also the story of Daphne and Apollo; the scene of which is laid in Tempe. Homer gives the epithet ἀγέροισι to the Peneus, as it flows through Tempe. Iliad. lib. ii. 758.

² Pliny, (lib. iv. cap. 8.) in speaking of the rivers of Thessaly, says “ante cunctos claritate Peneus.”

³ ἔστι καὶ ποταμοῖς τίμα, ἢ ἕστ' ἀφίλειον, ἄσπερ Αἰγυπτίῃς πρὸς τὸν Νεῖλον, ἢ κατὰ πολλοῦ, ὥσπερ Θριπτάλοις πρὸς Πηνειόν. Max. Tyr. Dissert. viii. p. 81. This, however, perhaps relates to the scenery on the banks of the river.

⁴ It is probably this castle which Livy describes, as “vix ipsi, qua et mediæ angustissima vallis est, impositum, quam vel decem armatis tue facile est.”

⁵ See Q. Curtius, lib. i.

quitted their post, and retired southwards. Had they remained here, it is not impossible that Tempe might have been another Thermopylae in the page of history.

The rocks on each side the Vale of Tempe are evidently the same, what now is called a coarse bluish grey marble, with veins and portions of the rock, in which the marble is of finer quality. The front of the cliffs has a general aspect, to which the term *shattered* might be best applied. Long fissures, both horizontal and perpendicular, traversing the rock, so as to give it frequently the appearance of being broken into detached masses. In many places large hollows and caves have been formed, and here the surface is much tinged with oxide of iron. Though it would be too much to affirm from the character of the cliffs of Tempe, that there is proof of this defile having been formed by a sudden and violent natural convulsion, yet their general appearances might certainly warrant some belief in the traditional record of this event, which we have from so many ancient writers. Herodotus, in relating the excursion of Xerxes to survey the pass of Tempe, notices the belief common among the Thessalians, that Neptune had opened this passage to carry off the waters from their country, and states his own opinion that the separation of the mountains had been effected by an earthquake. It is certainly not impossible that the latter surmise may be well founded. The nature of the tradition points at the event as occurring suddenly, and though we can scarcely suppose that the whole depth of the defile was thus opened, it may be conceived not unlikely that the convulsion of an earthquake had the effect of deepening the channel, and of carrying the waters from off the plain.

The tradition of the event, however accomplished, was preserved by an annual festival of the ancient towns and villages at the western entrance of Tempe, of which we have an interesting description by Athenæus. The fine allusion of Lucian to this subject is well known to the classical reader.

Humani dem campum finem, nec pervia Tempe
Dant aditus pelago, stagnumque implentibus undis,
Crescere curus erat; postquam discessit Olympo
Herculeæ gravis Ossa manu, subitæque ruinam
Sensit aquæ Nereus: —

Dionys. cap. 129. In the same spirit of splendid folly which led to the undertaking at Athens, it occurred to Xerxes, standing at the mouth of Tempe, that if the Thessalians opposed his progress, their country might be again flooded by an artificial mound thrown across the defile, to stop the course of the Peneus. The submission of the Thessalians happily prevented this royal outrage on humanity.

Eustathius, in his commentary on the 17th Iliad, mentions the clearance of the waters by the opening of Tempe.

ON
SMITH'S GREEK VERSION OF JEWELL'S
APOLOGIA ECCLESIE ANGLICANÆ.

No. II.—(Continued from No. XXIV. p. 163.)

THE considerations first arising from the perusal of Smith's version of Jewel belong to the merits of the work itself separately taken. And we had intended to select specimens of the execution, in particular reference to such canons of Attic diction and syntax, as he has either happily observed or unavoidably neglected. For though he says of himself, *cecerat nequa minus Attica, dum nimum festino, passim receperunt*; he could hardly be aware, that there were other sources of error in such a task, besides the haste merely in which it was performed.

Is it too much to doubt, whether in the year 1615 there was one edition of any Attic writer free from gross improprieties, such as nicer research has since exposed and corrected? And now, after the lapse of two centuries, have we yet got even a portion of any Attic prose writer, edited with finished exactness on principles clearly established and generally admitted as legitimate?

The work of Smith therefore, at that period, though with all its imperfections singularly honorable to his talents and to the state of learning in Magdalen College, Oxford, might doubtless have been executed with greater success and fidelity: if he had given more of his days and nights to the volumes of Xenophon and Plato. But even then, a multitude of minor errors must have blemished the style, if eyed with the jealous acuteness of a Dawes or a Porson. To these blemishes, therefore, as having been unavoidable in that age, pardon is justly due: for other faults, the candor of his own apology will plead with all candid judges: and the merits of Smith may now be fairly left to the sentence of any true scholar who loves in common with us these "Curiosities of Literature."

But to dismiss, for the present, considerations partly belonging to the work itself: it may be viewed with much importance in another point of light.

Whoever finds an interest and pleasure in the history of Greek criticism from the revival of learning to the present period, will make it his first object to trace the successive efforts of eminent scholars in ascertaining and illustrating the true text of their authors. But there is a line of reading, in many respects running parallel, and capable of being made subsidiary to the same end;

of which also it may be, with no less propriety, asserted, in the words of the great critic: *Ἡ τῶν λόγων κρίσις πολλῆς ἐστὶ πείρας τελευταίων ἐπιγένημα.*

We mean, a critical history of such respectable exercises in Greek composition, whether "in prose or rhyme," from the "gemmæ Budæi Epistolæ," (*Classical Journal*, No. xxiv. p. 459.) to the Prolusiones of Athenian Tweddell; as might show the practical advances of Greek learning, through progressive but varied stages of cultivation, for three centuries past.

Several materials for such a history are incidentally suggested by Smith. (u. s. pp. 459, 60.) The *Peplus* of Daniel Heinsius, contained in his *Poemata Latina et Græca* so often repinted, is or may be in every one's hands. The *Letters* of the Jesuit Cotton *ad Camerum* we suspect, are but little known. Of those Letters indeed, and of the Essays, whatever they were, of *Fulvia Olympia Morata*, we should be glad to receive some account from our learned correspondents. Nor would a few specimens from the *Greek Catechisms* of *Stephanus*, *Whitakerus*, *Sylburgius*, be otherwise than acceptable to the curious reader.

In defending himself against the charge of pernicious and idle novelty from the cavillers of that day, Smith makes this spirited appeal: "Næ isti nondum vidisse videantur *Erasmus* a *Caver-sino*, a *Gazâ* (not *Gara* as in *Cl. Jl.* xiv. p. 462.) *Ciceronem*, a *Scaligero* *Catonem*, *Cæsarem* ab *Anonymo* quodam, ab aliis alios jamdudum Græce versos: Alioqui puderet eos, vel novum dicere, quod tam multi, vel supervacuum, quod tam egregii viri fecerunt."

To all these may be added a few smaller Essays from the pen of *Josephus Justus Scaliger*, given in his *Opuscula*, Paris, 1610. *Scaliger's* Greek versions of *Catullus*, 4, 63, 64, and of *Propertius*, L. ii. E. 27. and L. iii. E. 17. along with other pieces similis argumenti, under the names of *Q. Sept. Florent. Christian*, *Bonavent. Fulcan*, *Feder. Morell*, and *Henr. Stephan*. were collected by *Maittaire* in his edition, 1715, of *Catullus*, *Tibullus*, and *Propertius*.

The Sapphic Ode of *Isaac Casaubon* to the memory of the younger *Scaliger*, was, in 1797, republished by the learned and excellent Dr. *Sant* Butler of Shrewsbury, appendant to his edition of *Marci Mæuri Carmen in Platonem*; which poem, by the way, must not be considered as having any thing to do with our present hasty sketch, for reasons sufficiently obvious in the person of the "learned Greek" himself.

"*Casaubon's Ode*," says Dr. Charles Burney, (*Monthly Rev.* Jan. 1798. p. 2.) "when viewed with a critical eye, will not be found faultless. It is a composition which will scarcely add one

sprig of laurel to the wreath, with which the Commentary on *Athenæus* decked his brow."

To return to our own country: amongst the vast masses of bad verses poured out by the two Universities, from time to time, *Genethliaca*, *Epithalamia*, *Epicedia*, *Rex redux*, and *Rex relegatus*, &c. &c. whatever else be forgiven, it may be fair enough to visit severely the contributions of our *Greek Professors* as they severally occur, from *Andrew Downes* to *Joshua Barnes*: quorum opera extant. The talents of Downes may be appreciated from his sets of Greek verses on the death of Sir Philip Sidney, of Prince Henry, and of Queen Anne, in the years 1586|7, 1612, and 1619, respectively. The judgment of Barnes lives in memory: nor yet may his real services to Greek literature without ingratitude be forgotten.

But the Professor, whose powers, as well as their productiveness, surprise us the most, was *James Duport*. His *Poetica Stromata* which we have not seen, are censured by Birch in his Life of Tillotson, as "wanting a true classical purity:" while his version of the Psalms is by the same author reported to have been "much admired in the last age, as being indeed a very good imitation of Homer's style."

The Book of *Job*, in Homeric verse, was published by him in 1635; the three Books of *Solomon*, in 1646; and the *Psalms* of *David*, with an *Epistola Dedicatoria* to his prototype (so flattered) Charles II. in 1666: amounting, all together, on a rough calculation, to an *Iliad* of *Heroics*.

The fluency of Duport, aided by his enthusiasm in the task, and generally speaking, his extraordinary skill and success also, must be allowed and admired. The exactness of his taste, and the correctness of his composition, with Homer taken as the model of both, may be justly questioned, and profitably examined by those who have leisure and liking for such an office.

His intelligence and erudition, in every thing connected with his favorite pursuit, (for he lived on heroic verse,) in biblical criticism particularly that of the *Psalms*, and in knowledge of those writers who in the same or in similar attempts had gone before him, Duport has not left us to surmise from the performance itself. The Preface to his *ΔΑΒΙΔΗΣ ΕΜΜΕΤΡΟΣ* is on all those accounts deserving of the Greek scholar's attention. The second edition, in 1674, though in an humbler form, besides an additional paragraph at the close of the Preface, is improved by a Latin prose interpretation opposite to the Greek; and what is no small honor surely, it comes recommended by Latin verses of high compliment from the pen of Dr. ISAAC BARROW.

The limits to which this number confines us, will barely allow

to mention at present, that the *Book of Common Prayer of the Church of England* appeared in a Greek version, from the press of our University, *Cambridge, John Field*, 1605; with a page of dedication to the Archbishop of Canterbury, in such Greek as has served, or a non-plus, the dedicatory space, if not more.

The translator's initials are I. Δ.: his rank, τῆς Πατροσολῶς, Ἀρχιεπίσκοπος. Who was he? and what else is known of him? Was he the same as the Greek, James Duport?—The Ex-Professor of Greek was certainly Dean of Peterburgh, Feb. 20, 1666; and held that dignity till his death in the year 1679, when Dr. Simon Patrick succeeded him there.

In our last Number, p. 158, we quoted one happy specimen of the superiority in point of precision which the Greek language enjoys above all others. Any language, to be sure, may be made precise by guided circumscription: the Greek gains the same end in the briefest and once and nearest manner possible.

Compare the original sentence with the translation of it below.

"I mean an outward and visible *sign* of an inward and spiritual *grace*, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."—*Church of England Catechism*.

Ἐννοῶ τὸ ἐκτὸς καὶ ὁρατὸν τῆς ἑστῆς καὶ πνευματικῆς χάριτος ἡμῶν ὑπόθεσις σημεῖον, τοῦ ὑπ' αὐτοῦ τοῦ Χριστοῦ διαταχθέν, ὡς μέσον δι' οὗ ἐπιτυγχάνομεν αὐτῆς, καὶ ἐσχάρον ἡμῶν αὐτὴν βεβαιῶσαι.——I. Δ. *Greek Version*.

Without warranting, in all points, the *Prose Greek* of I. Δ., whose forte lay perhaps another way, it may be very safely asserted that the English labours under something ambiguous, at least to the Catechumen, which in the Greek entirely disappears.

To illustrate the advantage of the Greek article, take an instance from Livy—in Tullo Hostilio—where the meaning, indeed, could not be long dubious, nor would the error be important.

"Uti tamen, quoniam Numa, *et* in pace religiones instituisset, a se bellicæ canoniciæ proderentur, &c. &c."

i. e. not merely, "in pace instituisset religiones."

Another proof may be taken from Horace, Epp. l. vii. 27, 8; where the comparative ambiguity of the Latin language has led certain commentators to a very strange and mistaken conceit.

——— “reddes idem decorum, et
Inter vina fugam Cuiaræ moriere proterva.”

i. e. not, “τὴν inter vina fugam,” &c.

Francis, in sense correctly, thus:

“Give me —————
And o’er the flowing bowl, in sighing strain,
To talk of wanton Cuiar’s disdain.”

But what say those “learned Tibians,” *Baxter* and *Leunius*?

“*Fugam*; quia se subduxerat ebrio. B.”

“*Fortassis hæc res apud Mæcenatem ipsum acciderat, ipsius Mæcenatis consilio. L.*”

By way of Colophon to this article, and while the controversy about the *Relicks* of John Tweddell yet rages hotly around, we shall be more than excused for preserving the Scholium (1793) to his Greek Ode (1788) on *Bataxia Rodirra*: a republican burst, to be sure, but why therefore, now, after the lapse of two and twenty years, should it be suppressed by his brother, Robert Tweddell, in his Edition of the Remains lately published?

Even at that angry and troubled period, *recentibus delictis*, παρ’ ὧν καὶ ἐκ ἐσχίστα, a *Heyne* could without offence acknowledge to a *Burgess* the fine scholarship at once and the generous love of liberty shown in the *Prolusiones*.

But besides all this, if John Tweddell’s whig principles did carry him at one time of his life a little too far towards the dangerous extreme; on the evidence of his own Letters published by his brother, his excuse may be written, or very nearly so, in the language of Tacitus speaking of Agricola.

“*Schæct, sublimæ et erectum ingenium, pulchritudinem ac speciem excel-sæ magnæque gloriæ vehementius quam caute appetebat; mox mitigavit ratio et ætas et hæglæ: retinuitque, quod est difficillimum, ea amore libertatis modum.*”

We feel no scruple therefore in reprinting, *correctly*, the only specimen left, we believe, of Tweddell’s skill, seldom perhaps exerted, in the writing of prose Greek.

“*Habeat secum servetque sepulcro.*”

N* N** N***

Ταύτην μὲν τὴν ὁδὸν τὴν Ἑλληνιστὶ πεποιημένην, καὶ τὴν ἐξῆς αὐτῇ τὴν Ῥωμαϊκὴν, μάλιστα ἂν ᾔθελον ἢ μὴ πώποτε γράψαι, ἢ γεγραμμένας αὐτάς οὐκ ἐπ' ἀγαθῇ τύχῃ ἐξαλείψας λήθην ἐμποιῆσαι τῆς πρότερον ἐμῆς γνώμης. Εἰ δὲ μὴ πρὸς ἡμᾶς ἐστὶ τὰ γενόμενα ἀναλῦσαι λοιπὸν, ἀλλὰ γε ἀπολογητέον ἐστὶ μοι ὑπὲρ τοῦ ΒΡΟΥΝΣΟΥΧΟΝ εὐλογῆσαι λίαν, καὶ δεικτέον δῆπου, εἰ ἐν τῇ παραυτίκα διανοίᾳ εὐνοικῶς πρὸς αὐτὸν, ἢ δυσκόλως διάκειμαι. Πρῶτον μὲν σπυριδῆν, ὅσον ἐπ' ἐμοί, πρὸς τὸ μελέτημα τοῦτο κατετιθέμεν, οὐδὲν, ὡς ἔοικε, δεινὸν παθὼν, τοῦ ΒΡΟΥΝΣΟΥΧΟΥ γε ἐν τῷ τότε χρόνῳ εὖ ἀκούοντας, καὶ πάντων τὰ πεπραγμένα ὑπ' αὐτοῦ ἐν τῇ Ὀλλανδίᾳ ὁμοθυμαδὸν ἐγκωμιαζόντων. Οὐ πολὺ δὲ ὕστερον, ἐμοὶ ἀλάστῳρ ἐκείνος, καὶ ἄλλοις μαλὰ πολλοῖς τῶν ταῦτά μοι τὸ πάλαι ἐγνωκότεον, ἀδικίαν καὶ ὠμότητα καὶ πάντα τὰ αἰσχίστα ὀφλισκάνων ἐφαίνετο. Καὶ ὅτῃ καὶ πᾶσαν τὴν ἀρετὴν καὶ φιλανθρωπίαν αὐτὸς ἂν ἐξελεγχοίμην ἀπεγνωκαὶς, εἰ μὴ δυσμενῶς ἂν ἔχοιμι ἔγωγε πρὸς πονηρὸν τὸν στράτηγόν τουτονί. Ἄρ' οὐ ὀηλὸς ἐστὶ τοῖς πανουεργοτάτοις Τυράννοις συναγριζόμενος; ὑπερφυῶς μὲν οὖν. Καί τοι καὶ πρόγραμμα ἐν τῇ Γαλλίᾳ πρῶν ἀνεκχεύετο οὕτως ἀτοπον καὶ τολμηρὸν, ὥστε αἴτιον πάντες ἀγαθοὶ κρίνουσι μάλιστα εἶναι αὐτὸν, πολλῶν καὶ μεγάλων τῶν ἐν ἐκείνῃ τῇ χώρᾳ ταραχῶν, καὶ τῆς τοῦ δυσδαίμονος βασιλέως σχετλιοτάτης μοίρας, καὶ κακῶν Ἰλιάδος τῶν νῦν ὄντων ἐν πάσῃ τῇ Εὐρώπῃ, καὶ δεινότητος, ὧ γῇ καὶ θεοῖ, πῶς γὰρ οὐ; τῆς πανωλεθρίας ἀνδρῶν γενναίων καὶ ταλαιπώρων ὑπὲρ τοῦ ἐλευθέρους καὶ αὐτονόμους εἶναι παρρητικῶς μαχησαμένων. Ὡς οὖν τούτων ὥδε πῶς ἐχόντων, μεταμέλει μοι, τοιοῦτον ἀνθρωπὸν, ὡς ἂν περ λάβῃ με πάλαι κακοῦργος ὢν, ὑπ' ἀγνοίας ἐπαινέσαντι. Ἡπου κινδυνεύουσιν αἱ Ὀδοὶ αὐταὶ αἱ ἐμαὶ καλεῖσθαι, ἀγωνίσματά τινα ἐς τὸ παραχρήμα ἀκούειν."

BIBLICAL CRITICISM.

THERE are few passages which have given more trouble to the Commentators than Matth. viii. 22. and the parallel place Luke ix. 60; ἀφες τοὺς νεκροὺς λάβαι τοὺς ἐαυτῶν νεκροὺς: but it is capable of an easy solution, if we adopt an ingenious conjecture of Bolten, in conjunction with Professor Marsh's hypothesis respecting the origin of the three first Gospels.—In the Peshito or old Syriac the words are in both Evangelists rendered by ܐܬܬܬܝܬܝܢ ܠܠܥܡܠܐ ܕܡܬܝܬܝܢ ܕܥܡܠܐ 'sine mortuos sepelientes mortuos suos;' that is 'sine mortuos *sepelire* mortuos suos:' for in Syriac the participle is often used instead of the infinitive.¹ Bolten conjectures² that these were the words of Christ, as committed to writing in Syriac or Chaldee: but that his real meaning was somewhat different from that usually assigned to it: he thinks that ܐܬܬܬܝܬܝܢ should be translated, not sepelientes but sepelientibus like ܐܬܬܬܝܬܝܢ, since ܐ the sign of the dative is often understood. The sense will then be, 'Relinque mortuos sepelientibus mortuos suos:' this, as Dr. Marsh observes, is a very ingenious conjecture, as it is much more intelligible when we say, 'leave the dead to those whose office it is to bury the dead,' than when we say, leave the dead to bury their dead.

Dr. Marsh has remarked³ that "if the passage occurred either in St. Matthew alone, or in St. Luke alone, one might conjecture that the Greek text was originally ἀφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς, and that through an oversight of transcribers the σ in θάψαι was omitted, and the participle thus converted into the infinitive θάψαι. But that the same oversight should have happened in both places is not probable."

The chief objection, however, to this explanation is, that if we adopt it, we must introduce a conjectural emendation into the text, a mode of proceeding deservedly reprobated by the best critics.⁴—There is, notwithstanding, an easy way of arriving at the same result without disturbing the received text.

¹ Michaelis Grammat. Syr. p. 256. 4to. Hala. 1784.

² In a note to his German translation of St. Matthew (Bericht des Matthaus. 8vo. Altona 1792.) p. 138.—The same conjecture has been adopted by Eichhorn in his Universal Library of Biblical Literature, (Allgemeine Bibliothek der Biblischen Literatur. Vol. v. p. 970.) See Marsh's Dissertation on the Origin of the Gospels, p. 129. from which I have derived this information.

³ Dissertation on the Origin of the three first Gospels. p. 129.

⁴ Griesbach, Proleg. ad Nov. Test. tom. I. p. lxxxiii. (edit. 1796.) Michaelis, Introd. to the N. T. vol. ii. pt. i. p. 391. note a. Marsh, Notes

According to Dr. Marsh's hypothesis respecting the origin of the Gospels, the sections in Matthew and Luke, in which the words which we are considering occur, compose a part of the class of materials which he has denominated *Π'*:¹ consequently they compose a part of the enriched copies of the original Hebrew document *Σ*—Further, he conceives that St. Matthew's Gospel was originally written in Hebrew; and that St. Matthew retained the materials which he adopted in the words in which he found them: but that St. Luke translated them into Greek; and also that the person who translated St. Matthew's Hebrew Gospel into Greek, used St. Luke's words, where they agreed with the sense of his own original.

The document *Σ* was not written in pure Hebrew, but in the Syriac dialect then used in Palestine, and which was of course spoken by Christ: it consisted of *ܬܪܬܝܢܐ ܕܡܬܬܝܐ*, and we may therefore suppose that it contained in many, if not in most places, the *exact words* of Christ.

St. Luke appears, upon the whole, to have possessed a greater knowledge of Greek than of Hebrew; and it is not therefore unlikely that he might have given an imperfect translation of the Syriac phrase: if this be once granted, upon Dr. Marsh's hypothesis we see at once how *ἡ δόξα* might find its way into St. Matthew: and that an error of this nature might have been adopted by the Greek translator of St. Matthew, will not appear very improbable to those who will peruse attentively what Michaelis has written upon the subject.

Dr. Middleton² has objected to this conjecture, that the Syriac word has the affix *ܐܬܝܢ*, *mortuus suos*, the word may however then be understood to signify *the dead committed to their charge for burial*: and the same meaning may be assigned to *ܐܬܝܢ* in the Greek text.

I am aware that considerable objections may be raised to this explanation of the phrase, on account of the remoteness and complexity of the conjectures on which it is founded: at the same time, I confess, I have never seen any satisfactory explanation of this *crux criticorum*. With regard to the premises on which the conclusion is grounded, it must be remarked, that the conjecture of Bolten is by no means improbable or violent, since it requires us to suppose nothing contrary to the genius of the Syriac lan-

¹ Michaelis vol. ii. pt. ii. p. 342. (edit. 1802.) Lectures in Divinity. pt. i. p. 27. (8vo. Cambridge 1810).

² Dissertation on the Origin of the Gospels pp. 149. 200.

³ Introd. to the N. T. vol. iii. pt. i. p. 154.

⁴ Doctrine of the Greek Article. p. 320. 8vo. 1803.

guage, or which is not justified by numerous examples. Dr. Marsh's hypothesis respecting the origin of the Gospels, has been so thoroughly established that we may regard it as a very sure datum on which to proceed.—At any rate it is better even to embrace a much more complex explanation of the passage, than either to give it up as unintelligible, or to obtrude a critical conjecture upon the Greek text, in opposition to all known authority.

M.

NOTICE OF

M. T. CICERONIS DE OFFICIIS LIBERTINI, *juxta Editionem*
J. M. et J. F. HEUSINGERORUM. *Arcebat, in prima*
printu, *Notis quibuslibet*, &c. *typis*. London, 1815.
12mo. Pp. 84. 6s. 6d.

THE modest and satisfactory Notice of the Editor, who has not thought proper to annex his name, will best explain his views in publishing this most useful little work.

PREFACE.

Among the valuable remains of antiquity, the following treatise of CICERO appears one of the first selected for the press, in 1465; and since that period, no classical prose work has probably been so frequently edited, or has received the benefit of such diligent annotation. In our own country, the learned labors of *Cochæus* and of *Bishop Pearce*, have been duly appreciated, and in numerous instances incorporated into their work, by the editors the most recent in point of time, and the highest in estimation, the *Heusingers*. The chief of these, *John Michael*, had announced, so early as the year 1749, his intention of editing the OFFICIIS. On his death, within two or three years afterwards, his materials fell into the hands of his nephew, *John Frederick*, who proceeded on his uncle's design, and directed his attention for a number of years principally to this work; it was found nearly ready for the press on his death, in 1778, and was published by *Carolus Heusinger*, his nephew, at Brunswick, in 1781.

"In preparing this little edition, the text of the *Heusingers* has been followed: if, in some instances, the editor has ventured to question the ground on which his leaders have given the preference to the reading of one MS. to that of another, or the interpretation which they have adopted, he has consigned to the notes his reasons for that doubt; but in no one instance has he presumed to disturb the text, which had been settled on a careful comparison of several valuable

MSS. with every preceding critical edition. For the selection of notes, which he has added, he is also principally indebted to the judgment and diligence of the *Husingers*.

"In the century before the last, it would seem that this work was more constantly in use in England as a school-book, than it is at present. Sir Roger L'Estrange, in his preface to an English translation of it, (5th edition, London, 1699,) observes, that 'this treatise of the OFFICES is one of the commonest school-books we have; and as it is the best of books, so it is applied to the best of purposes—the training of youth to the study and exercise of virtue.' What may be the reason that it is not at present so frequently put into the hands of youth, can only be a matter of conjecture. In some degree, perhaps, this may be attributed to the exaggerated praises of some of its panegyrist, who have represented this short work as containing a complete body of ethics.—This is doing it injustice. Notwithstanding its comprehensive title, Cicero's view seems rather to have been to prepare for his son, and others in the same circumstances, a manual adapted to the youth of the higher classes in a free state. For the conscientious discharge of their duties in the various stations, to which successively the service of their country conducted the ingenuous youth of Rome, much study, much information, was doubtless requisite. By turns, soldier, financier, statesman, and magistrate, each young man of family ought to possess considerable attainments, as the functions he might have to execute, were diversified and important. But it is apprehended that Cicero's design did not extend beyond the instruction of persons within that circle; or to give rules, systematically, for the moral conduct of all his countrymen.

"Difficulties, it must be admitted, exist in the text; in some few instances, notwithstanding the industrious researches of so many eminent scholars in its elucidation, we may fear, irremediable. In the writings of the ancients, from our defective information as to their laws and customs, of the incidents to which allusions are made, and occasionally of their language, some obscurities must ever be expected to remain: but in this work they are not greater than in others, by which its use in schools appears in some degree to have been superseded. If, after the careful revision of the text given by the last editors, and the light thrown on difficult or corrupt passages by scholars of different countries and ages, of whose united labors the present editor has endeavoured to avail himself, he should have had the good fortune to render this work, in any degree, more fit for the instruction of youth, he will have attained his object. No other merit does he claim, and should not indeed have undertaken the task, but for the regret expressed by the typographer, from whose press it issues, of his want of time for preparing such an edition, which he conceived might be useful, and had he undertaken it, could have executed more perfectly. Occasionally a few words are placed within brackets; in all instances, these are found in some MS. or valuable edition, but not in all. Merely to avoid repetition in the notes, this mode had been

adopted, and is continued, to point out that these words are perhaps interpolated, and may be omitted."

We shall produce two or three of the notes, to show the manner, in which our editor has executed his task.

Page 5.—"The noun *officium* is derived from the verb *obficio*, used in a sense long antiquated. The preposition has had, in this instance, the same influence on the verb, as in the composition of *oblecto*, *obsequor*, *obtempero*, *obedio*; that of accommodating or making applicable. Hence another secondary application of *officium* and *officiosus* in the sense of *obligation* or *favor*."

This etymology is approved by G. J. Vossius, who in his *Etym. L. L.* thus speaks: "Plane est ab *officio*, quod ex *ob* et *facio*. verum olim *officere* idem fuit quod *efficere*, nunc tantum sumitur pro *obesse*." Gesner (*Thes. L. L.*) adopts the same etymology, but explains it in a different way: "Quod *versus* alios, *ob* alios faciendum est, ut *offerre* est ad alios ferre, ut *obficere*, etc."

Page 11.—" *Informatus*. This term is taken, not from preceptors, but from the statuary or other artist. *Informare* appears to have the same sense as the original verb, *formare*. Columella, lib. ii. 'Samentis connexus veluti funis informabitur in eam crassitudinem, quam solum fossæ possit angustæ, quasi accommodatam coartatamque capere.

Ut laus est Cere, mollis cedensque sequatur

Si doctos digitos, jussaque fiat opus,

Et nunc informet Martem, castamque Minervam,

Nunc Venerem effingat, nunc Veneris Puerum."

We quite agree with the editor in the propriety of the above remark, and to the instances, which he has adduced of the primary meaning of *informare*, we add the following:

His informatum manibus jam parte polita

Fulmen erat.

Ving. En. viii. 426.

Effigiem informat Latiam.

Sil. xvii. 525.

Ingentem clypeum informant.

Ving. viii. 447.

Page 20.—"Granting the fact that the original meaning of the word *hostis* was a *stranger*, its gradual adaptation to another meaning might proceed from a cause, differing widely from that on which Cicero is so much disposed to compliment the fine feelings and politeness of his countrymen. This *euphemism*, on the contrary, ill accords with the words or actions of a people so rude and pugnacious as their own history evinces; who, whilst their own masters, shut the temple of Janus but once. It would seem more probable that, from their incessant wars with all their neighbours, every person, not a fellow-citizen was assimilated to an enemy. The man who, in the ancient sense of the word, was *hostis*, would be generally, or at least at some time, also *hostis* in the present sense. When any person unknown, and a stranger, was seen, the probability, the first suspicion would be that his country was at war with Rome. Since this note

was penned, Mr. Hume's authority has been found to confirm this interpretation :

"From the manners of the times, it is much more probable that the ferocity of those people was so great as to make them regard all strangers as enemies, and call them by the same name. It is not besides consistent with the most common maxims of policy or nature, that any state should regard its public enemies with a friendly eye, or preserve any such sentiments for them as the Roman orator would ascribe to his ancestors. Not to mention that the early Romans really exercised piracy, as we learn from their first treaties with Carthage, (Polyb. l. iii.) and consequently, like the Sallee and Algerine rovers, were actually at war with most nations ; and a stranger and an enemy were with them almost synonymous."—Hume's Essay on Commerce. Note."

Page 32.—"*Accipite*. When the Latin was a spoken language, the sound of *s* was probably never given, as it is at present, to the letter *c* before some vowels. The participle of *doceo* is *doctus* : *Cæsar* becomes in Greek *Καῖσαρ* : our author's name, *Καίσιρον*. By deviating from this pronunciation, much inconvenience has arisen : *Scena* and *cœna* ; *cygni* and *signi* ; *celeri* and *secleri* ; *cera* and *sera*, with several other words, are undistinguishable. The word in the text was probably sounded *ackipite*, and was here contracted, as the measure proves, to *ac'pite* : thus Hor. Sat. ii. 3, 283. *sur'pite*. Æn. viii. 271. *por'gite*."

Page 90.—"*Meditetur*. The original meaning of this verb appears to have been to *rehearse*, or practise beforehand recitation or singing. Its derivation may be from *Melos* : in Greek, the same resemblance appears between *μεδομαι*, or *μήδομαι*, and *μέλος*. Speaking of Demosthenes, our author has said, De Orat. c. 61. 'perfecit meditando ut nemo planius eo locutus putaretur.' and Quintilian, iv. c. 2. calls 'Declamationem, forensium actionum meditationem.'

Though we agree with our editor as to the original meaning of the word *meditari*, yet we cannot assent to his derivation of it from *melos*, and think that "the same resemblance in Greek between *μεδομαι*, or *μήδομαι*, and *μέλος*," is purely accidental. *Meditari* is without doubt derived from *μελεῖν*, which bears exactly the same sense. "Venit a Græc. *μελεῖν*, λ in δ abscunte, quomodo ab Ὀδυσσεὺς est Ulysses : quomodo item, pro calamitas, *cadamitas* scripsere Navius et Livius Andronicus, ut scribit Marius Victorinus, L. i. Hanc ejus verbi originem etiam docuit Servius, in cuius veteri codice (in illo Petri Daniell's frustra quæras) ita scriptum invenitur :—'*Meditaris*, cantas, quasi *melitaris*, D pro l. posita. Quod Græci *μελεῖν* dicunt, per antistrophen dixerunt Latini. Etenim L et D interdum sibi invicem cedunt. Sic solium vel sella quasi sedda dicitur a sedendo.' *Μελεῖν* vero, quia *μέλος*, n. e. curæ est." G. J. Vossius, *Etym. L. L.* This etymology is also sanctioned by the authority of Forcellinus, and of Gesner, who says : "Plane respondet verbo *μελεῖν*, a quo etiam deducit

Serv. ad Ecl. i. 2., permutatis D et L, ut in *Medicus*, *Melchior*, *Ὀδυσσεύς*, *Ulysses*." The resemblance between *meditari* and *μελεῖν* consists not merely in the circumstance that both these words denote *curare aliquid vel sola cogitatione animi, vel exercitatione adhibita*, but that both are employed to express *singing* :

Sylvestrem tenui *musam meditaris* avena.—*Virg. Ecl. i. 2.*

Agrestem tenui *meditabor* arundine *musam*.—*Id. ib. vi. 8.*

Et commutata *meditatur* arundine *carmen*.—*Ausonius in Epigr.*

“*Μελεῖν* etiam *tibicinium* est: unde eos *meletari* Fulgentius dicit, ac similiter *conmeletare* eos ait Hyginus: ‘Quas *tibias* *Marsyas*, *Ecce* filius, pastor, unus ex *Satyris* invenit, quibus assidue *conmeletando* sonum suavem in die faciebat, adeo ut *Apollinem* ad cathartum cantum provocaret.’ G. J. Vosvius, *Etym. Lat. L.* The distinction therefore, which *Diomedes*, i. p. 373., has laid down, is not altogether correct: “*Meditor* et *melito* (different), ut putat *Plinius*: *Meditantem* esse secum cogitantem; *melitantem* voce dicentem.”

Cicero in the 27th chap. bk. i. says: “Qualis differentia sit honesti et decori, facilius intelligi, quam explanari potest.” On this passage our editor says: “It is always to be suspected, when a man avows his inability to communicate his ideas, that his own comprehension” (apprehension) “of them is not the most distinct. In what the difference consists between the *honestum*, and the *decorum*, may indeed be a little difficult to define.” But we beg leave to observe that Cicero did not mean to speak of “his inability to communicate his ideas” about the difference between the two, (for he has given his ideas without any scruple) but his words merely imply that there is no occasion for much to be said about the matter, as this difference can be better understood by the reader’s own feelings, than explained by any pen however eloquent. When we say that the situation of a father, in consequence of the son’s disaster, can be better felt than expressed, we do not intend to say that we are quite unable to describe the father’s grief, but that a description of it is unnecessary, because every man’s own feelings will tell him what the father’s grief must have been better than any description can do. We would refer the editor to some excellent observations on the *honestum* and the *decorum* in Dr. Paley’s “Moral Philosophy.”

In p. 25. the editor tells us “that the particle *sed* has not always an adversative sense, but is employed as the Greek *ἀλλὰ*, in the sense of *immo vero, et quidem*.” *Plaut. Cas. iii. 5. 50.*: ‘*Etiāne habet gladium? habet, sed duos.*’ *Ep. ad Att. iii. 15.* ‘*Hic mihi primum meum consilium defuit, sed etiam obfuit.*’ In both the passages the expression is elliptical. ‘Has he a sword? Yes, he has, (and not only one), but two.’ ‘*Consilium (non modo) defuit, sed etiam obfuit.*’ *Sed, sed et, or sed etiam* so used, are equivalent to

the phrases 'may even,' 'not merely so, but.' Tacitus in Germania, c. 17.: "Partemque vestitus superioris in manicas non extendunt, nudæ brachia, ac laceratos: *sed et* proxima pars pectoris patet." Idem, cap. 8.: "Vidimus, sub divo Vespasiano, Veledam, dum apud plerosque numinis loco habitant. *Sed et* olim Auniam, et complures alias venerati sunt, non adulatione, nec tanquam facerent deas." No lexicographer, or critic, so far as we know, has sufficiently explained the import of *sed et* in passages like the two just adduced.

ADVERSARIA LITERARIA.

No. VIII.

THE Bishop of Lincoln, in his *Refutation of Calvinism*, in his article concerning Regeneration says, that *regenerati* signifies "having been regenerated."

The writer of this is not inclined to object to the learned Prelate's opinions and doctrines in that elaborate work, but he differs from him in his translation of *regenerati*. He believes that the meaning of that participle is relative, and that it is equally applicable to *past*, *present*, or *future* time, according to the tenses with which it is connected. Thus in the following passage from Ovid:

O utinam tum, cum Lacedæmonia classe petebat,

Obrutus insanis esset adulter aquis;

obrutus is doubtless expressive of the *past*. But where Virgil says,

Infer se septus nebula,

septus is clearly *present*. And Terence, in

Tibi erunt parata verba,

uses *parata* in a *future* sense.

Hence the word *regenerati*, in the admirable collect to which the Bishop alludes, is not necessarily taken in a past sense. But after all, the compilers of the excellent Liturgy did not write in Latin; the argument, therefore, as far as this expression goes, is not conclusive. But the ingenious author rests his cause on much stronger grounds, on which it is not the business of a grammatical observer to dwell.

Illustrations of Passages in HORACE.

Si figit adamantinos

Summis verticibus dira Necessitas

Clavos.

Od. iii. 24, 5.

It appears from Livy (vii. 3.) that the simple ceremony of driving a nail in a particular spot of the capitol, which in rude times was regularly performed once a year by the prætor, to serve as an almanac,

became afterwards, through the known superstition of the Romans, one of the most solemn of their piacular rites, to be committed to the hands of a dictator only. On two occasions at least (vii. 3. viii. 18.) a dictator and master of the horse were elected for no other purpose than to drive the sacred nail; and though in one of these cases a breach of faith is complained of, in the second the magistracy was laid down with the hammer. The historian remarks, that this rite was thought to possess a specific efficacy in restoring the minds of men to reason on the subsiding of dangerous popular tumults. Horace therefore used a very just and most striking metaphor to indicate the complete termination of the civil wars, when he represented, not a dictator, but stern Necessity in person, driving the piacular nail up to the head. This construction gives perfect consistency to the whole tenor of the ode, of which this is the epitome: "You possess, and are proud to display, immense wealth - The government is firmly established, you have no more to dread from the rapacity of an armed faction - Yet you feel your life to be insecure: such are the corruption of the age and the atrocities it encourages, and avarice in many forms pervades every class of society."

Te semper anteit sæva Necessitas,

Clavos trabales et cuneos manu

Gestans aheuá; nec severus *

Unus abest, liquidumque plumbum.

In this passage the *clavus* occurs again in the hand of Necessity, and is to be applied to a similar use. Some commentators have unaccountably discovered instruments of torture here; whereas their connexion with *stantem columnam* proves them to be instruments of establishment and overthrow: the iron rods and molten lead † to fix the column on its pedestal, the wedge and the hook to disjoin and drag it away, amid the insulting shouts of the populace. (v. 14.) See Cic. in Verr. v. 21. and Erasm. Chil. to prove the association of Roman ideas with the mention of clavos trabales.

† Notwithstanding the assertion of Euripides, Alc. 976.,

Μόνας δ' οὐτ' ἐπὶ ῥομφαίῳ

ἴλθειν, οὔτε βρέτας θεῖας

ἔστιν,

I cannot but conjecture that some representation of this Goddess, surrounded with Vulcanian attributes, was popularly, at least traditionally, known. I think the idea of Horace, and that of Euripides himself in the subsequent lines, v. 983.,

* A beautiful allusion to this well-known use of lead, occurs in Eur. Andr. 265; where the unfortunate widow, seated on the altar of Thetis, "like Patience on a monument," is thus addressed by her insulting rival:

Κάθησ' ἰδρυῖα· καὶ γὰρ ἵ· περιζῇ σ' ἴχθυ
Τηκτὸς μολιβδόος, εἰς ἀνεκτίττω σ' ἴγνυ.

Καὶ τὸν ἐν καλὴν ἔσσει

Δαμάζει σου ἐν βίῳ σιδαρον,

can hardly be referred to any other origin.

—unde vitam sumeret inscius. Od. iii. 5. 37.

—dubius unde rumperet silentium. Epod. 5. 85.

I do not recollect a third instance of the occurrence of this idiom. But the two here cited reflect much light on each other, and on the idea of the poet. In both passages, we have the portrait of a person conscious of imminent danger; his reason perturbed, in one example, by fear, in the other by rage, which has been well defined, "fear frightened out," he does or says, in the moment of indecision, what he could not deliberately have done or said. The second quotation is sufficiently plain, and may properly be rendered "unable to repress his indignation"—"constrained to give it vent on any terms." The first has been generally misunderstood, and made the subject of unnecessary alterations; on the principle we have stated, it naturally means, "willing to purchase life on any conditions."

Vel nos in Capitolium,

Quo clamor vocat, et turba faventium;

Vel nos in mare proximum

Gemmas et lapides, aurum et inutile,

—Mittamus, scelera si bene parietet.

Od. iii. 21. 15.

There is somewhat of extravagance in the notion, that Horace addresses his opulent countrymen to throw their wealth into the sea. Perhaps he exhorts them to employ it in celebrating, on a profuse scale, a peculiar festival; such as Tacitus (Ann. 15. 14.) describes as having taken place after the burning of Rome under Nero: "*Petita Diis piacula—ac propitiata Juno per matronas, primum in Capitolio, deinde apud proximum mare, &c.*"

See Brohier in loc. on the words *scellisternia* and *lectisternia*. The magnificence with which these rites were conducted, may be inferred from the authorities there cited, and still more distinctly from Liv. xxii. 1., and Latin historians *passim*. It is easy to see, that the "clamor ac turba faventium" would call, "in Capitolium," for the sake of enjoying the shows and festivity of the occasion near home.

Bath, 12 Jan. 1816.

W. G. H.

ΕΙΣ ΤΗΝ ΤΗΣ ΑΓΙΑΣ ΕΛΕΝΗΣ ΝΙΣΣΟΝ.

Ἡ πάλαι, ἁρπασθεῖσι, πολέστονον ὤρην ἁγῶνα,

Τοῖ τε δύσφημος, καὶ Δαναΐς, Ἑλένη

Ἑλένη, κλέον ἔσται, Ἀλεξάνδρον κατεχούσῃ,

Ἀντιπύρην παύσαι φύλοπιν Ἰλιάδος.

Axiomata Historico-Critica de Raritate Librorum.

1. Rari et rariores libri sunt illi, qui minus frequenter occurrunt, a paucissimis manibus teruntur, inventu quoque et paratu sunt difficiles.

2. Raritas Librorum non una est eademque; dantur ejus gradus; hic liber est *rarus*, ille *rarior*, iste *rarissimus*.

3. Distinctio inter tunc et nunc; inter hic et illic; inter mihi et tibi non est negligenda. Olim libri quidam fuerunt rari, qui nunc reperiuntur, nunc rarissimi, qui quondam satis obviunt. Sic etiam codices in locis rariores sunt, quam altero; qui rari in his oris videntur, adhuc aliis regionibus suppetere possunt; et liber, quoniam rarus est, alteri non aequo terus videtur. Quilibet et hic suo sensu abundat.

4. Rari et rarissimi, omnium recte sentientium judicio, sunt:

Libri ab artis Typographicae primordiis ad annum usque 1500, typis exscripti. Non falluntur, qui vel ipsis manuscriptis rariores habent hujus generis libros. Causa raritatis, tum hominum incuria est et neglectus, tum praecipue exigui usumpressorum exemplarium numerus.

Libri Autorum veterum, editi studio praestantiorum Seculi xvi. Typographorum *Manutiorum, Juntarum, Stephanorum*, &c. Quanta aviditate, quantoque interdum pretio a Belgis, praecipue vero ab Anglis, conquiri soleant hujusmodi autorum praecorum editiones, docet perillustris Zach. Conr. ab *Uffenbuch* in praefat. Tom. 2. Bibliothecae suae.

Libri *Lutheri* et coaetaneorum, Reformationis tempore luci publicae commisi, interque hos praecipuas editiones Bibliorum Lutheri ante annum 1545. excusae.

Libri in terris peregrinis et dissitis locis impressi nolisque vix saltem titulo tenus noti; inter quos raros libros nos rarissimos saltem selegimus.

Libri scriptorum corruptorum truncatorum ac depravatorum incorruptas, non castratas et intemeratas editiones exhibentes.

Libri Magistratum cura, vel fisco addicti, vel aeternis mancipati tenebris, vel flammis etiam ultricibus traditi, quia vel religionem offendunt et bonos mores, vel reipublice etiam rationes ac commoda turbant.

Libri quos vel adversa fata Vulcani, aut Neptuni, vel privatorum nonnullorum industria, infeliciter ac studiosae suppresserunt.

Libri in controversiis Principum ac magnatum inno et privatorum, editi quos *Deductiones Historicas* appellamus. Moris enim est, hujusmodi scripta genere et dignitatibus in aula eminentibus distribuere, non autem Bibliopolis committere.

Libri, quorum pauca saltem exempla typis sunt expressa; cujus rei causa interdum ambitio esse potest; interdum suntium molestia, quando nimium propriis autor sumptibus librum exseribit.

Libri maximi ac voluminosi, qui a paucis ob molis magnitudinem comparari, et ob praegrande pretium, vix alio quam publico aere redimi possunt. Cujusmodi sunt; Corpus Historiae Byzantinae, Acta Sanctorum, Thesaurus Litterarius Italiae, et centum alii.

Libri minimi paucarum plagularum, qui ob pretii molisque exilitatem,

ubi aliquot annorum ætas intercecesserit, oculis se nostris subducunt et elabuntur manibus, adeo, ut difficillime, ac sæpe nullo parari pretio possint.

Libri rari non semper sunt optimi, aut digni qui legantur; quinimo nonnunquam sunt pessimi. Sæpissime liber malus inutilis, ob solam raritatem in pretio est.

Impromptu to the Singers at Corsham Church, on their giving an unusually long psalm on the 2d January.

Si, dum friget hyems, ita decantatis, Amici,
Productum nobis Nania carmen erit.

In Rubellionem conglaciatum.

Pisciculus! proprio peris immaturus in amice
Frigore constricta frigore fixus aqua:
Donec aquæ labi, pariter tibi nare licebat,
Illa niget, rigidus tu simul ipse jaces.
Sed neque fata premunt consortia: quæ modo torpet
Mox iterum assueta mobilitate fluet;
Vere soluta fluet; te jam torpedine Lethes
Mortis hyems nunquam dissoluenda gelat.

Thesea crudelē surdas clamabat ad auras.

Ovid. Ar. Am. I. 331.

Scribe literis majusculis:

THESEA CRUDELEM!

ut ipsa sunt Ariadnes verba. Confirmat sententiam ipse Ovid. Her. Ep. X. 21.

Interca toto clamanti littore THESEA!

Reddebant nomen concava saxa tuum.

J. H. H.

Dic mihi de nostra, quæ sentis vera, puella.

PROPERT. III. iv. 1.

Alterutrum, quæ sentis aut vera, abundare videtur; neque difficultati satis subvenit *Marklandi* distinctio

Dic mihi de nostra, quæ sentis vera, puella.

nam non ea scire cupit, quæ Lygdamus vera sentiret, sed quæ vera esse certo certius affirmare poterat, utpote quorum ipse fuerat testis. Legendum opinor:

Dic mihi de nostra, querenti vera, puella.

Si ponamus nempe Lygdamum ante a Propertio retulisse ea, quæ ab eo accepisse dicit, v. 3 et 1. sed quæ Lygdamum finxisse suspicatur, ut ipsi blandiretur, et jam nunc rogare Propertium, ut rem ita narret, uti re vera se habeat.

J. H. H.

In the Monastery of Meteora in Greece are some MSS. of the New

Testament, in which, according to the report of Biornstahl, a Swedish traveller in 1779, the passage of the three witnesses is wanting.

Dr. HOLLAND'S *Travels*.

The Poet Christopulo, so celebrated for his Lyrics, is the author of a Modern Greek, or Romaic Grammar. He asserts that the language is derived from the Æolic and Doric Dialects: hence he intitles his Grammar "Γραμματικὴ Αἰολοδορική."

Permit me, through the medium of the *Classical Journal*, to correct an error in my Essay on the Greek Article, of which I am really innocent. The Essay to which I allude, was lately published by Dr. Adam Clarke in his Commentary on Ephesians. Three disgraceful blunders I discovered before the Commentary was published; and these are noticed in a list of errata. The fourth, however, I did not detect until it was too late. In the last column of the Essay, I have given an example from the Ion of Euripides. Creusa, invoking Apollo and speaking of her lost child, says,

ὁ ἕμους γενέτας καὶ πῶς.

I accordingly affixed the following translation: My son and thine. You may judge of my surprise and indignation, when I afterwards discovered that my version had been thus altered: Mine and thy father. I need not observe to you, Mr. Editor, that the word is sometimes used to denote a son. You will remember that in the 2d Chorus of *Oedipus Tyrannus*, Sophocles calls Apollo, ὁ Διὸς γενέτας.

H. S. B.

ΕΙΣ ΤΗΝ ΓΛΩΤΤΗΝ ΤΗΝ ἙΛΛΗΝΙΚΗΝ.

Ἐνθεὸς εἰ πάντως, ὃ χρυσεολόστρυχε, Κούρη,
 εὐθροὺς, ἁβρὰ γελῆς, κλεινῶν μέγα κῆδος Ἀθηνῶν,
 ἐλάμπει δ' ὅσων ἐπὶ πορφυρέῃσι παρείας
 μαρμαρνή Μουσῶν, ἄσβεστον τ' ἀθαιμάτων φῶς
 ἢ δὲ τριῶν Χαρίτων γλώσσην παίδενσεν ἱράννην,
 ἄνθεσι δ' ἱερανίοις πλοκάμους ἔσπεψε φαινοῖς.
 μουσικὴ εἰ ψυχῆς, μνήμης καθαρώτατον ἄφνος,
 ὄμματος ἢ δαίτη, καὶ λαμπρὰ πανήγυρις ὧτων
 καὶ τι λυρῶν, Ζεφύρων τε πνοῆς γλυκερωτερον ἄδεις.

H. S. B.

Literary Intelligence.

JUST PUBLISHED.

CLASSICAL.

The New and Improved Edition of STEPHENS' GREEK THESAURUS, now printing at Mr. A. J. VALPY'S Press, London. The FIRST NUMBER was published on the first of March. A few Copies belonging to deceased Subscribers may be had on application as above, at £1. 3. *small*, and £2. 10. *large paper*; the price to be hereafter raised again according to circumstances. The whole will be completed in about 24 Parts.

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As the *Advertisement* to No. I. has been altered in two or three places, we think it not amiss to give it in its corrected form at full length.

LECTORI BENEVOLO.

INTER viros eruditiorum jamdiu fuerunt, quibus persuasum esset, eos, qui causa linguam exteram discendi Lexica vocare solent, facile id, quod petunt, assequi non posse, nisi vocabula Alphabeti, ut dicitur, ex ordine componantur. Hanc sententiam esse aliquatenus veram Thesauri Stephaniani Editores ipsi constitunt. In eo quoque cum H. STEPHANO consentiunt, jucundum quiddam perinde ac perutile esse, ut rivorum, sic quoque verborum fontes adire, eorumque eorum et flexus indagare. Credunt porro virum illum doctissimum rationibus haud facile impugnandis evicisse illum ordinem esse unice probum, quo, ad verba constituenda, respectus tantummodo habeatur ad literas, e quibus voces primitivæ consentur, compositæ, suam quoque primitivam, sequantur, et vocum origines juxta ordinem Alphabeti altera alteram excipiant; hinc enim fore (id quod ipse STEPHANUS prævidit,) ut his, quibus in animo fuerit vocum significationes et significationis causas rimari penitus et investigare, non levia præstentur adiumenta, neque vocibus ip-sis exigua lux præbeatur. Verum enimvero in tali re non argumenta tantummodo sunt ponderanda, sed et scientiæ Virorum Doctorum præferendæ, quorum auctoritas plurimum valeat oportet inter judices non iniquos.

Ex illorum numero defensorem non infimi nominis H. STEPHANUS sibi inactus est, Ludovicum Casparem Valckenarium, qui calido conprobavit suo ordinem a STEPHANO institutum, utpote ad Linguae Graecae naturam maxime accommodatum, ideoque ad ejus cognitionem utilisimum. Neque silentio id praeterendum est, quod cura Parrii ille Nostras, ejus ad judicium in omni re dubia Editores confugere, et ejus auxilium in omni re difficili magis sponte datum accipere quam petere exoratum solent, tum Boissonadius, Professor ille Parisiensis, ex acumine ingenii et multiplici doctrina clarissimus, nihil esse in hac re mutandum voluerunt.

Sunt tamen fortasse, qui Editores fraudis insimulent, tanquam fidem suis Autoribus datam fefellerint. At vero Editores ut in se receperint novum condere Lexicon tantum abest, ut verbis pene disertis id solum praestiterint, Thesaurum Ling. Gr. ab H. STEPHANO congestum, paulo melius dispositum et multo magis locupletem, denuo se typis esse mandatuos. Hisce igitur conventis suis ut stent quam optime, in animo habent ne unum quidem verbum mutare, plurima autem addere, et voces, in suo quamque loco, inserere, quas, in serie omisas, ipse STEPHANUS et Scottus in Appendicibus, alique in Lexicis et libris, ejuscunque fuerint generis, suppleverunt. His quoque subjiacentur notae e libris et scrijnis Virorum Doctorum undique decerptae, quo verbum quodlibet, fusius aut accuratius expositum, melius a Thesauri Stephaniani lectoribus intelligi possit.

Novam Thesauri editionem excipient opuscula, quae STEPHANUS edidit vel ad initium quinti tom. Thesauri, vel ad libri, qui Glossaria continet, finem. Alium vero ordinem, quam STEPHANUS secum constituit, Editores sibi servandum esse judicabant. Etenim quod ad libellos attinet Gregorii de Dialectis generalior, et STEPHANI ipsius de Attica Dialecto speciatim, hi duo, alter alterum, subsequenter: quorum hic adornabitur scriptis medicis Godofredi Hermann, τοῦ πᾶν, ille notis G. H. Schaeferi, ejus opera Gregorius nuper est evulgatus, etiam post Koemi curas emendatio, et novis Grammaticis, quasi satellitibus, stipatus.

Adjicietur opusculum Apollonii Dyscoli; quod prius edidit Reitzius ad calcem libri Maistairiani de Dialectis; iste autem liber saepe in partes suas ab Editoribus vocabitur, una cum ejusdem generis opusculis, quorum alia inter Germanos diu innotuerunt, alia, ut sperandum est, in lucem brevi ventura sint.

Quod ad libellos Tryphonis περὶ παλῶν λέξεων, et περὶ τροπῶν, attinet, uterque imprimetur ad fidem exemplaris in Museo Critico Cantabrigiensi No. 1. p. 32. et seqq. editi opera Blomfieldi, qui notas viro κριτικωτάτῳ haud indignas de suo apposuit.

In Ammonio denuo imprimendo ab editione, quam L. C. Valckenarius, juvenis ille quidem, sed "ante annos" doctrinam et ingenium

¹ Vide, "Obs. quibus via munitur ad origines Graecas investigandas," apud, Leuwp., de Analog. Ling. Graec. p. 23—55. = t. 1. p. 278. L. C. V. Opuscul. Phil. Crit. et Orat. Lipsiae, 1808, 9vo.

“virile”¹ præ se ferens, procuravit, religioni est Editoribus discedere, ita tamen, ut, ubicunque res postulaverit, de penu suo aliquantulum addant. Huic de Differentia Vocum libello subijcietur sylloge satis ampla vocum synonymarum et Scholiis et Lexicis Græcis hausta, et in ordinem Alfabeticum digesta.

Quicquid contulerint Montfauconius² et Kusterus³ ad emendandum opusculum Orbicū, aut cujuscunque id fuerit scriptoris, de Ordinibus Militaribus, id omne deprometur, adjectis Kusteri notis.

Tractatus Herodiani *περὶ ἀποθρῶν*, Galkū item aliorumque *ἀποθρῶν καὶ σταθμῶν*, scriptis eorum, qui res istiusmodi attigerunt, illustrabuntur. Atqui horum esse numerum admodum parvum Editores non possunt non dolere, siquidem probe sciunt, quantum valeat ad Historicos recte intelligendos cognitio illarum rerum plena et accurata. Sibi tamen Editores Eruditique gratulantur, quod STEPHANI Commentarius de Mensibus et Partibus eorundem augeri atque illustrari possit conferendis inter se et describendis scriptis auctorum, quos commemoravit Sturzius de Dial. Maced. et Alex. p. 482-clxxv.

Vice Glossariorum, quæ STEPHANUS evulgavit, sufficiunt illa quæ annis centum post edidit Labbeus: “qui,” Du-Cangio iudicet, “ita in opere condendo versatus est, ut non modo ab H. STEPHANO edita Glossaria simul contulerit, sed et vocabula, quæ in Onomastico Lat. Gr. et in Sylloge, a Vulcano publicatis, in eadem vocabulorum serie admiscerit.”⁴ Hanc Du-Cangio⁵ sententiam Editores labore suo confirmare maluit, quam pro confirmata habere; ideoque iis curæ erit ut utriusque editionis comparatio fiat, et quicquid a Labbeo fuerit omissum, suppleatur. Quo autem Lectoris commoditatibus consulatur, Castigationes in utrumque Glossarium⁶ ad calcem paginae, non, ut in editione veteri, ad finem libri, exstabunt: interque eas locum habebunt etiam emendationes, vel a Labbeo ommissæ, vel post Labbeum a M. Martino,⁷ J. F. Fischero, J. Albertio, ceterisque Hesychii interpretibus factæ. Quoniam duo illa Glossaria, ut Meursio⁸ visum est, dici possunt *Thesaurus magnus antiquitatis, magnus mendarum*, Editores vere et ex animo gratias immortales acturi sunt viris eruditissimis, quorum studio lucis aliquid istis operibus sit accessurum.

Glossario Latino adjicietur illud quod Isidorum auctorem habet, cum Grævi et Ahnelovenii notis.

Cum Ant. Schultens satis accurate ediderit Vetus Glossas Verborum Juris, una cum suis aliorumque notis, nihil aliud restat quam ut repetitæ editioni adjiciantur notæ Alberti,⁹ et Lexicon Theophilinum¹⁰ a Reitzio evulgatum.

¹ Virg. Æn. 9. 311.

² In Bibliotheca Coisliniana p. 305-311.

³ Ad calcem hujus.

⁴ Præfat. ad Gloss.

⁵ Vid. Menag. in Anti-Baillet t. ii. c. 106.

⁶ Quæ Albertius ad Hesych. v. ætæ; Du-Cangio tribuit.

⁷ In Lexico philologico hic illic sparsæ.

⁸ Exercitt. Crit. p. ii. l. iv. c. 12.

⁹ Vide Glossarium Gr. in sacr. N. F. Libros p. 227-66.

¹⁰ Vid. Græca Institut. Cæsar. Paraphras.

His omnibus Glossariis præfigetur notitia literaria e Bibliotheca Græca Fabricii. Ita demum patebit cur Labbæi opus, cum sit uberius quam Stephanianum, recudi debeat.

Hæc supplementa ad calcem Thesauri reperientur. Sunt autem alia adjuncta, quæ non ad finem libri, ut solet, reservanda esse, sed in ipso limine congerenda, Editores statuerunt; de quibus, sive ad legendum jucundis, sive ad Græcam linguam intelligendam tantum non necessariis, minime abs re alienum fuit verbo uno atque altero præfari. Varia igitur opuscula, quæ in hac parte libri collocata sunt, recensere, itemque exponere cum singula inserantur, qui tot additamentorum sint fontes, quis usus, muneris esse sui duxerunt Editores.

- I. II. Θησαυρὸς τῆς Ἑλληνικῆς Γλῶσσης, Thesaurus Græcæ Linguae, ab Henrico STEPHANO constructus.
- III. Henrici STEPHANI Admonitio de Thesauri sui Epitome, quæ titulum Lexici Græcol. novi præfert.
- IV. Epistola Dedicatoria et Epigrammata duo de Thesaurο Gr.
- V. Catalogus Auctorum Græcorum, in quorum scriptis vocabula et loquendi genera, eorum item unde expositiones vocabulorum aut loquendi generum petiti sunt in hoc Thesaurο Græcæ Linguae.
- VI. Scipionis Cæronomachi Pistoriensis Oratio de Laudibus Literarum Græcarum.
- VII. M. Antonii Antimachi de Literarum Græcarum Laudibus Oratio.
- VIII. Ex Comadi Hætesbachii Oratione in Commendationem Græcarum Literarum Excerpta.
- IX. Henrici STEPHANI ad Lectorem Epistola, seu Præfatio in ipsius Thesaurum Linguae Gr.
- X. Excerpta ex H. STEPHANI Epistola, a. 1669. edita, quæ ad multas multorum amicorum respondet, de suæ Typographiæ Statu, nominatimque de suo Thesaurο Linguae Græcæ.
- XI. Excerpta ex J. A. Fabricii Bibliotheca Græca, Vol. vi. p. 651 --68. ed. Hæles.
- XII. Excerpta ex Vita H. STEPHANI secundi, a Mic. Mattaïrio conscripta.
- XIII. De Verbis Græcorum Mediis L. Kusteri, J. Clerici, S. Clarkii, et E. Schmidii, Commentationes a Wollio, qui suam adjecit, recensite, una cum Dresgii et Bowyeri notis.
- XIV. Ogerius "de Linguae Græcæ Affinitate cum Hebraica."
- XV. J. A. Ernestius "de Vestigiis Linguae Hebraicæ in Lingua Gr."
- XVI. Lexicon Værum Peregrinârûm in Scriptōribus Græcis obviârûm -- in quo comprehenduntur:
 1. Excerpta e Chr. D. Beckii "Dissertatione de Læxicis Gr. et Lat. omnino, et recentissimis singulatim."
 2. P. E. Jablonskii Disquisitio de Lingua Lycaonica ad locum Actor. xiv. 11. *Ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες.* -- §. i. Status controversiæ proponitur. -- §. ii. Singulorum argumentis expensis, concluditur, ling. Lycaonicam non esse Gr. -- §. iii. Ad objectiones

quasdam generatioribus respondetur. — §. iv. De linguis gentium Asiæ minoris generaliter probatur, eas Gr. sermone utas non fuisse, quia Barbaræ vocantur. — §. v. Idem alius argumentis confirmatur. — §. vi. De ortu et progressu linguarum apud gentes Asiæ minoris. — §. vii. De Lingua Phrygia. Eam non fuisse Gr. dialectum, contra Th. Ryckium ostenditur. — §. viii. Pauculæ voces Phrygiæ, post Bochartum, afferuntur et explicantur. — §. ix. De Lingua Lydorum. — §. x. De Lingua Carum. — §. xi. De Lingua Lycica. — §. xii. De Lingua Pamphylia. — §. xiii. De Lingua Pisidaru. — §. xiv. De Lingua Bithynorum. — §. xv. De Lingua Mariandynorum. — §. xvi. De Lingua Paphlagonia. — §. xvii. De Lingua Galataram. — §. xviii. De Lingua Lycæon. Excepciones eandem cum Cappadocia habuisse linguam adstruitur. — §. xix. De Lingua Cappadocum, quam fuisse veterem Assyriacum existimatur. — §. xx. Conclusio hujus Disquisitionis.

3. Fr. Gud. Sturzii De Dialecto Macedonica et Alexandrina Liber. — §. i. De tempore et occasione versionis V. T. Gr. — §. ii. De dialecto versionis Alex. — §. iii. De dialecti natura universæ. — §. iv. De notis omnibus nominibus *Ἰσχυρῶν*. — §. v. De discrimine dialecti, linguæ, et stili. — §. vi. De Egyptiorum studio linguæ Gr. — §. vii. De dialecto Macedonico-Alexandrina. — §. viii. De dialecti Maced. natura. — §. ix. De dialecti Alex. ingenio. — §. x. De dialecto Egyptiæ. — §. xi. De structura verborum Alex. — §. xii. De vocabulis probabiliter Alexandrinis.

Scriptorum profecto, quorum mentio facta est in præfati Catalogo, non nisi unum atque alterum oratione indiget prolixiori: reliqua sunt, sua quaque in serie, breviter tractanda.

I. H. Hec duo sunt, ut aiunt, Frontispicium, sive tituli, quorum alterutrum exhibere solet exemplar Thesauri: de cujus editione, utrum unica, an duplex fuerit, item duarum tam et composuit Krohnus, et citandis testimoniis, et argumentis conferendis, quorum omnia inter Excerpta ex Fabricii Bibliotheca Græca [N. XI.] reperiet lector investigandum hujusmodi res minutatim attentione.

III. IV. V. IX. Cum hæc quatuor essent in Thesuro, itemque tria illa VI. VII. VIII., Editoribus visum est ea septem denique imprimere, ne quod deesset operum istorum, quæ in Lexico suo, honoris causa, ipse H. STEPHANUS typis mandare dignatus fuit.

X. Excerpta ex H. STEPHANI Epistola hæc de causa ab Editoribus inserta sunt, ut Prefationis pars ea, in qua hujus epistolæ mentio facta est, melius intelligi possit.

XI. In gratiam eorum, qui notitiam literariam cujuslibet scriptoris sibi præsto esse cupiunt, posita sunt quædam Excerpta ex Biblioth. Gr. Fabricii: qui cum Richelius statuit unam tantummodo fuisse Thesauri editionem. Porro non autem *τῷ παλαιῷ* idem placuisse, testis est Kiddius in Porsoni Miscell. Crit. p. 403. in Indice sub voce *Scapula*. Richelius profecto quibus argumentis sententiam suam stabilire conatus sit, Editores fatentur se nescire; etenim librum ejus, diu multumque a se questum, nondum sibi comparare potuerunt. Ex eo tamen, si forte a se repertus esset, libenter exscripsissent, quicquid obijci potuisset in Maittairium, cujus sententiam, a Krohno approbatam et

quidem defensam, continent Excerpta ex Vita STEPHANI a Maittaire olim conscripta. [N. XII.]

XIII. Cum STEPHANUS Thesaurum suum conficeret, Lexicographis ne suspicio quidem ulla fuit, nedum cognitio, rerum plurimarum, quas ad linguam Gr. condisceudam etiam in omnibus hodie nefas est ignorare. Harum profecto rerum, quæ neque inter aulas magistrarum, neque inter arces grammaticæ æternæ, difficultia illa quidem ad explicandum, sed periculis non laborare vix, aut ne vix quidem digna, recenseri solent, non potest alia repetiri vel non uberius, vel specie ornatior, quam sententia illa *ὁπλοποιεῖν* Kusteri, qui primus animadvertit incidenterque exposuit cum peculiarem "Verborum Mediorum apud Græcos, conomque differentiam a Verbis Activis et Passivis." Hinc reciprocam, ut aiunt, potestatem cum STEPHANUS ignoraret, non est eor quis e recitatione sua, hec STEPHANUS minus ad oculos, mirari debeat, si errores eorum in verbis istiusmodi ponentis identidem ipse deprehendere et corrigere possit. Sperant autem Editores neminem, qui vel mediocriter vel plane perfecteque in doctrina instructus sit, regre latum esse, quod Commentationes de Verbis Mediis, una cum observationibus, atque totum tum oppugnationem Kusteri, quam optulantiem, denno imprimendas esse duxerint. Ea scilicet mente hoc a se factum esse Editores continentur, ut quicquid de hac questione gravissima ac utique eruditissime scriptum esset, ad omne *παραπλοῦς καὶ ἀσφάλεια* fortioribus proponeretur.

XIV. XV. Hi ex duobus opusculis de Minutitate Lingue Gr. cum Hebræa idcirco datus est locus, ut illi, quibus eadem sunt literas sacras cum lingue profanis conjungere et conferre, veretum ac materiam doctrinæ paulo uberiores habere possint. Editoribus quidem minime latuit, connotationem, quæ inter disquisitiones hujusmodi, et Lexicon verborum intercedat, aut nullum esse, aut pertinem. Quoniam vero Excerpta illa paucis sunt cognita, neque longa, haud fortasse deerunt, qui ea non omnino paritermissa esse patiantur.

XVI. De ceteris, præter Commentationes de Verbis Mediis, multa ut dicerentur, vix necessarium fuit. Atque notus esset ea silentio præterire, quæ et possunt dici et quidem debent de additamento illo, quod titulum præ se fert, LEXICON VOCUM PEREGRINARUM IN SCRIPTORIBUS GRECIS OBIVARIUM.

STEPHANUM¹ nemo est nescius consulto retulisse in Indicem voces illas, quæ, licet non bene Græcæ sint, a Græcis tamen Scriptoris aliquoties usurpantur tanquam ex ore Barbarorum editæ, vel de Barbaris ductæ. Quod hæc omnes collegerant, et in suo quamque loco disposuerint Editores, de Gr.² literis se non male meruisse opinantur. In hoc igitur Lexico reperientur vocabula bene multa, quorum nulla ratio fuit habita ab iis, qui Græcam linguam in quatuor Dialectos³ divisam esse voluerunt; multa porro non modo usitata apud civitates intra Peloponnesum et extra peninsulam usque ad Thessaliæ,

¹ Vide Stephanum Præf. ad Indicem Thesauri.

² Istas quatuor dialectos *generales gentilesque*, ceteras *locales et speciales vocat* Fischerus, in *Annadvers. ad Gram. Græcam* Velleri. p. 45. vol. 1. Nomina porro populorum atque civitatum, quarum linguas ab antiquis grammaticis et scriptoribus laudari videmus, recenset. p. 45 ad p. 57.

Epiri, et Macedoniae oras ultimas, verum etiam apud insulas Graecis subditas, coloniasque inde deductas, et per Aegaeum atque Ionium mare longe lateque dispersas; multa denique, quae primum putum barbarissimum redolent, qualia sunt Persica, Aegyptiaca, Lydia, Scythica, Celtica, alia. Sylloge harum vocum peregrinarum duplex erit; altera vocum ipsarum una cum expositionibus, in ordinem alphabeticum digesta; altera ad nomina gentium, quibus illae attribui solent, ita accommodata, ut, verbi causa, Laconica a Creticis, Persica ab Aegyptiacis, distinguantur. Quoniam vero in vocibus peregrinis colligendis operam suam paulo negligentius collocavit STEPHANUS, eo diligentius Editores ad hanc partem officii sui incubuerunt, ut quae a STEPHANO praetermissa essent, accurate cumulateque in usum suorum lectorum proferrent.

E larga segete, quam unus Hesychius praebere potuit, quantum est STEPHANI spicilegium? Paulo quidem plenus est id quod Schneiderus confect.¹ Qui autem Lexicon illud manu diurna nocturnaque versaverit, idem ille exquisitus quiddam et multo uberius desideret necesse est. Editores, ne quid vitio sibi veti possit ob libros, quos perscrutari debuissent, neglectos, sedulo curabunt, ut peregrina vocabula, quae Meursius,² Valckenaeus,³ Maittanius,⁴ Mazochius,⁵ atque alii collegerunt, editioni huius novae Thesauri Stephani praelegantur.

Quod ad materiem attinet, e qua Lexicon illud Vocum Peregrinarum confectum fuerit, praeponendus est lector, futurum esse, ut, praeter Jablonsku Diss. de Ling. Lycanica, et Sturzu Librum de Ling. Maecdi. et Alex., alia etiam opuscula integra vel excerpta ex his denovo typis mendantur, e. g.

P. E. Jablonsku Voces Aegyptiacae.

L. C. Valckenaeri Dissertatio de vocabulo Βαβυλ.

Hadr. Relandi Dissertatio de Veteri Lingua Indica.

————— de Reliquis Veteris Linguae Persicae.

Lexicon Tarentinum a Jo. Juvene conscriptum.

His opusculis addi poterant fortasse et plura; verum Editoribus sedulo et anxie quarrentibus defuerunt libri J. G. Hauptmanni,⁶ Gabr. Laucelloti Castelli,⁷ Ign. Rossii,⁸ Bern. Aldrete,⁹ et aliorum. Horum

¹ In praestantissimo Lexico Graeco-Germanico.

² In libris suis editis nomine Creta, Cypius, Rhodus, et Miscell. Lacon.

³ In Annotationibus in Theocrit. Adonias, et Epist. ad Roverum p. 58. et sqq. = t. i. p. 374. et sqq.

⁴ In libello de Graeco Linguae Dialectis, quem edidit et auxit Sturzus.

⁵ A quo Tabulae Heraclenses sunt edita et exposita.

⁶ Programma de Laconica Dialecto. Auctore J. G. Hauptmanno, Gerae, 1776. 4to.

⁷ In Prolegom. ad Nov. Collect. Inscript. Siciliae per Gabr. Laucell. Castellum, Principem de Torremuzza. Panormi. 1784. fol.

⁸ Etymologia Aegyptiaca per Ignat. Rossium. Romae. 1811. 8vo.

⁹ Vide Bern. Aldrete, lib. ii. c. 2. Del Origen y Principio de la Lengua Castellana o Romance que oy se usa en Espana. Madridi. 1682. fol. Auctor, notante Reineiro de Ling. Punica p. 36. (Graevi Syntagma), "vocabula linguae

omnium neque idem esse apud viros doctos desiderium, neque eundem ab iis factum esse reportandum equis ignorat? Dolendum est tamen Gorii¹ Lexicon Pelagicum, et Henslerhusii² Schediasma de Verborum Formis Dociis, Laconici, &c. non ad inobliviscendum non perducta esse, aut certe in lucem nondum probata.

Hinc Vocum Peregrinarum Lexico, quod libellis alter explebit, Index locupletissimus adijciatur.

Satis jam, quæque dictum est de add. tan. cotes. Editores autem finem imponere prælationi sua prius negaverunt, quam de rebus nonnullis, quas sibi obijci posse non negarent, per litteras responderunt. Si quis igitur roget, cum hæc libellis non Theophrasti sive Stephaniani partem adscripsi exhibeat, sed aliorum scriptorum, & opuscula, quæ in locos magis opportuna rector, aut prius omitti potuissent, satis sibi responsum habeat, cum intellexit rationes esse non leves, quæ Editores ad id agendum impulerunt.

Necnon in hoc quidem lagere acerbis, Editoribus esse opus longo tempore impio, ut auri, labore, et impendio non exiguo ad Spartana hanc scripi recte ac prospere curandam. Hæc porro omnes fatentur optandum fuisse, ut incommoda, quæ huiusmodi ceptis non possunt non conditi, ratione quavis honesta diminuerentur. At vero aliter id fieri non potuit, quam opuscula ista, sive prælationis loco sive supplementi habenda sint, nunc temporis impio incho. Lauga quidem verborum sylvæ ad Thesaurum conferendum ab Editoribus dudum est comparata. Res tamen præmultæ perque difficiles impediunt, quo minus ad Thesaurum ipsum imprimendum Editores, non non iam interposita, se conferant. Desunt enim libri nonnulli, quorum usus est necessarius, diu licet quæsti nondum tamen reperi. Supplementorum porro, quæ a se confecta Viri Docti suppeditare præcaverunt, præ, vix dimidio maior, huc usque ad manus Editorum pervenit. Nec vero satis fuit iis temporis ad Thesaurum erata corrigenda, ad exempla, quæ citaverat STEPHANUS, perpendenda, ad verba scriptori, quæque sua, tribuenda, ad editiones, quibus STEPHANUS ipse aliquæ uti solebant, conferendas, ad vocabula, quæ fuerant a STEPHANO omissa, colligenda, et ad innumquodque suo loco inserenda.

His argumentis causam suam Editores, uti sperant, satis tueri poterunt, apud palaces æquos et bene cordatos, quorum sane muniam non exiguum esse probe sciunt, cum nemini laudatorum suorum recensent. Quotquot inter illos ob doctrinam clarissimi sunt, non cum aliis, ubique fuerant, viis eruditus, eos omnes vehementissime gratulatur atque rogant Editores, sponte et cito symbolam, quæque sanam, conferre, quo denno impressum STEPHANI hoc opus magis plenum perfectumque exhibeatur, sitque non minus insigne huius ævi decus, quam munus omni posteritati gratum atque utile.

Phœnice veteris et Punicæ apud scriptores antiquos occurrentia, diligenter collecta, et ad Syriacam Ebriacumque reduxit."

¹ Ant. Franc. Gorium edere voluisse *Lexicon Pelagicum* Sturzios testatur, et dolet opus esse imperfectum, ad p. 12. ~ 137. not. 10. libri de Dialect. Maced. et Alex.

² Schediasma MS. de Verborum Formis Dociis, Laconicis, &c. commemoratum est ab Alberto ad Hesych. v. Συμβολαίον.

No. II. is in the press, and will contain the remainder of the *Lexicon Vocum Peregrinarum*, and the first portion of the letter A.

In January 1816. was published at Stuttgard, the first part of an *Astronomical and Mathematical Journal*, intended to promote the study of the higher branches of science. It will bear the title of "*Commentarii in quibus de rebus ad Astronomiam et cognatas cum ea literas spectantibus expouitur*;" and seeks to compensate for the discontinuance of a former work on the same plan, designated "*Mutue Literæ ad accuratorem terræ et cœli cognitionem evulgatæ, &c.*"

It will receive the contributions of many distinguished students, in the different countries of Europe, who have pledged their support to the work.

Euripidis Alcestis; ad fidem manuseriptorum ac veterum editionum emendavit et annotationibus instruxit J. H. Monk, A. M. Coll. Trin. Soc. et Gr. Lit. apud Cantab. Prof. Leg. Accedit Georgii Buchamani Versio Metrica. 8vo. 6s. 6d. in boards.

Clavis Virgiliana; or, a Vocabulary of all the Words in Virgil's *Bucolies*, *Georgics*, and *Æneid*; in which, 1. Each word is marked with an accent, to direct the pronunciation; and its part of speech, declension, conjugation, &c. are distinguished according to grammar. 2. The several significations of each word are ascertained, as near as the nature of the English language will admit. 3. These various significations are reduced into proper classes, in a different and better manner than in any dictionary extant. Compiled out of the best authors on Virgil, by several hands, in a method entirely new; for the use of schools, and the improvement of those who have made but a small progress in the knowledge of the Latin tongue. 8vo. 7s. 6d.

In our *Literary Intelligence* subjoined to the last No. of the *Class. Journ.*, we had the satisfaction of announcing to our readers the publication of M. Gail's excellent editions of *Xenophon* and *Thucydides* in Greek, Latin, and French. We hope that some of the learned contributors to our *Journal* will in the next No. favor us with some observations on the manner, in which M. Gail has executed his task as an editor, and a translator. To this diligent and ingenious Frenchman the literary world is indebted for another valuable work, which bears the following title, and which is in fact supplementary to the above mentioned publications.

Recherches Historiques, Militaires, Géographiques, et Philologiques; spécialement d'après Hérodote, Thucydide, et Xénophon; avec Cartes géographiques, par M. Barbié du Bocage, et autres; Plans de Sièges et de Batailles; et Index des Matières; Pour servir à l'étude approfondie de l'Histoire ancienne. Tome premier. Paris, 1814. 8vo.

The volume of Maps, which are beautifully executed, is in 4to., with the following title:

Atlas pour servir à l'étude de l'Histoire Ancienne et à l'intelligence des Auteurs Grecs et Latins, contenant, 1. Les Tableaux chronologiques des principaux Faits de l'Histoire ancienne; 2. Des Cartes

Géographiques, Plans de Villes et de Batailles, etc. dessinés pour la Partie Géographique, par Mm. Barbié-Du-Bocage, Letronne etc.; et pour la partie militaire, par les plus célèbres Tacticiens. De l'Imprimerie Royale. 1815.

On several of these Plans M. Gail consulted the Generals Mathieu, Dumas, Dupont, Carnot (de l'Institut, Marecot, Solemy, and other Tacticians.

The Atlas costs to subscribers to the Xenophon 25 fr., to non-subscribers 36 fr., for the common paper, and 72 fr. pap. vélin. The 8^o Vol. is sold for 10 fr. Either of the two Volumes may be bought separately.

To give our readers a just idea of the novel and interesting matter contained in the Atlas, it will for the present be sufficient to enumerate the following articles: 15. Carte de l'Empire des Odryes. 16. L'Epithrace, la haute et basse Macedoine, la Thessalie, et l'Illyrie. 18. Carte de la presqu'île la Pallene et d'une partie de l'Epithrace. 22. Le détroit de l'Europe et ses environs. 24. Essai sur la Topographie de Platee. 33. Plan du Pirée. 37. Topographie de Colone, Hiéron et Dème de l'Attique, d'après Sophocle, habitant de ce Dème ou Bourg. Voyez Obs. hist. milit. geogr. t. i. p. 22. sq. 39. Bataille de Némee. Le premier volume des Obs. hist. milit. geogr. donne l'explication du plan de cette bataille. 43. L'Olympie et ses environs. Ce nouveau plan n'est rien en comparaison de celui que doit publier notre confrère illustre M. de Choiseul Gouffie. En attendant qu'il paraisse, il ne sera pas inutile d'avertir les amis de la vénérable antiquité qu'on les a trompés sur cette ville d'Olympie; qu'il n'a manqué à cette ville, si bien decrite par tant de géographes et si bien représentée par de savans burnus, que d'avoir existé. La locution grecque *ἡ Ὀλυμπία* se rencontre en mille passages. Comme en mille passages on s'est trompé en traduisant par *la ville d'Olympie* ce qui signifie *le territoire de l'Olympie*, ces observations ne peuvent être oiseuses. 46. Plan de la première bataille de Mantinée.

Literary Anecdotes of the Eighteenth Century; comprising Biographical Memoirs of Wm. Bowyer, Printer, F. S. A. and many of his learned friends; an Incidental View of the Progress and Advancement of Literature in this Kingdom during the last Century; and Biographical Anecdotes of a considerable number of eminent Writers and ingenious Artists; with a very copious Index. By John Nichols, F. S. A. Vol. ix.

At length the learned, ingenious, and excellent Editor has finished his work; and, when we recollect the labor, the difficulties, and the accidents, which have retarded its completion, we do not hesitate to say for him, what his modesty will not permit him to say for himself:

Jamque opus exegi, quod nec Jovis ira, nec ignis,

Nec poterit ferrum, nec edax abolere vetustas.

It is indeed a work, which will be in the hands of the Antiquary, the Historian, and the Scholar, as long as the literature of England shall exist. It is a store-house, from which the writer on every sub-

ject connected with the Eighteenth Century will draw a great part of his materials.

The editor has quoted a pretty couplet, Vol. ix. p. 557.

Inspectis hinc nostrum, Lector quicumque, libellum,

Sis placidus: mea nec ceipe, sed eide tua

But we will predict that, with respect to this work, few will attend to this injunction: many will transplant the information it contains into their own publications: and we shall probably be among the number. So indefatigable have been the endeavours of our veteran author to investigate the truth in every particular, that this work will be considered as a sufficient authority for the accuracy of every fact, and the date of every event.

ANTIENr LITERATURE DISCOVERED -- *Heidelberg, Dec. 4.*—The University of Heidelberg possessed, until 1622, a collection of books and MSS. the most considerable in Germany, and which, in Joseph Seidiger's opinion, was at that time richer than even the Vatican library: this celebrated library, whose MSS. alone were valued at 80,000 crowns, was, in the above year, in consequence of the capture and plundering of the city by the army of General Tilly, sent as a present by Duke Maximilian of Bavaria to Pope Gregory XV. and conveyed from Heidelberg to Rome, by the famous scholar Leo Allatius. As much of it as actually reached Rome, for many of the manuscripts were torn, or dispersed among private hands, by the sacking of the city, formed since that time, under the name of "Bibliotheca Palatina," a division of the Vatican Library: and in most of the manuscripts, as a memorial, is a leaf with the Bavarian arms, and the following inscription: "*Sum de Bibliotheca quam, Heidelbergea capta, spoliuni fecit, et Papae Gregorio XV. tropaeum misit, Maximilianus utraque Bavaria Dux, et S. R. I. Elector. 1622.*" Thirty-eight of these MSS. forming part of the 100 MSS. of the Vatican, which the Papal Government ceded to the French Republic in 1797, by the treaty of Tolentino, were deposited in the National Library at Paris. The general restoration of works of art, of which the French had robbed other countries, offered the prospect of recovering not only the thirty-eight Heidelberg MSS. but the whole of the "Bibliotheca Palatina" carried to Rome. Professor Wilken, Protector of our University, was commissioned on the 2d of September, to proceed to Paris, to prosecute the claims. To the uncommonly active assistance of the Austrian Minister, Count Wessenberg, and the Prussian, Baron Humboldt, we have it to ascribe, that the Papal Commissioners, the brothers Canova and the Abbate Marin, agreed without any difficulty, to give up the thirty-eight MSS. to the University of Heidelberg; the Pope's approbation being first obtained.

A letter has been received from Prince Hardenberg, acquainting the University that the Pope has given his consent to the restoration of the thirty-eight MSS. Thus a part of our once celebrated literary treasures returns to us, among which is the famous Codex Palatinus of the Greek Anthology, the MS. of small geographical works, the *Antoninus Liberalis*, which Bast, in his critical letters to M. Boissomade,

describes, and uses in so masterly a manner; four ancient and valuable MSS. of Plutarch's works, &c. We are also entitled to cherish the hope that the future steps taken for the recovery of those remaining in the Vatican, will be equally successful.

GREEK ANTIQUITIES.—Several artists and amateurs of different nations, united by a love of the Arts, succeeded in obtaining permission to search in the Temple of Pheg dia, dedicated to Apollo, on Mount Cotylus, in Arcadia. They had the extraordinary good fortune to find the complete frieze of the interior of the Temple. It is of marble, 96 feet in length, and upwards of two feet in height, of high relief, contains a hundred figures, and is but little damaged, except from the fall at the destruction of the Temple.

There are two subjects, one suite of fifty-three figures represents the combat of the Amazons with the Hellenians; the other, of forty-seven figures, the combats of the Centaurs and Lapithæ, at the marriage of Pirithous. Pausanias says, *Arcadia*, book viii. chap. 15, that the architect Ichmus, who, under Pericles, in conjunction with Callicrates, built the Parthenon at Athens, also built this Doric Temple, which was considered next to that at Pegea, as the most finished in the Peloponnesus. Pericles lived in the fifth century before Christ, it must therefore be about 2500 years since the erection of this Temple. The style which reigns in the work, and its execution, manifest better than history, the age of perfection of the Art of Sculpture. Nothing can be more noble and commanding than these Amazons. The air of the heads is at once imposing and graceful;—nothing can be more happy or more highly finished than the draperies. The figure of Iphigenia cannot be mistaken; it is most beautiful. A Virgin and a Youth form, with the two Centaurs who are bearing them away, a separate and distinct group. Other Centaurs are bearing away other females;—some with their children in their arms are flying from the head city of the Centaurs. This subject seems to finish with a group of twelve, one of whom is embracing the knees of a statue of Cybele, while the other, her arms extended to heaven, implores protection. One of the Centaurs, tearing the drapery from the kneeling female, is at the same time attacked by one of the heroes, while two divinities, guiding a car drawn by stags, arrive to their assistance.

The other composition describing the combat of the Amazons, offers groups equally varied: some on horseback, some on foot; the dying supported by their companions; others bearing away the wounded or slain. One, who appears to be the Queen, is in the act of raising her arm to destroy a youth already subdued, before her, while another implores his life. Some of the horses are in the most spirited action, and others are overcome. Among the heroes is Theseus, with his club and lion's skin; the Amazons are combating the heroes, who are protected by large circular shields, &c. &c.

The parts of the frieze, consisting of twenty-three pieces, were found indiscriminately mixed on the pavement of the Temple. Most of the fragments have been found. The relief of the figures

is in general very high. The heads, arms, and legs of several of the figures are entirely detached from the back ground. In addition to these principal objects, there have been found within the Temple and about it several points of iron lances, some ornaments of bronze and of silver, a little vase of bronze, a small statue of Apollo, clumsily executed in the Egyptian style, and in addition to these, a small armour for the leg, of copper, exactly the form which we see represented on Etruscan vases. This was without doubt an *Ex-voto*, for the God bore here the name of Apollo Epicureus: the Temple having been erected to him on this solitary mountain, by the Phlegaians, for having succoured them in a plague, which, as it appears, ravaged Arcadia at the same time as Athens at the epocha of the Peloponnesian war.

The ruins of the city of Phlegalia (still considerable) are at four miles' distance from the temple, to the west, on the right of the borders of the Neda. The village of Paolizza occupies but a small part of the site of Phlegalia: at four hours' journey from thence the Neda falls into the sea. The temple is built north and south, and commands a splendid view. Here are remaining thirty six of the thirty-eight columns of the temple, which formed the peristyle, they are Doric, 19½ high, six in the front, and fifteen on each side, of a beautiful grey stone of the country, as is the rest of the edifice, except a part of the ceiling and the capitals, which are of marble. One of the singularities of this temple is, that it had triglyphs, and six sculptured metopes on each side over the autes, and the two columns of the pro-naos, and of the opisthodomus. The fragments which have been found of these metopes are of finished workmanship, but much injured by time. The subjects consist of dancing figures, in very rich and beautiful flowing draperies, a Silenus, &c.; among those who are playing on the lyre, is a figure supposed to be an Apollo Musagetes. The pediment at each extremity was surmounted by a beautiful fleuron, in a quarter of a circle, in marble; and, corresponding therewith, along the sides of the roof over the fifteen lateral columns, the ends of tiles were enriched in like manner with fleurons;—answering to these were others of the ridge of the roof, which were all of marble, as well as the tiles themselves; the latter are two feet broad, and the first or lower range not less than three feet nine inches long. The particularities, and other curious details of this building, will give additional information on the architecture of the ancients.

RELIQUIÆ SACRÆ: sive, *Auctorum fere jam perditorum Secundiæ sæculi Sæculi Fragmenta, quæ supersunt. Ad Codices MSS. recensuit, notisque illustravit, MARTINUS JOSEPHUS ROUTH, S. T. P. Collegii S. Magd. Oxon. Præses. Vol. III.*

We have noticed the appearance of the two first volumes; and we congratulate our *Classical* and *Biblical* readers on the continuation of this treasure of the venerable remains of some of the fathers of the Christian Church. The Editor, who is no less distinguished for patriarchal simplicity and piety, than for deep learning and accurate judgment, thus begins the introduction to this volume;

"Cum vita hominum tam caduca et brevis sit, ut omnia humana jure habeantur incerta, hoc Tertium Volumen ante Quartum et ultimum edere mihi visum est, ne forte orba demum pars operis prodiret, quæ ceteras e naufragio isto, ut ita dicam, tabulas, exceptis Latinis quibusdam Conciliis et Tractatibus, suo ambitu contineret."

The subjects of this volume are: S. Cornelius, Concilia Carthaginensia, Dionysius Romanus, Pictus, Theognostus, S. Victorinus, S. Pamphilus Martyr, S. Lucianus Martyr, Hymnus Asperctinus, Theonas, S. Petrus Alexandrinus, S. Phileas, Concilia Ancyrani Canones, Concilia Neocesariensis Canones.

We are always pleased when we see men eminent for profound learning and intellectual endowments bestowing on each other a commendation, which is mutually honorable and beneficial. We are therefore delighted with these expressions at the conclusion of the Notes, "Magni ingenii vir, et ex eleganti doctrina splendidaque oratione clarus, meus fautor atque amicus," applied to Dr. PARK, whom to know as a man and as a scholar, is to admire.

A Letter to the Honorable and Right Reverend the Lord Bishop of Durham, on the Origin of the Pelasgi, and on the original Name and Pronunciation of the Latin Diganma: in Answer to Professor Marsh's Hora Pelasgica. By the BISHOP OF ST. DAVIDS. Carmarthen, 1815. 8vo. pp. 42. pr. 2s.

In our last Number we inserted a Notice of Professor Marsh's *Hora Pelasgica*, and in our next Number we shall lay before our readers some extracts from the revered Bishop of St. David's Publication. In the mean time it may not be without its use to cite the opinion of Mr. Jones, who in his *Latin Grammar*, p. 89, writes thus:

"In the oriental languages, gutturals abounded, which like other consonants, contained in themselves the vowel necessary to their pronunciation. But it is the tendency of every guttural, when become habitual, to soften down in the rapidity of utterance into a mere aspirate, till it at length vanishes. Thus *cornu* has degenerated into *horn*, and *χώρας* into *humus*, earth; and into *θεῶν*, a creature of earth, man. So in the Greek, the oriental *khdaa*, a king, became *αἰατσω*, to reign, which Homer pronounced *αἰαατσω*.

"This leads me to remark, that the aspirate, instead of vanishing, was changed into a labial letter, *w*, *v*, *b*, *f*, or *v*, and this substitution of a labial for the guttural or an aspirate, is the origin of the much-disputed DIGAMMA. This digamma prevailed in the age of Homer, when the language was chiefly oral. But his poems, as being *written*, preserved the guttural or aspirate, the true original character; which, being studied, caused the aspirate to prevail in time over the digamma; and thus it restored the language to its primitive purity. But the Latin having flowed from the Greek at an early age, when the caprice of oral sounds spread uncontrolled by written letters, and having no monument of genius like the *Iliad* and *Odyssey* to correct that caprice as was the case in Greece, adopted the digamma, and thus separated by a broad line of distinction from the parent tongue.

"It is necessary to illustrate this position by a few examples. The digamma, for the aspirate, takes place in the beginning of words; as

ἑσπερα, *vespera*, evening; *mos*, a home, *viens*, a village, *peas*, a hearth; and *forco*, to nourish, *eros*, *vinum*, wine; *αἶμα*, or *μαῖμα*, *maima*; *χλωρος*, green, *floreo*; *ἑσπια*, *Vesta*, is, *vis*, force; *αἶα*, *ceia*, *viens*; *ειδα*, *video*, or *viso*; *τεκε*, *pario*.

"It also takes place in the middle of words; *ωον*, an egg, *αυαν*, *αυον*, *αυυον*, an age; *εως*, a sheep, *αἰς*, *αεωπα*, *αυυον*, *φαις*, *ferreo*; *ποικιλον*, *volcan*, *αυω*, *bibi*, *ειωα*, *ενα*. Latin words on this principle may be traced beyond the Greek to the Asiatic tongues. Thus in Arabic *haraph*, from the triliteral *ه ر ف*, *harph*, means lettered, skilful, cunning, and is equivalent to the Latin *callidus*, *callus*, *faber*. The same Arabic word also denotes the extremity, or any prominent part of the body, as the middle finger, or *natura trita*, and hence *capra* and *corpus*. The Hebrew *חבט*, *hava*, to strike, cut, produced *ice*, *icere*, to strike; *conquer*, and *cano*, to sharpen, i. e. to make a thing fit for cutting; hence also *acus*, a needle, from its sharp point, *αἶς*, keen, *acetum*, vinegar, as being sharp to the taste.

"For the digamma or labial, the Latin tongue has adopted the letter *s* in many of these words which have an aspirate in the Greek, as, *ἱερα*, *super*; *ἑρα*, *sab*, *ἑραυος*, *superbus*; and, *ἱς*, *sus*, a sow, *ερα*, *sunt*, *αἶς*, *sals*, salt, *ἑραυος*, *salsus*; *ἑρα*, *εραυος*, *superbus*, *salsus*, *ερα*, *selen*; *ερα*, *sila*, *ερα*, a hook, *εραυος*, *εραυος*, *εραυος*, *εραυος*, a furrow.

"This analogy led to prefix *s* to a consonant, *εραυος*, *εραυος*, *εραυος*, a heel, *εραυος*, *εραυος*, *εραυος*, *εραυος*.

We hope that some of our readers will be able to verify our ideas on this interesting, but perplexing subject, in the *Etymologia*.

The following classical works have lately been imported from the country:

Æschinus Opera Gr. cura Schæfer, 8vo. ex æd. J. P. 1812.

Æschinus et Demosthenis Oratores Opera Gr. optima, edit. J. B. G. accurate edita, 18mo. sewed, 8s. Lips. 1812.

Ciceronis Opera Gr. et optima, 11 vols. accura. edit. J. B. G. 18mo. sewed, 8s. Lips. 1812.

Ciceronis Oratores omnes e. c. c. J. A. Valart, 8vo. 1812, sewed, 12s. Halle, 1812.

Demosthenis Opera, cura Schæfer, 8 vols. 18mo. 1812, 15s. Lips. 1812.

Eutropii Breviarium Historiæ Romanæ, cura T. G. 8vo. sewed, 11s. Lips. 1814.

Ovidii Nasonis quæ supersunt, ad opt. libræ. ed. J. B. G. 18mo. sewed, 18s. Lips. 1815.

Ovidii Fastorum Libri sex; cum vit. et variant. Lectiones ad præf. Matthiæ, 8vo. sewed, 6s. Franck. 1815.

Index Rerum et Verborum in Ovidii Fastis occurrentium ad Edit. Georgii accommod. 8vo. sewed, 15s. 6d. Lips. 1814.

Phædri Fabulæ cum Notis Bentlei, edit. Bothe, 8vo. sewed, 1s. Lips. 1803.

Pindari Carmina et Fragmenta, Gr. cura Beck, 2 vols. 8vo. sewed, 18s. Lips. 1795—1810.

Platonis Opera, e recens. H. Stephani, adjectis Scholiis et Not. criticis, edidit C. D. Beck, vol. 1—9. 18mo. sewed, 8s. Lips. 1815.

Plutarchi Vitæ Parallele, Gr. cura Schæfer, 12 vol. 19mo. sewed, 1*l.* 16s. Lips. 1812—16.

Plutarchi Vitæ Tanaleontis, Græchorum et Bruti, cura Fabricii, 8vo. sewed, 1s. Lips. 1812.

Socratis et Socraticorum, Pythagoræ et Pythagoræorum que feruntur Epistolæ, Gr. edidit J. C. Orellius, 8vo. sewed, 1*l.* 8*d.* Lips. 1815.

Zosimi Panopolitani de Zythorum Confectione Legum, &c. cura Cræmer, 8vo. sewed, 3s. Solish. 1814.

Benedicti Commentarii Critici in octo Thucydidis Libros, 8vo. fine paper, sewed, 7s. 6*d.* Lips. 1815.

Collectio Epistolarum Græcarum, Gr. et Lat. recensuit Not. prior. interp. auque illustr. J. C. Orellius, 8vo. vol. 1, fine paper, sewed, 18s. Lips. 1816.

Enochian Symbolæ philologice critica etLECTIONIS varietatem continentes ad Interpretationem Psalmi Centesimi decimi, 4to. sewed, 4s. Lips. 1814.

Hodmanni Genera Plantarum umbelliferarum, eunumque Characteres naturales, seu num. fig. &c. &c. 8vo. plates, sewed, 15s. Lips. 1815.

Selectæ e profanis Scriptonibus Historiæ, cura Schæfer, 8vo. sewed, 6s. Lips. 1815.

Tholæi Prolegomena et Opuscula Academica Argumenti maxime philologici, 8 vols. 8vo. sewed, 1*l.* 1s. Trajectæ, 1800—1815.

BIBLIO II.

The first volume of a work entitled, *The Doctrines of the Trinity and Incarnation considered and maintained on the Principles of Judaism*, by the Rev. J. OSGER of Stonegrave, is on the point of being published. This volume, which contains the whole of what refers to the Trinity, is confidently asserted by the author to afford, in favour of that most important article of the Christian Faith, more authentic arguments, together with a greater variety of Targumic, Talmudic, Cabalistic, and Rabbinical testimony, in the original, and at the first hand, than is any where to be met with, even in the learned languages.

The Connexion between the Sacred Writings and the Literature of Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated. By Robert Gray, D.D. Prebendary of Durham and of Chichester, Rector of Bishop Wearmouth, and Author of the Key to the Old Testament, &c.

Curious and Unique Ancient Manuscript—The Literati are likely to be highly interested with an original, ancient, and complete manuscript of the Pentateuch, now in the possession of Mr. Joseph Sams, of Durlington, Durham. This original copy is of leather; it is in two

volumes, about two feet wide, and measures six feet long; it is supposed of goat-skin leather, and is most excellently dressed, so as to have an exquisite softness to the touch. Each sheet of skin is divided into pages, five inches and a half in width. The letters are very large, and not only most excellently written, but ornamented with a number of Targum or Coronae, which is a thing peculiar to the most ancient manuscripts. Each sheet of leather is stitched very neatly to the others with a kind of substance, in appearance not unlike cat gut. The antiquity of this manuscript may be inferred by its being written on leather, a circumstance which would hardly have taken place after the invention of vellum was made. It was recently procured from the Continent under the most interesting circumstances. It is believed to be from 14 to 1500 years old, and in any case is the oldest copy of the law extant. There is reason to believe it has been above 800 years in one Jewish family on the Continent. It is well known to what degree the Jews venerate their sacred books, and with what care they preserve them, it will therefore be easily believed that nothing but the most affecting and expensive circumstances could induce a family, loving their law, to part with a treasure so precious. During the calamities which followed the train of Bonaparte's wars a Jewish family of opulence was obliged to emigrate, and consequently to emigrate. They came to Holland in their country, and were there so reduced as to be obliged to pledge their last remaining resource, this manuscript of their law, at the expiration of a considerable time for its redemption. The time expired, the pledge was not redeemed, and the property was sold in Holland to the person who led it by money on it. This valuable and important property is now said to be in a public hands. It has been procured with the greatest care, and a rich cover bound with white silk and lined. The letters on which the manuscript is written are beautiful characters on parchment. It has been seen by a number of Hebrew scholars and Jews, the former always expressing a literary enthusiasm, and the latter treating it with the most solemn reverence. It has been collated by a very learned man, and its readings preferred to the most ancient copies we have, so that this may justly be thought to be an unique, as well as the most ancient copy of the five books of Moses in existence.

The Veracity of the Evangelists Demonstrated, by a comparative view of their histories. Dedicated, by permission, to the Bishop of Durham. By the Rev. ROBERT NARES, A.M. F.R.S. &c. In 12mo. Price 8s.

MR. SUMNER'S Treatise on the Being and Attributes of God, to which the premium of four hundred pounds was lately adjudged at Aberdeen, in two octavo volumes.

THE ORIGIN of PAGAN IDOLATRY, ascertained from Historical Testimony and Circumstantial Evidence. By GEORGE STANLEY FABER, B.D. Rector of Long Newton. 5 Vols. 4to. With three Plates and a Map. Price £6. 12.

We do not know whether to class Mr. Faber's work among *Classical*, *Religious*, or *Oriental* publications, as it comprehends each of those descriptions. We shall however take a future opportunity of calling the attention of our readers to so important a work.

GERMANY. *Editions of the Bible*.—From the year 1534 to 1587, there were printed *twenty-two* different editions of the Bible in *Latin*; and from 1562 to 1593, *thirteen* editions in the *German* language. Soon after these dates, the sacred volume was freely and abundantly dispersed among every nation of Europe.

Barth Charles Hebenand, of Cassel, caused to be cast in 1712, such a number of types, that all the pages of the Bible might be kept *set up*, in composition, at the same time for a permanent. His *Biblical Establishment*, formed in the *Orphan-house* at Halle, in Saxony, produced in the space of *thirty-six*, *one hundred and twenty-five thousand* copies of the Bible; and *one hundred and thirty thousand* copies of the New Testament. According to an exact calculation made at Halle, published in 1813, there had been made in the space of one hundred years, *one million four hundred and forty-three thousand and sixty-two* complete copies of the Bible; also a proportionate number of copies of the New Testament, some with ornaments without the Psalter. This establishment was the gift of the Landgrave to this the poor and devoted his whole fortune. His names of letters kept constantly standing could not properly be called *stereotype*; but they certainly answered the purpose of the title mentioned, and were derived from the same idea.

NOTES TO CORRESPONDENTS.

The Answer to Dr. Croome's Remarks on the Notes on his Grammar will appear in our next.

T. H. Barker's Epitaph See also G. H. Schlegel's, can't too late for insertion; it will be given in No. 384.

H. E. on English Sapphics, in our next.

The article on Epimachus has been received.

We thank M. D. D. for the loan of Labellus De Græcis N. T. Accentiobus a G. Pasore, which we shall not neglect.

Having inserted Tittmann's Charges against Wyttenbach, we shall take an early opportunity of laying before our readers some extracts from the Defence of Wyttenbach, prefixed to Cicerus's Edition of *Plotinus de Pulchritudine*.

We shall record in an early No. the Fables, lately discovered by Angelus Mauns, at Milan, and supposed to be written by Phadrus.

Our correspondent, D. G. W., shall be early noticed.

The translation of the Odes of Casimir possesses spirit and elegance, but is not admissible into our plan.

We thank our anonymous correspondent for his Observation on the name of *Etienne*. We must follow the usual mode of Anglicising it. To his objection to the word *vestra*, we can only oppose the passage in Ovid. Epist. Her. Leand. v. 62. in which the sense clearly demands *vestra* as applied to Leander. His play upon Latin words is carried rather too far.

Anxious as we are to show our regard and our gratitude to those who by their contribution enable us to gratify the public, we are not forgetful of their kindness and of their merit when they are no more. With the feelings, we wish to show our respect for the memory of the late learned and excellent Dean of Westminster. We shall therefore in our next No. endeavour, as far as we are able, to do justice to his character by an account of his life, of his writings, of his public service, and of his private virtues.

We shall insert Vol. II. observations on an article in our last No. If he will look it a week or more, he may form some judgment of our opinion on the subject.

The skipp'd Inception is of less need than opinion.

Several articles have been received, but come too late for insertion.

THE
CLASSICAL JOURNAL.

NO. XXVI.

JULY, 1816.

NEUROLOGY.

—
EPIGRAM BY VINCENT.

—
EPIGRAM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

WE are fully agreed in the opinion, that, one account of the late excellent Dean of Westminster will justly be expected in the *Classical Journal*, for which his pen was so often and so ably employed. Nor could any one be more willing to supply it than I am, who so long enjoyed the happiness of his friendship, did I not anxiously feel the difficulty of satisfying myself in the account. Were I to indulge my feelings, I might seem to deviate into panegyric, a style entirely repugnant to his character, who was of all men the least ostentatious. Yet to deny him his due praise would be the part neither of a true friend nor of a just biographer. My endeavour then shall be to draw up such a narrative as he could not in reason disapprove; aspring above all other merits, to that of giving a lively and faithful delineation of the man. His plain and simple honesty, in all things that regarded himself, will be the safest guide for the historian of his life.

William Vincent, who died Dean of Westminster, and Rector of Ely, Orton, was born in London, Nov. 2. 1739. His father was a citizen of London, in a respectable mercantile line, first as a packer, and afterwards as a Portugal merchant: in which line he was prosperous and opulent, till he was ruined by the failures consequent upon the great earthquake at Lisbon, in 1755. He lost also his second son in that terrible catastrophe. He was for twenty-seven

years Deputy of Lane Street Ward, London. His eldest son, Cole, continued the business of a packer, and prospered in it; and by him William was assisted in his expenses at college. Of the family, and its connections with the Guesleys in Lancashire, an authentic account may be found in Nichol's valuable History of that County, a Dutch History Anecdotes, vol. ix. p. 120. I had confined myself to the personal history of the Dean.

His school education, excepting a more infantine instruction at Cavendish in Suffolk, was received chiefly at Westminster; and so true a Westminster was he, that from seven years old, or still more, to the day of his death, he was never unconnected with the seminary, nor long personally absent from its precincts, except to the five years in which he was pursuing his academical studies. Passing through every gradation in the school, and collegiate foundation, he was thence elected Scholar of Trinity College, Cambridge, in 1757. At the regular period, he took his first degree in arts, and was chosen a Fellow of his college; and after school (1762) he returned to Westminster, as a Fellow, or assistant, in the School. In that capacity, he proceeded never the less to the highest situation so justly approved, in all respects, by the governors of the school, that, on the resignation of Dr. Lloyd, the following second master, he was appointed to that office. In the same year, he was nominated one of the chaplains extraordinary to his Majesty.

The office of second master at Westminster School, is a situation of much labour and responsibility. Besides the daily business of the school, which is not indolous, is at least fatiguing, the person who holds that office has the whole care and superintendence of the scholars on the foundation, when out of school; that is, of forty boys, rapidly growing up into men, and yearly drafted off, by elections of from eight to ten, to the two Universities. Yet in this much occupied situation it was, that Vincent was prosecuting those studies, which gradually established his reputation at home, as a scholar, and a man of research, and finally extended his celebrity over the whole continent of Europe. So little are rapinelements regarded by a mind intent upon improvement.

Yet Vincent suffered under a natural disadvantage, which to a less ardent and persevering spirit would have served as an excuse for idleness. From an early period of life, he was subject to a weakness of the eyes, attended with painful inflammation, which never suffered him to read or write with impunity by artificial light. These attacks were so severe, that, to avoid yet more formidable consequences, he found himself compelled altogether to relinquish evening studies. But zeal can always find resources. As he could not read at night, he formed the habit of rising very early. Before the hours of school, in the interval between morning and evening attendance, and after both, when the length of the days

employed, he was generally to be found employed in his study. For exercise he made no allowance, and generally had no more than could be gained in walking to and from the school; or before the form, which he attended, like a captain on his quarter-deck. That he suffered occasionally in his health from this system, and probably owed to it the attacks of the gout, which otherwise he never described, can scarcely be a matter of doubt. But his constitution was robust; and of a man who completed seventy-six years, we confidently say that his days were shortened by his habits of life, or whatever kind they might be.

He had three principal objects of pursuit: theology, classical learning, and history in all its branches. To the two first he was impelled, we may think, but he was no less impelled by inclination, supported by a persevering determination to excel in whatever he undertook. His grand pursuit was his regular delight, his chief satisfaction, and his recreation. Geography, navigation, commerce, and every subject, in fact, of a different age, was flashing the history of man, in connection, the particulars were not periods, were the favorite subjects of his company. Every thing, in a word, which could be brought to bear on a complete and profound knowledge of the human mind, under all varieties of place and time, was sure to be presented to him, and well received accordingly. To these dispositions, persons very much indulged, and opportunities, favorable or unfavorable, we owe his various works, particularly those on ancient commerce and navigation, on which his reputation chiefly rests. Nor was his industry abated. Even to the latest hours of life, the travels and researches of our countrymen in the East, succeeded beyond those of all other periods, engaged his eager attention, by confirming or extending the knowledge he had gained with scantier means.

Yet Vincent seems to have had no thought of fame, till it came to him, as the natural reward of his exertions. That fluttering desire of early reputation, which tortures many less capable minds, and stimulates them to premature efforts, had no place in his disposition. His desire was to do, and to deserve well, in those pursuits and occupations, which are worthy of the good and wise, and to gratify at the same time his own ardent thirst for knowledge, on all important subjects. From such studies, and such labors, if fame resulted as a consequence, he welcomed it, like other men, but it never was his primary object.

Hence it was, that, during the whole period of his being under-master, which was no less than seventeen years, he published nothing that was at all considerable. One small publication was a *Letter to Dr. Watson*, then Professor of Divinity, Cambridge, on the subject of a sermon preached by him, in 1780; a production neither then nor afterward- publicly avowed, though it is con-

being unworthy of his principles or talents,' being a very clean and able argument against such theories as tend to overturn government, and against the spirit of opposition in those times. The other tract was entitled 'Considerations on Parochial Music' (1787) now written as pertaining to any knowledge of the science or talent for it, which is necessary, not by way of improving its ground and decorum chiefly in parish churches. He had then become a parson himself, and it was useless for him to add to everything relative to that office.

[illegible][illegible]

¹ The sermon was preached on the occasion of a public fast. For a discussion of the end to which the fast was devoted, see the Preface to *Warfare with the Devil*, pp. 10-11. *Warfare with the Devil* was more successful than *How to Live*. *How to Live* was published in 1870, and an *Episcopal Text*, by the same author, appeared a few months later and produced *The Pursuit of Literature*. The latter was more successful than

² Yet in his *Letter to Watson*, printed in 1805, he speaks of himself as being still in an obscure situation. The date is too much gone on to the date, which I am unable to guess.

[illegible][illegible]

Never was an environment so pure. Nevertheless, it was a habitual occupation of a night porter, a street vendor, a student. For all those reasons, at W. School, a principal occurrence, when the idea of the mystery came here, a new example and encouragement of the school, of the responsibility of a student, sure to be sustained. The few who were there to be there, him, it that be, a, then, now, and original action.

3. Throughout the war in the

in \mathcal{P}_1 to give analogues of the play π . I write π and σ for the actions, *etc.*

to poetry, which is denominated genius, but he possessed *that* lively relish for its genuine beauties, which, assisted by a faithful and exact knowledge of the best models, will always qualify a strong and versatile mind to think poetically, and to express its thoughts, always with propriety, often with felicity. In many different styles Dr A. proved his talent for Latin composition in verse and prose; and what he produced of any kind, it was not easy to surpass. On the multifarious objects was his attention employed throughout the seventeen years in which he continued to be in order.

MR. BELLAMY'S ANSWER.

19

THE BISHOP OF ST. DAVID'S.

“Reasons why a New Translation of the Bible should not be published without a previous statement and examination of all the material passages which may be supposed to be misinterpreted.”

THE Right Rev. the Lord Bishop of St. David's, having circulated - “Reasons, why a new translation of the Bible should not be published without a previous statement and examination of all the material passages which may be supposed to be misinterpreted,” - and the circular being intended to induce a delay of the publication of my new translation from the *original Hebrew copy*, I wish to communicate to the public, through the medium of your *Journal*, a few observations in reply.

Every one, who has a sincere regard for the credit of the Bible, must see with regret the successful attempts which have been made in Europe, to propagate the principles of infidelity. This induced me, seventeen years since, to apply the knowledge I had obtained of the Hebrew to obviate, as far as lay in my power, the objections of infidels, who have indeed but too much ground, from the erroneous passages in the authorized versions, for advancing such objections; and I have ever since devoted the whole of my time to this important undertaking.

In the prospectus of the new translation, I have given fourteen pas-

[illegible]

The passage in the Lordship definition is $\lambda x \lambda y \lambda z (x \rightarrow y \rightarrow z)$, where, unfortunately, from the λ 's, it has been translated as *if... then... else*. Stated as under, it is to be said to purchase the addition of the prophetic, yet it is a saw of decision denying the addition of the corrective, and in fact, it is a λ is made to say whether the Lordship pardon line, which is the λ of the prophetic, is to be added before the λ of the corrective, to which the prophetic is made to consent. In my translation of the passage, I have shown, that the λ of the *pardon line*, and that the Syriac word being in it, is that the Lord only is the true λ , as defined to be simple, other, yet, by, and consequently, that the pardon, for which a solution is, was the pardon to be made to be done at the *end* of the *act*, and a pardon for a wrong before it was corrected.

For the analysis of the reaction, I now subject the reaction conditions to a contrast analysis, as they stand in my previous work.

1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 26

Buts in this thing for Lord
pardon thy servant, for when I
made com to into the room of Remy-
mond to worship him, and he led me
out by the hand, and I saw news him, the
lord of Remynd, where I how do you
rejoice in the house of Remynd, the
Lord pardon thy servant in this thing.

2. 1974, 1977.

In the thing, we have begun to
try it. One day, my lord came to
the house of our mother's sister,
then he heard our lord said of mys-
self, "I will do as the house of Kuni-
nami," since I myself was trapped in
the house of Kuni-nami and so saying,
I pray myself to do the service in this
thing."

and a few more, but the rest are not in the same category. The only one that is not in the same category is the one that is not in the same category.

the fact that the vast majority of the population is illiterate, the Government has decided to issue a new paper, a daily paper, that hosts and

Amos, iii. 6. Shall a trumpet be blown in the city, and the people not be afraid? shall evil be in the city and the Lord hath not done it?

Isaiah ix. 3. Thou hast multiplied the nation and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

Prov. xvi. 4. The Lord hath made all things for himself, yea, even the wicked for the day of evil.

1 Sam. xix. 9. And the evil spirit from the Lord was upon Saul.

Isaiah vi. 10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.

Gen. vi. 3. And the Lord said, my spirit shall not always strive with man, for that he also is flesh.

Ver. 4. There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men.

Ver. 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

1 Sam. xix. 24. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day, and all that night.

1 Sam. ii. 25. Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

Gen. xx. 16. Behold he is to thee a covering of the eyes to all that are with thee, and with all other; thus she was reproved.

Jer. iv. 10. Then said I, ah Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, ye shall have peace; whereas the sword reacheth unto the soul.

Ch. xx. 7. O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed.

Shall a trumpet be blown in the city and the people not be afraid? shall evil be in the city and Jehovah hath not requited it?

Thou hast multiplied the nation, hast thou not increased the joy? they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

Jehovah hath ordained all to answer him, thus also the wicked for the day of wickedness.

Now the spirit of Jehovah was displeased with Saul.

* The heart of this people became gross, also his ears became heavy, because his eyes turned aside, lest he should see with his eyes, and hear with his ears, or his heart should understand and return, and be healed.

Then Jehovah said, my spirit shall not always strive with man, because of the transgressions of his flesh.

The apostates were on the earth in those days, and also afterwards, when the sons of the great came unto the daughters of men.

Yet Jehovah was satisfied that he had made man on the earth; though he idelized himself at his heart.

Then he took off his garment, and prophesied also the same, before the face of Samuel, but he supplicated artfully, all that day and all that night.

Notwithstanding they hearkened not unto the voice of their father, therefore it pleased Jehovah to cause them to die.

Behold he is to thee a covering of the eyes to all that are with thee, and with all, thus she was justified.

Then I said, ah! Lord Jehovah, truly to desolation thou hast desolated this people, even to Jerusalem, for saying, peace shall be among you; but the sword reacheth to the soul.

Thou hast persuaded me, O Jehovah, thus I was persuaded, strengthen thou me, for thou hast prevailed.

ing on such translations, should turn their artillery against the divine inspiration of the sacred Scriptures? But the original is very different. In the authorized version, we have three verbs translated in the future tense, but which in the Hebrew are in the past tense—viz. **בָּאוּ** *ba'u*, *goeth*, instead of *came*; which should have been rendered as in 2 Chron. xxxv. 8—1 Sam. xxv. 26, 27, where it is connected with the past time. **נִשְׁכַּחְתִּי** *Nishkahty*, is rendered *learned*, instead of *he learned*, and **רָשַׁעְתִּי** *resha'atny*, instead of *I showed*, or *I worshipped myself*. The word

אָבָנָה *Avana*, I pray thee, the most expressive in the verse, is omitted. The passage in the original is simple and highly interesting. The Syrian general, convinced that Jehovah only is God, says, he will henceforth worship no other; but his conscience charging him with his former wicked idolatry, he confesses his sin, and asks the prophet—*Will Jehovah, I PRAY THEE, pardon such wickedness as I have committed?* Yea, says the prophet, *go in peace*. Intimating that God can and will pardon repenting sinners.

His Lordship says, p. 8. of his circular, "As to the first instance, there is no example in the Bible of בָּרָא in the *simple* form as it is represented in the note; in the sense of *came*."

A reference to the following passages will show that the word בָּרָא, in its simple form, occurs, "in the sense of *came*." See Gen. x. xiv. 16. *She laid up her garment until his Lord* בָּרָא עָלָיו. —ch. xlii. 25. *And they met roundly the present against Joseph* בָּרָא עָלָיו. —1 Sam. ix. 15. *Now the Lord had told Samuel in his vision, saying, I have said* בָּרָא CAME. —Ezek. x. xlii. 22. *Now the head of the Lord came upon me in the evening, afore he that was escaped* בָּרָא CAME.

Thus we find, that our Lordship is not correct in saying "there is no example in the Bible of בָּרָא in the *simple* form as it is represented in the note; in the sense of *came*." When I, therefore, to men in a deep sense of respect for his Lordship's character, talents, and public and private merit, I am bound to be true, and to say, as he has said, without *qualifying* his assertion, "The translation is not taken in the grounds of his objection to the author and version of the verse." It will perhaps appear to every learned and intelligent man, as well as to himself on further consideration, that the new translation is *not* mistaken," but that he is supported by some of the first Hebrew scholars, that ever Europe produced, the learned Doct. Lightfoot, Olmet, Dr. Roberts, Provost of Eton College, and others, who translate these verbs in the *preter* tense.

I will now, for the sake of giving his Lordship every advantage, take this word בָּרָא, agreeably to his admission, Gen. xv. 12, when the sun was *going down* —Jud. v. 28, why is his chariot so long *in coming*—1 Sam. xxviii. 7. *by entering* —23. v. 7. *the coming*. Now according to his admission, the compound word בָּרָא may refer to the past sense. But taking it in that sense, the passage will even then read agreeably to the translation I have given, viz. *With my Lord coming to the house of Ramoth, to worship there, then he bowed on my hand.*

If his Lordship thinks that the translators had any authority (taking into consideration, the idioms of the Hebrew and English languages) for thus translating בָּרָא in the *future* tense, I refer him to the following passages, where he will find, that they have been impelled to translate it in the *preter*, 1 Sam. vii. 3. So the *Philistines were subdued*, and בָּרָא they CAME no more—2 Sam. xvi. 2. *And when any man that had a controversy* בָּרָא CAME to the king, ch. xiv. 3. *And the people,* בָּרָא GAT them *by stealth into the city*—1 Sam. iv. 5. *And when the ark of the covenant of the Lord,* בָּרָא CAME into the camp, ch. v. 10. *And it came to pass as the ark of God CAME to Ekron.*

Now His Lordship may take which side of the question he pleases; he says, it is "applicable both to the future and the past." Very well; if the word be "applicable to the future and the past," it was certainly incumbent on his lordship, to have stated, by what rule of grammar we are to apply it to both tenses. But it makes no difference here whether we translate the word בָּרָא, by the *preter*, or the *infinitive*, as to the sense of the following verbs in the verse.

His Lordship observes, "The future tense, which is here objected to, is expressed, not only in the vulgar version, but in the Septuagint,

Vulgate, Syriac, and Arabic." He might have said that it is also expressed in all the European translations: but certainly not any one of these translations is to be preferred to the Hebrew.

His Lordship takes it for granted, that the Greek Bible, which goes under the name of the Septuagint, to which he alludes, is the original Septuagint, which was translated in the time of Ptolemy Philadelphus; this is an error. It is a compilation from the translations of Aquila, Theodotion, and Symmachus, put together in the early ages of the first christian church, in which no one can distinguish the translation made in the time of Ptolemy, in consequence of the confusion introduced into it, after the time of Origen; where we find readings altogether inconsistent with the Hebrew, as I have shown in the *Classical Journal*, No. 16. p. 374. and No. 18. p. 395. on the integrity of the Hebrew text.

We know that the translations have been forced into the libraries and houses of all christian nations, by the terror of the inquisition, and the power of the sword: when no man dared to look at the beautiful form of truth, contained in the sacred Hebrew pages. The Hebrew is the unpolluted fountain—the pure record of the will of God to man, *who never deceived the people and Jerusalem*, Jer. iv. 10. *Who never deceived the prophet*, ch. xx. 7. *Who is not the author of evil*, Amos. iii. 6. *Who did not repent that he had made man on the earth*, Gen. iii. 6. *Who does not make the hearts of the people fat, their ears heavy, nor shut their eyes lest they should be converted*, Isa. vi. 10. And if the early translators were not critically acquainted with the Hebrew, as is very evident, and translated from the *modern* Septuagint, all have erred by following this imperfect translation; which has been shown by Bishop Usher, and other learned men, to be a modern translation, abounding with errors.

His Lordship allows that, "The three verbs are indeed in the preter form!" but adds, "every reader of the Hebrew text knows, that the future time is commonly expressed by the preterite, (sometimes without the γ conversive, but oftener with it) perhaps more commonly than by its own proper form. The last of the three preterites has the γ conversive prefixed to it, the second has it prefixed to its pronoun."

The future tense expressed by the preterite! "Without the γ conversive." Does then his Lordship suppose that the γ with shevah is conversive? there is no such power in the vowel shevah, as to convert the preter to the future: nor does any person of competent skill in the language contend for it. If the future time be expressed by the preter with γ conversive; why is the preter of verbs with this γ conversive, as it is erroneously called, found in every page of the Bible, and yet they still are in the preter tense? See Gen. xxx. 41. *וַיָּבֵר* and it came to pass—ch. xlvii. 22.—Exod. xxxiii. 7, 8, 9, 10.—Neh. xii. 39.—1 Sam. ii. 15.—2 Kings xiv. 14.—1 Sam. xvi. 23.—Eccles. iv. 4—ch. viii. 17.—Ezek. xxxvii. 8.—Dan. xii. 5. &c. &c. And on the contrary: if γ with Shevah had this converting power, where was the necessity for the verb to be written in the future tense, when this same γ is prefixed? Gen. ix. 27. *וַיֵּשְׁבֶן*, and he shall dwell.—Jer. xiv. 10.—Hos. viii. 13.—1 Kings xxii. 20.—Eccles. xii. 4. Thus it evidently ap-

pears that the γ with Shevah prefixed to a verb, either in the preter, or the future form, has nothing to do with the tense; and consequently γ with Shevah prefixed to the verb וְהִשְׁתַּחֲוִיתִי, the last of the three preterites, is not conversive.

His Lordship allows that the verbs are in the "preter form," and as such I translate them, after the example of the first Hebrew scholars. But if "the future tense be often expressed by the preterite," it remains for his Lordship to show, by what rule in the language the γ with *shevah* acquires at one time a power to convert the *preter sense* to the *future*; at another, why the *preter sense* remains; and why there was a necessity for the verb to retain the *future form*, when the γ prefixed occurs with *shevah*. And lastly, to avoid a worse difficulty, as this would be inconsistent with all idioms, and the philology of all languages; what dependence could be placed on a language, which, with the same confection, might be taxed to any meaning, the translator might choose to adopt, *preter*, *present*, or *future*.

The last remark his Lordship makes on the verbs, is, "The second has it," (viz. the γ with *shevah*) "prefixed to its pronoun;" which he supposes to be conversive. His Lordship is not content with supposing that γ with *shevah*, prefixed to a verb, converts it from the preter to the future tense; but finding that נָשַׁבַּח i. e. he *lauded*, is removed from the γ , by the intermediate pronoun הוּא, he rejects the obvious sense, the *preter*, and carries the supposed effect of this supposed converting γ , over the *pronoun*, to the *verb*, so that whether this γ is prefixed to a verb, or to a remote word in the clause, he concludes, that it converts the preter to the future sense!

For another proof that his Lordship is mistaken in his conclusion that the γ prefixed to a *pronoun* has any effect on the following verb, I refer to Gen. 3. 16. where the γ with *shevah*, prefixed to the pronoun, has no effect on the following verb; for in that case, the sacred writer would not have written the verb in the future form וְהָאָדָם יִשָּׁלַח *and he shall rule over thee*.

• But the γ with *shevah*, prefixed to a pronoun, cannot, even under the notion of that γ being conversive, convert the following verb in the preter, to the future tense; as his Lordship supposes, by its being prefixed to the pronoun הוּא. See where the same word, הוּא, and the γ with *shevah* prefixed, introduces the verb, and yet it is not converted into the future time, Gen. xxxviii. 11. וְהוּא לֹא נָתַנָּה לוֹ *and she was not given to him*—ch. xxxix. 3. וְהוּא לָן *and he lodged*—ch. xxxiii. 3. וְהוּא עָבַר *and he passed*. These are conclusive. But his Lordship may examine the following passages, so rendered in all the translations, and they will be found in agreement with my translation. Gen. xxi. 1. וְהוּא יָשָׁב *and he sat*—ver. 8. וְהוּא עָמַד *and he stood*, ch. xxii. 32. וְהוּא צָלַע *and he halted*—ch. xxv. וְהוּא עָיַף *and he was faint*—ch. xxiv. 6. *for he dwelt*.

The doctrine of γ *van* with *shevah* depends on a branch of Hebrew learning, to which it does not appear that his Lordship has turned the attention of his sagacious mind. Thus we find that in many instances, the translators have been impelled to do justice to the original; "If then, (says he) the subject of Naamau's petition require a

future rather than a past sense, if the idiom of the language admit it, and the interpretations of the most ancient versions, and even of the Jewish comments confirm it, it follows that the passage, as translated in our public version, expresses the true sense of the original." If these hypotheses could be admitted, it might admit of controversy; but even the preter tense of the verbs would not be converted to the future. But the subject of Naaman's petition does not "require a future rather than a past sense." Neither will "the idiom of the language admit of it." And as to the "interpretation of the most ancient versions, and even Jewish comments," confirming that which is inconsistent with the grammar of the Hebrew language, that בְּנֹחַ יְיָ being rendered in the Septuagint by, ἐν ᾧ ἐπιστρέψεται τὸν κύριον μου, and the Vulgate, *quando ingreditur Dominus meus*: it only shows, as I have stated in the Classical Journal, that the translators have been guided by the Septuagint, and the Vulgate, without attending to the grammatical construction of the Hebrew; which at once accounts for the same error in our authorized version. No interpretation of the most ancient versions, or Jewish comments, can confirm the translation in the authorized version; such materials will never be admitted by critical Hebrew scholars, by way of confirmation.

In page 9, his Lordship says, "The last objection which is made to the authorized version, is, 'that the word נָחַ I pray thee, the most expressive in the verse, is omitted.' If נָחַ continues his Lordship,) be the most expressive word in the verse, the authors of the public version must have been either very ignorant or very careless. But the new translation is certainly mistaken. The only word, which the Septuagint has to connect with נָחַ, is δὲ, which cannot be the most expressive word in the verse. It is altogether omitted in the Vulgate." I do not wish to blame the translators; I believe they translated faithfully; but it should be remembered that they translated from the Septuagint, and the Vulgate; for it is well known that there was not a critical Hebrew scholar among the whole forty-seven translators. Therefore, as far as the word "ignorant" will apply to their deficiency in this primary branch of theological learning, it may be admitted.

It appears, however, that the Septuagint have been more faithful than the compilers of the Vulgate; the word δὲ is a very proper word for נָחַ, and which indeed, taken in connexion, makes it one of the most expressive words in the verse. Naaman had experienced the goodness of the God of Israel in his cure, and the Septuagint have very properly translated the word נָחַ by δὲ, which has been omitted by the translators of the Vulgate: Naaman therefore wished to know whether the God of Israel would add one thing more, whether he would pardon his past idolatry: and with this conjunction, it reads, *will Jehovah ALSO pardon thy servant in this thing.* The rejection of נָחַ by the English translators shows that they attended more to the Vulgate than to the Septuagint.

What! "נָחַ redundant and without meaning," how then came the Septuagint to translate it by δὲ? Again, "in the text," his Lordship observes, "it is distinguished by the Masoretic circle, and is accom-

joined with this note in the margin, נא כתיב ולא קרי, that is, נא is written, but not read." So then 500 or 1000 years after the dispersion of the Jews, we are to be told by a few Jews who knew no better, that "נא is written, but not read;" why then did the sacred writer insert it? and the Septuagint translate it?

But his Lordship says, "it is absent from two and forty of Dr. Kennicott's MSS." Allowed--he ought to know that many of these MSS. were faulty copies, made by pious Jews for Christians, in the early ages, and were never countenanced by the synagogue copies. Dr. Kennicott, who wished to alter the Hebrew bible where he could not translate it, might have easily increased his stock of such MSS.

Would it not have been fair if his Lordship had stated, that 113 codices were collated throughout, and consequently that 104 present נא: 12, were partially collated, and of these none are marked as excluding נא. Besides, is it surprising that common transcribers of modern copies should have used the freedom to exclude the word, when they found the Keri telling them that "נא is written, but not read?" From this we also learn an important fact, that the translator of the Vulgate followed the Keri. But if the Keri had been critical Hebrewists, they would not have dared to reject any word written by the sacred penman.

But, "He [Naaman] cuts at," (says his Lordship,) "that his *apparent* idolatry in his attendance on his master in the temple of Rimmon might be perceived." "Apparent idolatry" - should I ask to be allowed to commit an act which should be *apparently* idolatrous? and the prophet grant him permission? Where is the difference between *idolatry*, and *apparent* idolatry? No other construction can be put upon such conduct, but that of playing the hypocrite in the presence of his sovereign to avoid giving offence: surely his Lordship would not have his readers to consider this as "no small sign of grace in Naaman." And how does he propose to reconcile his wish to perform, "apparent idolatry," with his being "afraid even of the appearance of it in his future attendance on his master?" But in truth, there is not one word in the original to countenance that sense.

Again p. 11. "He could at once renounce the service of Rimmon, but not so easily the service of an absolute sovereign."

It is reasonable to conclude, that Naaman could more easily withdraw himself from the service of his master, than from the worship of Rimmon, in the land where this was the established worship. It appears, however, that the state did not interfere, and that every one was permitted without molestation, to worship in his own way, any God; and was even protected in his worship; as every sect is protected and allowed to worship God in England. This appears from the narrative; for the Syrian general solicits permission to take two mules' burden of earth from the land of Israel, to build an altar to Jéhovah in his own land.

That he was at perfect liberty to withdraw himself from the service of his master, appears also from another consideration. Had it not even been in his power to relinquish the service of his master,

in his own land, yet he could have remained in the land of Israel, where the king of Syria had no authority. He was a man possessing great riches, he brought ten talents of silver, and six thousand pieces of gold with him, as a present to the prophet; and therefore the emoluments arising from his office could have been no inducement for him to act the hypocrite. But when we consider that this cure was performed by the immediate power of God, to break in pieces the idols, and the idolatry of Syria; that it had this effect on the general, and that if Naaman had returned to his land, making the same profession of idol worship, although he had experienced this great cure by the power of God—instead of the desirable effect of abolishing idolatry, such a proceeding on the part of Naaman, countenanced by the prophet, would more firmly have established the nation in the worship of the idol.

But says his Lordship, “He by no means solicits to be allowed to worship Rimmon, even if the common punctuation of the passage be followed. But if the passage be expressed *interrogatively*, as in the Syriac and Arabic versions, in stead of a petition for indulgence, it becomes an anxious enquiry for direction in duty.” Is it possible to suppose that the prophet could direct a worshipper of the God of Israel, as a mark of his duty, to bow before the idol Rimmon? According to the authorized version, it is an *indulgence* that Naaman is made to ask—an *indulgence* to commit sin—an *indulgence* to break the command of God—an *indulgence* to do that, which the Hebrews were brought out of Egypt to destroy—an *indulgence* to render the intention of his miraculous cure of no effect, which was to break in pieces the idolatry of Syria—in short, an *indulgence* to insult the God of Israel, by showing that his prophet directed Naaman to bow before the idol Rimmon; and thus to favor the enemies of God.

By the words *go in peace* no such excuse can be allowed, as his Lordship has put into the mouth of the prophet, viz. *If in your attendance on your master at the house of Rimmon, you neither partake of the sacrifice, nor bow down to the idol, you will do well.* But he should have recollected, that Naaman, according to the authorised version which he defends, solicits to *bow down in the house of Rimmon with his master*, and therefore his excuse for Naaman is foreign to the text. There is a command, however, which none of us can forget, a command which was most strenuously preached and acted on by the prophet. This divine command did not allow the Hebrews even to appear before an idol, by way of countenancing idol worship, and thus to serve them. *Exod. 20. Thou shalt NOT BOW DOWN THYSELF TO THEM, nor serve them.* From which it is evident that the prophet could not even sanction his request to *bow down* before the idol at his return, without breaking the divine command.

Such passages in the sacred pages are deserving of particular attention, not merely on account of the use which has been made of them by open enemies of revelation, but also of the abuse of them by its professed friends. This verse has been quoted by casuists to prove, that persons acting under the controul of others are allowed to commit acts in themselves contrary to the express laws of God; which is

to say in other words, that we are bound to obey men rather than God! In the time of Luther, a protestant prince of Saxony, who carried the sword before the Emperor at mass, was held guiltless, because it was supposed from the erroneous version, that the prophet allowed Naaman to bow with his master in the temple of Rimmon. And Dr. Schmidt, to please the King of France, when he took Strasburgh, argued from a corrupt translation of this passage, that a worshipper of the true God may be present at, and join in, idolatrous worship, when circumstances either of a civil or religious nature call for the unanimous voice of the nation.

"Reasons," says his Lordship, "why a new translation of the Bible should not be published without a previous statement and examination of all the material passages supposed to be misinterpreted." Reasons are already published; they have so often been given by learned and intelligent men, that there is no necessity for any thing of this nature.

I shall refer his Lordship to some of our learned writers, who were decidedly of opinion that a revision of the present translation was absolutely necessary; not only on account of the great improvement in our language, which is now certainly the most expressive of all the European languages; but because the translators have erred respecting things most essential. Those eminent men, who have left their testimony concerning the necessity of a new translation, have given a general opinion; and I have produced proofs which will carry conviction to every man learned, impartial, or intelligent, that they were correct in giving such an opinion.

"Innumerable instances might be given of faulty translations of the Divine original."—"An accurate translation, proved and supported by sacred criticism, would quash and silence most of the objections of pert and prophane cavillers." *Blackwall's Sac. Class. Pref.* 1731.—"Our last English version is undoubtedly capable of very great improvements." *Waterland's Scripture Vindicated*, part iii. p. 61.—"Nothing would more effectually conduce to this end, than the exhibiting of the Holy Scriptures themselves in a more advantageous and just light, by an accurate revival of our vulgar translation." *Dr. Lenth's Visitation Sermon at Durham*, 1758.—"It would still be acceptable to endeavour to give a more exact translation of the Bible, than any that has hitherto appeared." *An Essay for a New Translation of the Bible*, 1727.—"It [the common version] has many considerable faults, and very much needs another review." *Biblioth. Lit.* p. 72, 1723.—"The Old Testament has suffered much more than the New, in our translation." *Doddridge's Pref. to Family Expositor*.—"Many of the inconsistencies, improprieties, and obscurities, are occasioned by the translator's misunderstanding the true import of several Hebrew words and phrases, showing the benefit and expediency of a more correct and intelligible translation of the Bible." *Falkington's Remarks*, 1759. p. 77.—"The version now in use, in many places does not exhibit the sense of the text, so exactly as the version of 1739, and mistakes it besides, in an infinite number of instances. Frequently it expresses not the proper subject of the sen-

tence. It arbitrarily gives new senses to words; omits, or supplies them without necessity." *Durdell's Crit. on Job, &c. 1772. Pref.*—"That necessary work—a New Translation of the Holy Scriptures." *Lowth's Prelim. Dissert. to Isaiah, p. lxi.*—"Whoever examines our version in present use, with the least degree of attention, will find that it is ambiguous and incorrect, even in matters of the highest importance." *Professor Simonds's Observations on the Expediency of revising the present Version, 1789.*—"At this time a New Translation is much wanted, and universally called for." *Green's Preface to Poetical Parts of the Old Testament.*—"Great improvements might now be made in translating the whole Bible, because the Hebrew and Greek languages have been much cultivated, and far better understood, since the year 1600." *Dr. Kennicott's Remarks, &c. 1787. p. 6.*—"It [the present version] has mistaken the true sense of the Hebrew in not a few places. Is it nothing to deprive the people of that edification which they might have received, had a fair and just exposition been substituted for a false one? Do we not know the advantages commonly taken by the enemies of revelation, of triumphing in objections plausibly raised against the Divine Word, upon the basis of an unsound text or wrong translation." *Blayney's Prelim. Disc. to Jeremiah, 1781.*

Your limits will not allow me to quote more of those learned writers, who have had but one opinion on this subject: there are some among these, however, whose knowledge of the language his Lordship will not attempt to call in question.

But he has himself given abundant "reasons" in the following, added as a note p. 8. "In the nine verses preceding ver. 18, 2 Kings, the *future tense* is used *two and twenty times* for the *past*, and *seven times* in the sense of its own proper form. In the same verses the *preterite* is used *seven times* for the future, *twice* for the *present*, and *twice only* in its own preterite sense, being *much oftener used for the future than for the past.*" That is, his Lordship finds this number of differences between the Hebrew and our vulgar version; and yet the English version is not to be improved, for fear of doing a disservice to religion!

There is another publication to which I will refer his Lordship, where he may find sufficient reasons for concluding that no other "statement, or examination" is necessary, of all the passages which are misinterpreted; I mean the present vulgar version, where he will find that the translators have erred in *mood, tense, person, gender, infinitive, imperative, participles, particles, &c.* and verses in abundance where nearly one half is comment and yet made a part of the text, of which I will give such proofs in my translation, as cannot be overturned. And with regard to the propositions, there is not a single chapter, where there are not abundant proofs of the first running into the second, the second into the third, &c. by which the meaning of the sacred writer, in many instances, cannot be known. A consideration of this nature, applicable to the writings of any admired profane author, would soon produce a new translation of his works; but how much more important, when applied to *that sacred volume* which is

the common right of every Christian—that sacred volume to which we are referred by him *who spake as never man spake*; who said, *Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me*—that sacred volume, containing in the original the unadulterated record of the will of God, in which we all have the hope of eternal life? Surely we ought to hear it speak agreeably to its original dignity, elegant diction, correctness, and divine truth. Surely, Sir, a consideration of this important nature will show the absolute necessity of a new translation, more than if I were to write volumes on the subject.

It is true, as his Lordship observes, that a number of persons the most learned were chosen in the time of Elizabeth and James, to correct the authorized version; and it is also known that they were not Hebrew scholars; but that they translated from the Septuagint and the Vulgate. It is also well known that we have at this day far more able scholars than were to be found in the time of James, and that the English language is greatly improved in the last 200 years.

I agree with his Lordship, “that hardly any passage should be altered, that is not either contradictory to the original, or unintelligibly expressed in the translation.” This is all I wish—this has been my arduous and daily labor for seventeen years. But these contradictions, interpolations, or unintelligible expressions, are to be found in almost every page of the Bible. Hence that arch and ignorant infidel Voltaire took occasion to say, “it required twelve men to build up the Christian religion, but it only required one (himself) to pull it down.” His Lordship allows that there are passages in the authorized version, which appear to contradict the meaning of the original, to obscure the sense by ambiguous, obsolete, or incongruous expressions. The very circumstance of these contradictory and unintelligible passages in the authorized version is a sufficient reason why the new translation should be published, without a previous communication.

I beg, however, to differ from his Lordship, where he says, “The good proposed by Mr. Bellamy in his prospectus lately submitted to the public, viz. the refutation of the objections of Deists, would be more effectually answered by the notes to the Bible now printing by the *Society for promoting Christian Knowledge*, than by a splendid, expensive, and voluminous translation of the Bible.” I do not mean it to be more splendid than the Bible now printing, which his Lordship here recommends; and, I trust no one will be alarmed at the word “expensive;” I hope its merits will recommend it to the public notice, as I do not mean to embellish it with engravings. I believe—taking into consideration the time employed in the new translation, and the notes, containing reasons, agreeably to the grammar of the language, for any alteration—that it will be cheaper than any Bible published in this century.

His Lordship may be satisfied with Mr. D'Oyly's and Dr. Munt's collection of notes, sanctioned by the “*Society for promoting Christian Knowledge*,” but it is impossible for him at present to know, as his Lordship says, that “the good proposed by Mr. Bellamy would be more effec-

tually answered" by these notes, than by my translation—for the plainest reason: his Lordship has seen neither my translation, nor the notes with which it will be accompanied. And notwithstanding the deference due to his Lordship, when speaking of productions he has had an opportunity of comparing, it will not be conceded that he can form a judgment of that which he has not seen. The public in due time, however, will have an opportunity of deciding, as they may then compare. I must also add, that, in every direction where I have had an opportunity of gaining information, the opinion of the unbiassed learned and the unlearned is, that the Bible now printing by the Society for promoting Christian Knowledge, however ably and judiciously executed, is not eminently calculated to obviate "Deistical objections;" for the principal part of these notes were written before the writings of Voltaire, Volney, Bolingbroke, Paine, and other moderns, were published: and had they furnished such a refutation, these writers would not have been able to disturb the peace of every Christian community as they have done, by laying before the public the errors in the translation, as the genuine words of Scripture.

His Lordship says, "much more good may be done by the notes to the Bible now printing by the Society for promoting Christian Knowledge." But how is this to be reconciled with the following remark in the same page, "a new translation of the Bible is a work of no ordinary consequence, inasmuch as it may be productive of great service to religion, or great disservice." If *much more good* may be done by the circulation of the Bible which his Lordship so strenuously recommends, no "*great service to religion*" could possibly be expected from a new translation: as the "*much more good*," which his Lordship says may be done by these comments, in such case, would comprehend the "*great service to religion*;" which yet he allows may be done by a judicious translation.

His Lordship says, p. 13. "The preceding remarks are confined to the passage which Mr. Bellamy has chosen, as his *palmarian* proof of the incorrectness of the authorized version." I am sorry that his Lordship has confined himself to this solitary passage; offering only objections which have been made before by writers who were not critical Hebrew scholars, who have been guided by the modern Greek version and by the translations in the European languages. If his Lordship supports the authorized version, why has he not taken notice of the other passages in the prospectus? Why has he not shown in opposition to my translation of those passages; that, *if evil be in the city, the Lord hath done it*, Amos, iii. 6. *That he has multiplied the nation, and not increased the joy*—when the next clause positively says, *they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil*, Isa. ix. 3. *That, the Lord hath made all things for himself, yea even the wicked for the day of evil*, Prov. xvi. 4. *That, he commanded the prophet to make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed*, Isa. vi. 10.

That, it repented the Lord that he had made man on the earth, and it grieved him at his heart, ver. 6. That, Saul prophesied naked all that day, and all that night, in like manner before Samuel, 1 Sam. xix. 24. That, God polluted them in their own gifts, that he might make them desolate, to the end that they might know that he was the Lord, Ezek. xx. 26. And, that the prophet charged the God of all holiness with deception, saying, as it is said in the vulgar version, *Al Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, ye shall have peace; whereas the sword reacheth unto the soul*, Jer. iv. 10. And ch. xx. 7. *O Lord, thou hast deceived me, and I was deceived*. And many others, as inconsistent with the original Hebrew, as they are with the HOLINESS, JUSTICE, and MERCY of God. This is what his Lordship should have attempted, had he opposed the remaining translations in my prospectus. His silence respecting these important passages is an acknowledgment that in the vulgar version they are incorrect; and for the cause of truth, the credit of the Bible, the honor of the Divine Giver of the sacred volume, and the prosperity of true and undefiled religion, it would have been just if he had acknowledged that I have been so far happy in silencing every objection to these passages in future. Should his Lordship, by finding fault with one passage, which I hope I may say without presumption that I have translated right, have cast his disapprobation over the whole?

I do not know what to understand by his Lordship's observation, where he says, "The preceding remarks are confined to the passage which Mr. Bellamy has chosen as his *palmarian* proof of the incorrectness of the authorized version." If, by giving a short note on this passage, his Lordship can suppose that I consider it as my *palmarian* proof of the incorrectness of the vulgar version, he has most certainly mistaken me: I hope it is לשון הקודש, the holy tongue, speaking in the English language. It is not possible to give a summary of the reasons for varying from the authorized version, in a prospectus.

• His Lordship is altogether indefinite, where he says, concerning the plan, p. 13. "It cannot answer the end proposed: the end proposed (the refutation of Deism) is wholly inapplicable to the undertaking." If his Lordship with me understands by the term Deism a denial of divine revelation, most assuredly the new translation is calculated to answer the end proposed, by refuting the objections of those men, who have been made Deists by the inconsistencies and contradictions exhibited in all the vulgar versions.

Let any man contemplate the early ages of Christianity, when the Gospel was planted. Where are the churches of Asia and Africa now? and whence that pagan darkness which covers those once enlightened countries? Need we seek for any more causes for the production of apostacy, than those we have seen to be sufficient for the alarming extension of infidelity in modern times, namely, the erroneous translations put into the hands of the people? I am of the same

opinion as Bishop Usher, and other learned and impartial men, that the present Greek Bible contains accounts of many circumstances, altogether contradictory to the Hebrew verity. But in many places, where the Greek agrees with the Hebrew, the vulgar version is in direct opposition to both :

הנני משיב את־צל המעלות אשר ירדה במעלות אחו בשמש אחרנית
עשר מעלות ותשב השמש עשר מעלות במעלות אשר ירדה.

Ἰδοὺ ἐγὼ στρέψω τὴν σκιάν τῶν ἀναβαθμῶν οὓς κατέβη τοὺς δέκα ἀναβαθμοὺς τοῦ οἴκου τοῦ πατρὸς σου ὁ ἥλιος, ἀποστρέψω τὸν ἥλιον τοὺς δέκα ἀναβαθμοὺς, καὶ ἀνέβη ὁ ἥλιος τοὺς δέκα ἀναβαθμοὺς, οὓς κατέβη ἡ σκιά.

See Isa. xxxviii. 8.

While both the Hebrew and Greek so pointedly contradict the authorized version, what dependance can there be on the Vulgate? or how should "the end proposed," which is to remove the objection, be "wholly inapplicable to the undertaking?" I should be glad if his Lordship, or any other eminent scholar, would attempt to give us the application of this passage.

If we take a view of the state of the Christian religion in Europe, it is lamentable to see, that, on the continent, the Bible is too generally thrown aside; because, say the people, the contradictions, which are recorded in our vulgar versions, are sufficient evidence that the Bible cannot be what it is said to be by the clergy. This was a primary cause of the French revolution, during which the very appearance of the Christian religion was banished, the floodgates of infidelity were set wide open, and the temples converted into "temples of reason!"

The old objections have lost nothing of their energy in the pages of Voltaire, Hobbs, Morgan, Tindal, Bolingbroke, Volney, and Paine. Let his Lordship examine the New Testament as it at present stands, and he will perhaps find some necessity for a new translation. Can any one for a moment suppose that the translation concerning the unjust steward is a correct translation? is it not surprising that the following passage should be put into the mouth of Christ himself, when no such meaning is in the original? viz. *And I say unto you, make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations.* I never met with a satisfactory translation of this passage. Indeed the true translation of it depends on a Hebrew phrase, which I hope to have an opportunity of laying before your learned readers, as well as other passages in the New Testament, which depend on Hebrew phraseology. Acts ix. 7. *And the men which were with him stood speechless, HEARING A VOICE:* but in the relation of the same circumstance it is said, ch. xxii. 9. *And they that were with me saw indeed the light, but they HEARD NOT THE VOICE.* Matt. x. 9, 10. *Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves:* but in Mark vi. 8,

And commanded them that they should take nothing for their journey, save a staff only. Mark xi. 13. And seeing a fig tree afar off having leaves, he came if haply he might find any thing thereon, and when he came to it he found nothing but leaves; for the time of figs was not yet. John i. 33. And I knew him not: but it is said, when the same transaction is recorded by Matt. iii. 14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

His Lordship continues, "But in what is said of the notes, we hear only of exemplifying the peculiar phraseology of the original languages from the writings of the Rabbies, and the Talmuds, which, whatever light they may throw on the Old Testament, are not authorities for the phraseology of the New." Well, Sir, and if any light be thrown on the Old Testament, will it not be worth the attention of Christians? Nay, I assert without the fear of being controverted, that, as the Old is the foundation of the New Testament, whatever light may be thrown on the one, must necessarily illustrate the other: and unless the customs, usages, and manners of the ancient Hebrews be understood, as well as the peculiar phraseology of the language, what information can we gain from such passages as the following, Matt. v. 39. *But whosoever shall smite thee on thy right cheek, turn to him the other also—If any man take thy coat, let him have thy cloke also—Whosoever shall compel thee to go a mile, go with him twain.*

I am confident that those, who have any feeling for the credit of the Bible and of religion, will be shocked to find that many passages are suffered to remain in the pages of the sacred volume, under a wrong impression that an attempt to correct them might prove a "disservice" to religion. "Disservice!" what! to give passages, which might be named, the delicate and modest sense they have in the original, but which in the authorized version make the virtuous matron blush, would be a disservice to religion! The greatest disservice, that can possibly be done in religion, is to suffer them to remain, held up to public view, and blazoned on the standard of Deism, as proofs of "the disordered state of the Bible." This language may be suitable in those countries where the semblance only of religion is kept up by terror, and the sword. It might pass unnoticed in the days of ignorance, in the time of James, when the state of the English language was an apology for the barbarous and indecent expressions, which to the pain of many a father and mother are crowded into the authorized version. But things are changed—the language is changed—the minds of men are changed—the love of modest expression is predominant, in every circle; and the public who are well aware, that the translation is in a wretched state, [they are told so from the pulpits,] wish to see the sacred volume in a state worthy of its Divine Giver. And the imperious call of enlightened intellect, like the deluge, which swept falsehood from the earth, and left nothing but the unadulterated truth in the Ark of God, will sweep away the mighty mass of error exhibited in the translations of the sacred volume. Not a vestige will remain to point

out to posterity the ignorance of eighteen ages. It is truth only which can make a nation invulnerable, and raise it to the highest degree of excellence—the blaze of divine truth, which is contained in the real Ark of God, the hallowed oracles, will break forth over the dark mountains of error, bigotry and superstition; and men will be enabled to drink of the pure waters as they flow from the fountain of eternal truth.

The New Testament abounds with Hebraisms, nor could it be otherwise. The personages of the gospel history were Jews, their language Hebrew, or a dialect of that language; the manners, customs, ceremonies, and religious usages, referred to the descendants of the people, of whom the prophets were the preceding historians; nor could these peculiar phraseologies be transferred into another language, without exhibiting the features and idioms of the language of the country.

In the fifth chapter of Matthew, Christ says, that every part of the law shall be fulfilled, even the *least*; and he illustrates this by referring to י, the least letter in the Hebrew, or in any alphabet; for it cannot apply to the Greek *Iota*, nor to the Samaritan, in which it is one of the largest characters in the alphabet. The application is proper, for the י is only a point, and it must be obvious that our Saviour would not refer native Hebrews, by way of illustrating his discourse, to a foreign language, of which they were ignorant.

His Lordship complains, that “nothing is said in the prospectus of those valuable sources of illustration—the Septuagint, the writings of Philo, Josephus, &c.” His lordship will find that enough will be said of the Septuagint, to show that it is not to be depended on, as having any authority; and as to the writings of Philo and Josephus, he will also find I do not neglect them.

I have said in the prospectus, “The original Hebrew is intended to be given to such subscribers as wish to have it. It is not intended to make any additional charge on the numbers with the Hebrew, except the bare expence of composing and paper.” His Lordship replies to this, by saying, “But the bare expence of composing and paper is the bulk of the expence. And the subscriber who expects to find this bare expence to be *inconsiderable*, as the term usually implies, must of course be disappointed.” Am I then already charged with an intention of disappointing the public, when I have said, I expect no profit on the Hebrew? But can his lordship point out a cheaper way of furnishing a Hebrew Bible than at the bare cost of paper and print?

“As to the meaning of the passage which is brought as a proof of incorrectness in the vulgar version,” says his Lordship, “it must be shown in contradiction to Greek, Latin, and Hebrew authorities, that נא is the most expressive word in the verse.” No, it is not incumbent on me to show any thing inconsistent with the Hebrew, however I may labor to prove that the sense put upon any passage by the Greek, Latin, or any version, is in contradiction to the Hebrew. His lordship has not ventured to exclude נא from the Hebrew text, though he has told us that in the text it is accompanied by the Masoretic circle or asterisk, with the note in the margin, נא כתיב ולא קרי, “written, but

not read." But this marginal reading in some copies written by a few Jews, who did not know what to do with the word, is of no more authority, than if written by the Jews of the present day; and of as much consequence as the Rabbinical whim of writing some letters larger than others. Will his Lordship say it ought not to be expressed in a translation, because the compiler of the Vulgate has omitted it?

Now if I were to admit that it was not the most expressive word in the verse, this objection would be of no weight. The question is, whether my version will be the better or the worse, for giving a translation of a word, omitted in the vulgar version? and not whether it be the most expressive word in the verse. I think I have satisfactorily shown, that it is the most expressive word in the verse, as it proves the sincerity of Naamah, --viz. *I pray thee*; for without a heartfelt conviction, all pretension would have been mockery in the sight of God.

His Lordship concludes his remarks by saying, "It will not be sufficient to show, that a preterite form may have a preterite sense, which is given in the new translation, but it must be proved that a preterite form *cannot have* a future sense, that is, cannot have a meaning which it has in almost every page of the Old Testament, and in the Greek, Vulgate, Syriac, and Arabic versions, as well as in the vulgar translation of this passage."

'The preterite form a future sense in almost every page of the Old Testament! There is not a single instance in the whole Old Testament, *in the original*, where the simple preterite has a future sense; nor does the compound preterite ever change its radical meaning. It remains however for his lordship to show, by what rule in the language he thinks transformation is produced; for in such case it must be regular; it cannot be the *preter* in one place, the *present* in another, and the *future* in a third.

I have now, Sir, examined the objection made by his Lordship to my translation of this passage, and I have shown that in the original the verbs are in the preter tense, (and he has acknowledged the fact) and have been so translated by the best Hebrew scholars, and that the future time is inconsistent with the grammatical construction of the passage, that they cannot be translated in the future tense, without implicating the prophet as acting in direct opposition to the express command of God. And after his Lordship has, in the most positive manner, said, "The new translator then is mistaken in the grounds of his objection to the authorized version of this verse:" and again, p. 2. where speaking of my note on this verse, he says, "If the reflection on *such translations* be meant to affect the general character of the public version, (which the proposals for a new version imply) it is most unjust; if it extend only to the particular passage, it is erroneous:" I say, notwithstanding his Lordship's positive conclusions, that *I am not mistaken*, and that "the reflection on the particular passage" is not what his lordship has declared it to be, either "unjust" or "erroneous." No, Sir, I have given that proof concerning the 1 with Shevah not being conversive, which cannot be subverted.

Thus by confining myself to the grammar of the Hebrew language, I have given a translation which is consistent with the commands of God. But the translation which his Lordship endeavours to confirm, because it stands thus in the Vulgate, English, and in all the vulgar translations, can never aid the cause of the Bible; for it has long been a formidable argument with the Deists, who, on this view of the subject, have said, the prophet could accommodate himself to please a party: while, at other times, he could declare, that *bowing before an idol* was punishable with death.

In conclusion, I trust that I have said nothing inconsistent with the respect which I sincerely entertain for every part of the private and public character of the Bishop of St. David's; but I must declare that I see no reason for altering my plan, which is to give the work to the public, as soon as a sufficient number of subscribers shall enable me to meet the expense.

J. BELLAMY.

90, North Place, Gray's Inn Lane.

R. BENTLEY EMENDATT. MSS.

*In Sophoclem, Theocritum, Bionem, Moschum,
Nicandrum, et Callimachum.*

THE following emendations of Dr. BENTLEY are appended to the improved edition of *Morell's Thesaurus* by Dr. MALTBY. We have no doubt that they will be very acceptable to such of our readers as have not the opportunity of consulting that excellent work. We suppose, that to the emendations on Sophocles, the very learned and excellent Mr. KIDD refers, when, in his preface to the *Tracts and Miscellaneous Criticisms of the late R. Porson*, p. LXXXVII., he thus writes: "I beg leave to tender my grateful acknowledgments to the Rev. Dr. S. PARR, the champion of ancient literature and humanity,* who honored me with a copy of emendations, for which I had languished more than 18 years.

ὥσπερ γὰρ ἵππος εὐγενής, καὶ ἡ γέρων,
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
ἀλλ' ὀρθὸν οὐς ἴστησιν· ὡσαύτως δὲ σὺ
ἡμᾶς τ' ἐτρύνεις, καὐτὸς ἐν πρώτοις πάρει."

Morellus: "Καινοπαθής, insperatus:

πολλὰ δὲ πῆματα καινοπαθῆ.

Sophocles Trach. ad fin."

"Ad versum supplendum," says Dr. Maltby, "inserit Heathius τὰδε, quod utcumque otiosum magis probo quam Brunckii καὶ in versus Anapestici fine, ante vocalem in initio sequentis. Ex exemplari Sophoclis, olim Bentlei, nunc vero Parrii, legisse virum illum celebrissimum reperio:

πολλὰ δὲ πῆματα καὶ καινοπαθῆ.

Notavit olim Bentleius varias quasdam lectiones et conjecturas in Sophoclem ad oram editionis H. Stephani, MDLXVIII. Ceteras Viri Magni conjecturas, Parrii benevolentia mecum communicatas, libet hic subungere: nonnullas etiam, quas ad Theocriti, Bionis, et Moschi duo exemplaria Vir idem alleverat; unum in Museo Britannico conservatum, alterum apud quendam e Kiddii amicis. Horum enim notitiam atque usum Kiddio me debere gratus agnosco."

Lectiones Stephanianas adhibui: numeros vero Brunckii.

IN AJACEM.

<i>Ed. Steph.</i>	<i>Bentl.</i>
v. 60. Brunck. εἰσέβαλλον	εἰς τ' ἔβ.
205. ὀμοκρατῆς	ὦ' μοκρῆ.
210. Τελευτάντες	Τ=λλ.
216. ἡμῖν	ἡμῖν
235. σφάζ.	σφαζ'
305. ἐπαίξας	ἐπαίξ.
308. θάυξεν	θαύξεν
331. δεινὰ	δεινοῖς
443. κέρτος	κράτος
524. γένειτό ποθ' οὔτος	γένειθ' οὔτος ποτ'
535. φύλαξα	φύλ.
579. καὶ δῶμ' ἀπάκτου	καὶ δῶμα πάκτου
679. ὅτ' ἐχθρὸς ἤμην	ὅ, τ' ἐχθρὸς ἡμῖν vid. Suid. v. Ἐχθραντέος.
725. κἄνθεν κοῦτις	κἄνθε· κ.
1008. ἦπου Τελαμών,	ἦπου γε Τ.
1028. τύχην	τὴν τύχην
1085. ἄν ἡδώμεθα	ἄν ἡδ.
1296. φυτεύσας	φιτύ.
1337. κράτησα	κρά.
1392. τὸν ἄνδρα	τόνδ' ἄ.
1416. καὶ οὐδενί κ. λ.	notam damnatorium adp. B.

IN ELECTRAM.

- v. 45. Φωκέως
93. οἴκων
232. ἀνάριθμος

Φωκέως
οἴκτων (*dubium an Bentleyi sit*)
Schol. notat variam lectionem
ἀνάριθμος quæ glossa optima
est: νόμος v. est numerus,
mensura.

852. Ἀχαιῶν
1272. δ. σε λ.
1492. ἀγῶν

ἀχέων
θ adposuit Benth.
ὦ γῶν

IN ŒDIPUM TYRANNUM.

- V. 17, 18. γήρα βαρεῖς
ἱερεῖς, ἐγὼ μὲν Ζηνός *
18. ἱθὺς
248, 256, 261, 2.

leg. γήρα βαρεῖς,
ἱερεῖς ἐ. μ. Ζ.
ἡθ.
notam qs. dubitationis aut dam-
nationis adposuit B.

258. ἐπισχυρῶ
332. ἐγὼ τ'
333. πύθοιό μου
375. βλάψαι
380. τύραννοι
442. τύχη
1166. εἰρήσομαι
1375. ἐφήμερος

leg. ἐπισχυρῶ
ἐγὼ 'ὅτ' '
πύθοιό μοι
βλάψαι
τύραννι
τέχνη
ἐρήσομαι
ἐφήμερος.

IN ANTIGONAM.

- V. 2. οἶθ'
4. ἄτης ἄτερ
33. μὴ εἰδῶσι
128. εἰσιδῶν
156.
158. τίνα
196. ἀφανίσαι
287, 9.
457. φάνη
524. νῦν
539. κοινωνάμεν
545. θ' ἀγνίσαι
546. θίγες
645. φυτύει
648. φρένας ὑφ'
836.
966. πετρῶν
1217. τὸ Αἴμονος
1352. ἀποτίσαντες

ἴσθ'
notam, uti supra, adp. B
οὐκ εἶδ.
εἰσιδῶν
notam adp. B.
τίνα
ἀφανίσαι, vid. p. 236.
notam adp. B.
φάνη
νῦν
κοιν.
notam adp. B.
θίγες
φυτύει
notam adp. B.
idem
πελαγέων
τὸν A.
versum efficit ap. B. nempe Βα-
σιν Anapaesticam.

* So Dr. M. has printed, but Bentley's emendation was, we presume, ἐγὼ οὐτ', as Mr. Elmsley has edited the words.

IN ŒDIP. COLON.

V. 312. ἄσسون ἡμῶν	ἡμῶν ἄσσον
454. ἄ μοι	ἄ μοι
731. μὴ ποτ' ἐκνεῖτε	μὴτ' ἐκν.
735. τηλίκου	τηλικόνδ'
769. aut pot. 438. καὶ	καί μ' ἀνθάνον
μάνθανον	
1119. ὦ ξεῖνε, κ. λ.	notam adp. B.
1407.	idem.

IN TRACHINIAS.

7. ὄκνον	notam adp. B.
85. ἢ πίπτομεν, κ. λ.	dele hunc versum.
160. ὥς τις ὀράσων	ὥς τιδ.
395. ταχείας	ταχείας
513, 4. ἀλλεῖς ἴσαν	adposuit B.
526. ἐγὼ δὲ μάτηρ, κ. λ.	notam adp. B.
549. τῶν	τῶν δ'
662. ὅς κα' μὲ, τάν κ. λ.	notam adp. B.
738. μητέρα σ', ἢ	μητ' ἢ
900. ἔτλη	ἔτλη τις
1098. ὑπεύροχον	ὑτέροχον
1279. πῆματα καὶ παυῖ	πῆματα καὶ καὶν.

IN PHILOCTETEM.

35. φαυλόεργον	leg. φλαυρόεργον ut ap. Suid.
928. καλούμενον	forte, Πωλ. vel μ' ἀλώμενον
381. ἐκπλεύσεις	ἐκπλεύσεις
547. πλίων γὰρ ὁ ναύκλη- ρος, κ. λ.	notam adp. B.
582. διχβάλλης	διχβάλλης
691. σιγ.	ἴν' αὐτὸς ἦν πρόσσυρος, οὐκ ἐχων βάσιν, οὐδὲ τιν' ἐγχευρων κακογειτονα, παρ' ὧστόνον ἀντίτυπον βαρυβεῶτ' ἀποκλαύσειεν αἱματηρόν. Schol. παρ' οὗ ἀ- μοιβαῖον λόγον στενάζων ἀκού- σεται.
830. ὄμμασι δ' ἀντίχοις	notam adp. B.
916. τῶν Ἀτρειδῶν	τὸν Ἀτρ.
1028, 9. ἄτιμον ἐκβαλον, κ. λ.	notam adp. B.
1128. ὦ τόξον φίλων	ὦ τ. φίλον
1333. Ἀσκληπιάδων	notam adp. B.

¹ Hæ lectt. Brunckianis ad amussim respondent. Stephanus ad ἐγχεύων interpungit, et versus, sicuti in edd. vulgatt. ordinat.

1415. τὰ Διὸς φράσων, κ. λ. *notam adp. B.*

1443. ἡ γὰρ εὐσβεῖα *idem*

1469. ἀολλέες *ἀολλεῖς.*

Theocr. 1 ed. Valck. L. Bat. 1781.

Id. l. 10. σακίταν ed. 12. H. St. 1579. *Lego σακίταν.* Sic Epigr. iv. 17. ἄρια τὸν ἰσχω Σακίταν. Hesych: Σηκί· αἱ μάνδραι, καὶ ἐταυλεῖς.

86. Βούτας πρὶν ἐλέγ-υ· non μὲν.

II. 95. Lucret. iv. 1115. *Nec reperire, malum id possunt quæ machina tincat.* Incaute doctissimus Palmerius Obs. p. 795. substituit τί μ' ἔκος—quod lex carminis non patitur, et quod illud μοι—α'. An viro ingeniosissimo somnus obrepit? Eum. Hipp. 478. Nutrix ad Plædiam: Εἰσὶν ὃ' ἐπαδαὶ καὶ λόγοι βελκτῆρι μ. Φανήσεται τί γὰρ οὗτε φάρμακον νόσου. Ἦρ' ἄρα γ' ὁψέ γ' ἄνδρες ἐξεύρουεν ἄν, Εἰ μὴ γυναικες μηχανὰς εὐρόσομεν. *Idem in Alceste (221.) ἐξευρε*

The mention of Theocritus has brought to our mind the following conjecture of Eichstaedt. "Ad Theocr. Eid. ii. 83.

Καὶ μὲν χρε, καὶ ἡμῶς ἐγὼ το πικρὰ καὶ θάψω.

Schol hæc adnotavit: Ὅμοιος θαψω, χαλεπὸν, ξυνδός—ὡς φησι καὶ Σαπφώ. I. Chr. Wolfius, quum sedem vocabuli in superstitibus poetrix carminibus haud reperisset, locum ei non valde honestum concessit in fragmentorum farragine p. 98. Quid vero, si in eo poemate, quod Longinus nobis servavit, glossema lateat? Expelle illud ope istius scholi; exquisitam agnosces ac genuinam poetrix scripturam. Cecinerat Sappho:

Καὶ δ' ἱερὰς ψυχῆς χιμεταί, γῆρας δὲ
πᾶσαν ἀγρίη, χαλεπότερα δὲ θάψω
ἐμὰ· πεθνακὴν δ' ὀλίγη πικρὸσσα
φαίνεται αὐτοῖς.

In nostris libris male legitur, χαλεπότερα δὲ τινεῖς. Languidum hoc interpretamentum quis diutius ferat?" H. Car. Abr. Eichstaedtii Quæst. philolog. Spec. Lips. 1796. p. 61. The fragments of Sappho have been diligently collected and ably illustrated by Mr. Blomfield in the Mus. Crit. I. p. 1--32. II. p. 250—52., and published in a separate volume by H. F. M. Volger ("Sapphus Carmina et Fragmenta recensuit, Commentario illustravit, Schemata musica adjecit, et Indices confecit, Lips. 1810. 12.") Mr. Blomfield's opinion of Volger's performance is thus expressed—"Volgeri sub auspiciis nuperrime prodit Sappho, commentarius instructa, seu potius onerata, rerum vulgarium plenis, styloque longe putidissimo conscriptus: inutilis fere sartago." Be this as it may, Volger is certainly correct in the following remark, which occurs in p. 24. "Eichstaedius pro πικρὰ emendavit θαψω ex Theocr. Schol. ad Id. II. 83. Ipsum hoc primo mihi ita arrisit ut θαψω in textum recipiendum statuerem. Exactius vero Scholion inspicieus, mox in aliam rursus mentem inclinaui; sensi enim, Schol. verbis ὡς φησι καὶ Σαπφώ nihil aliud dicere voluisse, quam Sapphum quondam thapsum Σκυθικὸν ξύλον nominasse, illumque ideo locum poetrix a nostro protius diversum innuere. Quæ de causa potius libenter intactum relinqui. The words of the Scholiast aut—θάψω· ἵνα ξύνει τι, ὃ καλεῖται σκυθάριον, ἵνα σκυθικὸν ξύλον, ὡς φησι καὶ Σαπφώ· τούτῳ δὲ τινεῖς βούλουσι, καὶ ποιοῦσι μέλινα, καὶ τὰς τριχὰς ξυμβιβάζουσιν.

μηχανάν τιν' Ἀδμήτω κακῶν. Idem in Androm. (537.) ὦ, μοί μοι τί δ' ἐγὼ Κακῶν μῆχος ἐξανύσαιμι (sic, calami lapsu, ni animi fallor) ἄν;

XVIII. 48. Σέβευ.

XX. 38. ἔλαυνε.

Epigr. III. 6. κατεργόμενος.

Bion. Id. I. 55.

Ald. Edit. Εἰς σὲ καὶ Ἀθρ. tibi et Marti. Recte. Interpretantur, Omne pulcrum ad te devolvitur. At Vulcanus ingeniose conigit, εἰς σὲ καὶ Ἀθρ. Non tamen usque adeo vere; nam certe legendum, εἰς σὲ καὶ Ἀθρ. Ἀθρ. dixit Homerus in Batrachom. 263. (sic) alias Ἀθρα., interdum Ἀθρ. Sententiam facile probō ex Sophoclis Philoctete (136, 7) πῆλεμος οὐδ' ἐν ἄνδρ' ἐκὼν Ἀθρ. πονηρὸν, ἀλλὰ τοὺς χρηστὸς αἰεί. Idem Phrygiibus, Τοὺς εὐγενεῖς γὰρ καγαθούς, ὦ παῖ, φιλεῖ Ἀθρ. συναίρειν; [ἐναίρ. Br. a Grotii Flor. Stob. p. 50.] οἱ δὲ τῇ γλώσσει θρασεῖς φεύγοντες ἄτας, ἐκτός εἰσι τῶν κακῶν. Ἀθρ. γὰρ οὐδὲν τῶν κακῶν λογίζεται. Æschylus Canibus, Stob. 51. ἀλλ' Ἀθρ. φιλεῖ Ἀεί τὰ λωστά πάντα τ' ἀθρῶων σιρατοῦ. Ita citat Grotius Fl. Stob. 199, sed vide Stobæum.

XV. 7. Casaub. MSS. ad Marg. ap. R. B. ἐφεύσατο, non ἐγύετο. Hinc emendationem non semel laudavit R. B.

9. ὀσπαστὸν, vel ὀσστηνον.

14. φέρων τίσιν Ἀθρῶν, vel ὀσστηνον Ἀθρα.

24. Τὸ στόμα καλὸν αἰεὶς Casaub. ap. R. B.—ἐπίνει.

41. Lego, donec aliquid certius habeam, Ἥγ' οἱ υἱὸς δάμαρ ἔ. (sic), vel ἡγε οἱ ἔννυος ἔσκε· οὗδ' quid sit vide Eustath. p. 511. et de ἔννυος vide Pollucem (III. 32.) Imo οὗ vel εὐ, ut illud ἀγλῶτος εἰς ἀγαθῶ, φίλον τέκος, Od. Δ. 611. aut Ἥ οἱ ἀφ' οἴμ. ut Apoll. [iv. 1589.] Casaub. ap. R. B.

79. Κρύψε θεῶγ leg. Κρύψεθ' ἔον. Casaub. ap. R. B.

86. ὑπο γλαίκεσκε lego ὑπο γλαύσκεσκε—Callim. et Apoll. utuntur, hic p. 62. (I. 1281.) ille p. 15. (II. ad Dian. 54.) Casaub. ap. R. B.

MOSCH.

III. 91. Quid si Τηῖον ἄστυ; ut poeta sit Anacreon.

116. Corrigo εἰλες.

IV. 66, 67. ἀριμήσειεν respondeat, condoleat, συνθρηγήσει.

V. 2. Rectissime Sim. Bossius, μοι γὰρ.

5. μακρὰ in margine exemplaris penes Rev. Edvardum Moïses.

VI. 3. φέγεν.

Mr. Kidd p. lxxxix—xcv. of his amusing publication, *Tracts and Miscell. Crit. of Prof. Porson*, has given what he calls a “Synopsis of emendatory criticism,” submitted to R. P.’s inspection in April, 1808, and which is reported to have drawn tears of joy from the Professor’s eyes. It appears from this synopsis that Porson, in his conjectures on Aristophanes, has more than seventy times been anticipated by Dr. Bentley, of whose MS. notes on Aristophanes a great part has already been published in this Journal. It is gratifying to our best feelings, as Mr. Kidd observes, to see mind conspiring thus with mind in the great work of emendatory criticism. In p. 189, it is stated that Tyrwhitt had anticipated five restorations, which occur in R. P.’s Appendix to “the Critic of Cornwall.” Mr. Kidd adduces several instances of coincidence in the conjectures of Tyrwhitt and Schrader, and mentions that twenty of Tyrwhitt’s conjectures on Pseud.-Orpheus de Lapidibus were completely confirmed by Musgrave, (who bequeathed to Mr. Tyrwhitt his copy of Gesner’s edition) five corroborated in part, and one anticipated by Koen.

Bentley’s MS. notes on Nicander’s *Theriaca* have been published in Mus. Crit. III. and IV. In the notice prefixed to them occur these words: “Lautissima copia librorum Bentleyi notas complectentium in potestatem ejus nepotis R. Cumberland v. cl. devenerat. Is vero totum illud *καμάρλιον*, jam senex, surdente, ut videtur, rei inopia, bibliopolæ cuidam Londinensi vendidit. Quod ubi compertum erat nobilissimis et ornatissimis viris, qui cum summo patriæ sæe honore, Scientia Literisque plaudentibus, Musco Britannico præpositi sunt, hanc illi omnem librorum suppellectilem statim ære redimendam, et in ædibus suis deponendam curavere.” While we cordially unite with the author of this notice in praising the Trustees of the British Museum for making so valuable an addition to its treasures, let us not forget to bestow our tribute of thanks upon Mr. Kidd, who, with a holy “zeal in the good old cause,” represented to those Trustees the inestimable worth of the MSS. They were purchased from the House of Lackington and Co. and it seems from Mr. Kidd’s statement in p. lxxxviii. of the *Tracts and Miscell. Crit. of Prof. Porson*, that this House “behaved most handsomely on the two occasions,” when part of Bentley’s Library fell into their hands, in allowing themselves to be prevailed upon to make the first offer of them to the Trustees of the British Museum, and that they *knowingly* disposed of the volumes for less than a moiety of the sum, which they could have gained for them from other quarters.”

Schneider, in the year 1792, published at Halle, Nicandri *Alexipharmaca*, “cum Scholiis Gr. et Eutecni Sophistæ Paraphrasi Gr. & Libris Scriptis emendata, Animadversionibusque et Para-

phrasi Lat. illustrata." In the preface p. xvii. Schneider writes thus:—"Latere suspicor alicubi in Belgii Bibliothecis collectionem variarum lectionum ex scriptis Codicibus excerptarum a T. Hemsterhusio, quam commemoratam ab eo legi in notis D. Rubinkenii ad Timari Glossarium p. 71. ed. sec. Has viri in re critica summi copias utinam precibus his meis permoti viri docti, qui latentes indagare iisque potiri potuerint, subsidiis meis adungere conatusque meos adjuvare dignentur. Simili desiderio jam diu exquirebam Nicandrum, a R. Bentleio notis marginalibus multis distinctum, quem ex Bibliotheca Askewiana Museo Britannico illatum fuisse narrat liber periodicus, *The Gentleman's Magazine* Ann. 1785. Aprili, p. 285." But there certainly appears to be some mistake. The Magazine says that Bentley's Nicander passed from Askew's Library into the British Museum in the year 1785, while the author of the notice prefixed to Bentley's MS. Emendations on Nicander asserts that it passed into the British Museum from the Library of R. Cumberland, who sold it with Bentley's other books to the house of Lackington, Allen, and Co. The catalogue of Askew's books, which were sold by Baker and Leigh in the year 1775, is now lying before us, and in it we find two copies of Nicander mentioned—the one Col. ap. Soter. 1530.; the other Venet. ap. Ald. 1523: but nothing is there said about any MSS. notes by Dr. Bentley. We shall be glad to have this question settled by some of our correspondents, better informed on these subjects than ourselves. Mr. Kidd states that the House of Lackington and Co. on two occasions made the first offer of a part of Bentley's books, which had fallen into their hands, to the Trustees of the British Museum. But we know not the date of either offer. We should be glad to know through what source Valckenauer obtained a copy of Bentley's Emendations on Nicander. "*Το τρίφυλλον* (Nic. Ther. 520.), sic *τρίφυλλον* corrigit, cujus penes me sunt emendationes, Bentleus." Valck. ad Theocr. Adoniaz. p. 220. But Bentley has been anticipated by Salmasius. "Leg. ap. Nicandrum,

καὶ μὴν καὶ τρίφυλλον ὁπάεω.

Versus gratia *τρίφυλλον* pro *τρίφυλλον*, ut *μελίφυλλον* pro *μελίφυλλον* Virgilio: *Trita melisphylla*." Salmasius in Solin. p. 172.

In the Catalogue of Dr. Gosset's books, No. 1054. occurs "Callimachus, MSS. notes by Dr. Bentley, Plantini, 1584." At the sale of those books the Callimachus passed through our hands, and we observed that it contained the autograph of Dr. Farmer. We know not the name of the purchaser: it was sold for 14s. Mr. Blonfield, in the preface to his edition of Callimachus, makes no mention of Bentley's copy with MS. notes. Perhaps this notice may lead him to make some inquiry about the fate of that copy.

We shall conclude this article with a pleasant anecdote related by Mr. Kidd in p. lxxxviii. of *Porson's Tracts and Miscellaneous Criticisms*, when speaking of Bentley's books being deposited in the British Museum:

"I had almost forgot to mention that in conversing with a North Briton concerning this *national acquisition*, R. P. pourtrayed the prominent features of Bentley's literary character with a justness and familiarity, which so warmed the plain, honest hyperborean, that, before they parted, he ventured to inquire if Dr. Bentley were not a *Scotchman*."

CLASSICAL CRITICISM.

I observe that Mr. JONES, in his Greek Grammar, endeavours, in opposition to the opinion of Professor MONK ad Hippol. 1. to prove that *κέκλημαι* is not taken in the sense of *sum* but rather has the force of *celebror*. The observation of Mr. J. is ingenious, and seems in general to hold good; but, Sir, there is one passage, in which it does *not* appear to hold good,—I mean the 923d line of Æsch. Sept. Theb. ὅπως τεκνύγονοι κέκληνται. Professor Monk ad Hippol. f107. has the following annotation, "Notandum est quod chorus mulierum de se loquens, masculina participia κεύθων et λυσσων usurpat; et hoc quidem credo prorsus insolenter factum esse." Now, Sir, it appears to me that there is another instance of this violent construction, which the professor has not noticed. It is in the Sept. Theb. 560. Where we read Τριχὸς ὄρθιος πλόκαμος ἴσταται | Μέγαλα μεγαληγόρων κλύων | Ἀροσίων ἀνδρῶν. How harsh and violent is the prosopopeia, if the participle be applied to πλόκαμος. Such a figure quite "out-herods Herod," nor would Æschylus, however bold and desirous of surpassing the common bounds of imagery, have thought of attributing the sense of hearing to the inanimate lock of hair. What then should hinder it from being applied to the chorus in the same manner as in the above mentioned passage of the Hippolytus?

April, 1816.

A. N.

* We are somewhat surprised that our Correspondent has taken no notice of Professor Dunbar's excellent observations on this very passage of the Hippolytus, inserted in *Class. Journ.* xxv. p. 79. Ed.

AN INQUIRY

*Into the Nature and Efficacy of Imitative Versification,
Ancient and Modern.*

"The best in this kind are but shadows, and the bad are no worse if imagination amend them." *MIST OF NIGHT'S DREAM.*

No. III. (*Continued from No. XXIV. p. 339.*)

IF Dionysius be in fact the earliest writer on this subject, it will seem less strange that they, who think the versification of Virgil equal in imitative harmony to that of Homer, have not referred to classical authority as the foundation, or at least as the support, of their opinion.

Had a period of eight hundred years been allotted in this as in the former case, a second Dionysius might probably have illustrated the beauties of the Roman Homer; but the duration of the Latin language did not afford so extensive a scope; and in the sixth century from the death of Virgil, the arms and language of the barbarians were alike predominant in Italy.

Modern times however have furnished what antiquity could not supply, and among the various authors of repute, who have admired and descanted upon the imitative powers of Virgil, the elder Vossius, Scaliger, Vida, Rollin, and Clarke deserve to be particularly mentioned.

I have thought myself justified in selecting the observations of the last critic, because Scaliger is far too diffuse for my contracted limits. Vida is naturally less circumstantial and accurate than a prose writer. Vossius confines himself to the power of particular letters, and on a careful perusal of the 2, 3, and 4 Sections of the 2 chapter of the 1th lib. *Institut. Oratoria.*, his remarks will appear more curious than decisive.¹ And

¹ Bartholomæus Maranta (with whose "*Lucullianæ Questiones*" I have not been able to meet) is praised very highly by him, and referred to as the most original and copious writer on this topic. I will mention one instance, however, in which Vossius dissents from his favorite author. "*Itaque Virgilius quoque hac usus est littera, [E]—cum inducit Sinonem miserum aut sane miseriam simulantem: Heu quæ nunc tellus, quæ me aquora possunt accipere?*" Neque enim adsentiri possum Bartholomæo Marantæ, qui id a poeta factum scribit ad exprimendum Sinonem metum: nisi forte dixeris, timorem quoque miseriæ subjici posse, quia sit dolor ratione mali futuri." It appears also that some '*vir clarissimus*' differed from Vossius himself. "*Porrò is, quæ de S supra diximus, litem intendit vir quidam clarissimus,*

Rollin¹ has so "craftily qualified" his observations, that the difficulty of combating what is originally inconclusive, is heightened by our imperfect knowledge of his real sentiments.

Clarke is well known as the editor and translator of Homer, whose imitative versification he frequently extols; and as he was well acquainted with the criticisms of Dionysius and Eustathius, I see no reason for supposing that he was more liable to error than the others.

The observations themselves are sufficiently explicit, and occur in his note upon the 363 v. of *Iliad*.

In Virgil the swiftmess of the passing time is very beautifully represented by dactyls :

'Sed fugit interea, fugit irreparabile tempus.' 3 *Geor.* 284.

But time is lost, which never will return. 448.

Also the running of a horse :

'Quadrupedante putrem sonitu quatit ungula campum.'

8 *Æn.* 596.

And shakes with horny hoofs the solid ground. 790.

The dignity of Juno by spondees :

'—Quæ Divûm incedo regina.' 1 *Æn.* 50.

But I, who walk in awful state above,

The majesty of heaven.

The majesty of the gods by a spondaic verse :

'—Penatibus et magnis Diis.' 8 *Æn.* 679.

Magnum Jovis incrementum. 4 *Ecl.* 49.

O foster-son of Jove.

In like manner wariness and circumspection :

'—Oculis Phrygia agmina circumspexit.' 2 *Æn.* 6*.

He stared, and rolled his haggard eyes around.

And the distance of one following far behind :

'Longo sed proximus intervallo.' 5 *Æn.* 320.

But, tho' the next, yet far disjoined.

The motion, rather slow at the beginning, and then accelerated, of a falling stone :

qui S suavissimam esse literam censet, ut quæ in suavissimis quarumque rerum vocabulis insit, atque adeo ipsum suavitatis nomen et ordiatur et terminet. Nos nec antiquos hæc in parte reprehendere audent, nec viri præstantissimi judicium plane damnamus. Siquidem tum sonum ejus agnoscimus in amantium, fluviorum, et arborum susurris; tum in serpentum sibilis, atque hostili exsibilacione."

¹ De la cadence des vers.

Le vers spondaic a quelquefois beaucoup de gravité.

Les vers terminés par un monosyllable ont souvent beaucoup de force.

L'Elision est une des choses, qui contribuent le plus à la beauté des vers. Elle sert également pour rendre le nombre doux, coulant, rude, majestueux, selon la différence des objets, qu'on veut exprimer.

‘Jamjam lapsurâ cadentique

Iniminet assimilis.’ 6 *Æn.* 602.

That promises a fall, and shakes at every blast.

The tottering of old age :

‘Sed tarda trementi

Genua labant.’ 5 *Æn.* 432.

He staggers to and fro.

Heavy and regular hammering :

‘Illi inter sese multâ vi brachia tollunt

In numerum.’ 8 *Æn.* 452.

By turns their arms advance in equal time,

By turns their hands descend and hammers chime.

An unintermitted and lengthened sound by the hiatus of long vowels :

‘Gemituque, et fermineo ululatu.’ 4 *Æn.* 667.

With shrieks, laments, and cries

Of mixing women.

‘Et longum formosæ vale, vale, inquit, Iola.’ 3 *Ecl.* 79.

Adieu ! she said, my dear, a long adieu !

Also, very great exertion :

‘Ter sunt conati imponere Pelio Ossam.’ 1 *Geor.* 281.

With mountains piled on mountains, thrice they strove.

A sudden fall, by a verse ending in a monosyllable :

‘—Insequitur cumulo præruptus aquæ mons.’ 1 *Æn.* 109.

‘—Procumbit humi bos.’ 5 *Æn.* 481.

Down drops the beast, nor needs a second wound,

But sprawls in pangs of death, and spurns the ground.

Or any thing very diminutive and despicable :

‘—Sæpe exiguus mus.’ 1 *Geor.* 181.

And sometimes on the contrary, what is particularly eminent :

‘—Divûm pater atque hominum rex.’ 1 *Æn.* 69.

The magnifying of a portent by the harshness of the words :

‘—Monstrum horrendum informe ingens.’ 3 *Æn.* 658.

A monstrous bulk, deformed, deprived of sight.

The horror of civil war by studied cacophony :

‘Neu patriæ validas in viscera vertite vires.’ 6 *Æn.* 833.

Nor stain your country with her children’s gore.

Sudden terror, by the unusual prosody of a word :

‘—Steteruntque comæ et vox faucibus hæsit.’ 2 *Æn.* 714.

Like bristles rose my stiffened hair.

Loss of life, by an unaccustomed placing of the cæsura :

‘Et cum frigida mors animi seduxerit artus.’ 4 *Æn.* 385.

When death has once dissolved her mortal frame.

The softness of a prop, by the fifth foot beginning with a short syllable.

‘—*Molli fultus hyacintho.*’ 6 Ecl. 53.

While on a flowery bank.

The boiling over of a liquid, by a redundant syllable at the end of the verse :

‘*Aut dulcis musti Vulcano decoquit humorem.*’ 1 G. 295

Or boils in kettles must of wine.

As most of the preceding passages are generally quoted and admired, we may without injustice consider Clarke’s opinion as that of many others, and conclude that, both in Homer and Virgil, we not only possess the materials of their success, but have also a critical knowledge of the imitation itself. The importance of this knowledge is obvious, for if the accuracy of the imitation is such as we are told, and if it is capable of so various and powerful an application, misconception must be dangerous, and may be fatal.

But Dionysius has so clearly distinguished the several gradations; and the whole of the theory, from the elementary sounds to the matchless poetry of which they are the medium, is so fully detailed, that his meaning cannot be mistaken; and as the verses which he selected, and the beauties which he admired, remain unaltered, no confusion can arise, as long as the validity of his reasoning is acknowledged.

The wild reveries indeed and fantastic hypotheses of some, who rank high among the Grecian philosophers, might authorise us to suspect the judgment of our critic: but he has usually been accounted “the sinew and the forehand” of all who maintain the efficacy of this adaptation, and the theory itself might be endangered by disavowing or discrediting its ablest and earliest advocate. On the other hand, if it be allowed, that duration of time, bulk of body, stillness of position, &c. can be represented by the arrangement of syllables, the assignment of such effects to such a cause may be allowed to excite our suspicion, if it does not justify our incredulity. Much importance therefore must be attached to our possession of the very verses which are so highly extolled, and the opportunity of ascertaining by comparison the superior degree of art and labor, with which they were composed, will not be the least of our advantages.

To collect from the 48 books of Homer all the verses which are similar in sound or cadence to those which are quoted by Dionysius, is a task, which I have declined, not because it is laborious, but because the largeness of the collection would defeat the object of making it, and fatigue the most patient reader. The collection which I have made from Virgil will hardly be thought deficient in copiousness, though much has intentionally been omitted, and the *Bucolics*, *Georgics*, and *Æneid* are far inferior in quantity to the *Iliad* and *Odyssey*.

The versification of Virgil is not unusually thought more skillful than that of Homer. The opinion of Johnson on this subject has been already quoted, and the following are the words of Cowley.—“The disposition of words and numbers should be such, as that, out of the order and sound of them, the things themselves may be represented. This the Greeks were not so accurate as to bind themselves to; neither have our English poets observed it, for aught I can find. The Latins, (*qui Musas colunt severiores*) sometimes did it, and their prince, Virgil, always: in whom the examples are innumerable, and taken notice of by all judicious men, so that it is superfluous to collect them.”

Since then the preference is thus given to Virgil, I have not acted unfairly in confining myself for the present to him, and deferring my remarks upon the peculiar excellences of Homer to the conclusion of this inquiry.

Sed fugit interea, fugit irreparabile tempus.

Quadrupedante putrem sonitu quatit ungula campum.
are said to be instances of the imitative use of dactyls.

If Clarke means that the concurrence of five dactyls is rare, or only used to denote swiftness, he is contradicted by Terentianus Maurus, who tells us,

Hoc sat erit monuisse, locis quod quinque frequenter
Jugem videmus inveniri dactylum.

And by Virgil himself, as is proved by numerous single lines and by the following passages :

Nam frigore mella

Cogit hiems, eademque calor liquelacta remittit;
Utraque vis apibus pariter metuenda, neque illæ
Nequicquam, &c. 4 G. 35.

Ne tennes pluvie, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat; 1 G. 92.

Scilicet is superis labor est, ea cura quietos
Solicitat. Neque te teneo, neque dicta refello.

4 Æn. 380.

If one dactylic line is so characteristic of rapidity, these passages, in which two are found in immediate succession, should consequently be most powerfully descriptive of it, unless we suppose that Virgil purposely obstructed his own endeavours.

The Edinburgh Reviewer says, that “when Virgil wished to produce a rapid dactylic verse, he used three accents on short syllables.”

Quadrupedante putrem sonitu quatit ungula campum.

But under favor, (for it is hazardous to meddle with Reviewers) this frequently happens where no such adaptation is intended, as will appear from the *Bucolics* alone.

Nescio quis teneros oculus mihi fascinat agnos.

3 Ecl. 103.

Me tamen urit amor, quis enim modus adsit amori. 2. 68.

Ulla dolum meditantur, amat bonus otia Daphnis. 5. 61.

Aret ager, vitio moriens sitit aeris herba. 7. 57.

It may also be observed that the first syllable of putrem is common, and consequently longer than the generality of short syllables. In another place, Virgil substitutes a spondee for sonitu.

Quadrupedumque putrem cursu quatit ungula campum.

11 Æn. 875.

The usage of spondees is liable to the same remarks, for we find,

Tunc agni pingues, et tunc mollissima vina.

Tunc somni dulces, densaque in montibus umbræ. 1 G. 341.

Æneas celsa in puppi jam certus eundi

Carpebat somnos rebus jam rite piratis. 4 Æn. 554.

Irim de cælo misit Saturnia Juno

Audacem id Turnum, lupo tam forte parentis

Pilumni Turnus sacrata in valle sedebat.

The last instance is very remarkable, and ought to possess peculiar dignity, for it comprises fifteen spondees, and only three dactyls.

The majesty of the Gods, wariness and circumspection, and the distance of one following far behind, are imaged by spondaics, and the distinguishing feature has, of course, a peculiar propriety in each instance. The sense however is very dissimilar, although the termination is the same, and it may easily be shown, that the mere occurrence of a spondaic line proves little or nothing.

Pro molli violâ, pro purpureo narcisso. 5 Ecl. 38.

Ante tibi Eoæ Atlantides abscondantur. 1 G. 221.

Saxa per et scopulos et depressas convalles. 3. 276.

Cecropiumque thymum, et graveolentia centaurea. 4. 270.

Atque Getæ atque Hebrus et Actias Orithyia. 4. 463.

Pilumno quos ipsa decus dedit Orithyia. 12 Æn. 83.

Armatumque auro circumspicit Oriona. 3. 517.

Cornua velatarum obvertimus antennarum. 3. 549.

Et lucus late sacer additur Anciisio. 5. 761.

Aut leves ocreas lento ducunt argento. 7. 634.

—Chlamydemque auro dedit intertextam. 8. 167.

Nec non et sacri monstrat nemus Argileti. 8. 345.

Quod fieri ferro liquidove potest electro. 8. 402.

Quæ quondam in bustis aut culminibus desertis. 12. 863.

Pallantis proavi de nomine Pallanteum. 8. 54.

Æncadas magnos et nobile Pallanteum. 8. 341.

—Ad muros et mœnia Pallantæa. 9. 196.

Quæsitum Ænean ad mœnia Pallantea. 9. 211.

In Catullus we find three spondaic lines together.

Electos juvenes, simul et decus innuptarum.

Cecropiam solitam esse dapem dare Minotauris.

Quæis angusta malis cum mœnia vexarentur.

Nupt. Pal. et Thet. 78.

All these verses are spondaic, and the reader may determine what relation they can have to majesty, wariness, or distance.

In -- -- -- in lapsura, cadentique

Imminet assimilis,

and,

—Sed tarda trementi

Genua labant,

the cause of the assumed effect is not specified. The first instance is remarkable for a hypercatalectic syllable, and the second for syneresis.

It seems not unlikely that Clarke alludes to these, but as I have no authority for supposing so, I shall at present only observe, that

—Sed tarda trementi

Genua labant.

is applied to Turnus as well as to Entellus, and cannot therefore have particular reference to age.

Illi inter sese multâ vi brachia tollunt

In numerum,

which occurs next, is similar to

Illi inter sese multâ vi vulnera miscent. 12 Æn. 720.

Illi alternantes multâ vi prælia miscent

Vulneribus crebris. 3 G. 220.

and,

Illi inter sese duri certamina belli

Contulerant. 10 Æn. 145.

The two first examples describe an engagement between two bulls, the first relates to the assault of the Rutuli, and defence of the Trojans.

The instances of a single hiatus are numerous, and occur principally before proper names :

Ante tibi Eoæ Atlantides abscondantur. 1 G. 221.

Et succus pecori et lac subducitur agnis. 3 Ecl. 6.

—Lauri et suave rubens hyacinthus. 3 Ecl. 63.

Amphion Diræus in Actæo Aracyntho. 2 Ecl. 24.

Valerius Probus, lib. 1. De positionibus syllabarum, Putschius, p. 1432. says, "Hic sane modus positionis apud Virgilium non superior exemplo tantum, sed in multis versibus invenitur."

- Ut littus Hyla, Hyla, omne sonaret. 6 Ecl. 44.
 Credimus? an qui amant ipsi sibi somnia fingunt? 8 E. 108.
 —Neque Aoniæ Aganippæ. 10 Ecl. 12.
 Aut Atho aut Rhodopen. 1 G. 331.
 Glaucæ et Panopææ et Inoo Melicertæ. 1 G. 437.
 Orchites et radii et amara pausia bacca. 2 G. 86.
 Ætas Lucinam, justosque pati Hymenæos. 3 G. 60.
 —Flerunt Rhodopææ arces. 1 G. 461.
 Atque Getæ atque Hebrus. 4 G. 463.
 Posthabita coluisse Samo, hic illius arma. 1 Æn. 20.
 Et vera incessu paruit Dea, ille ubi matrem. 1. 409.
 —Dardanio Anchisæ. 1. 621.
 Ibid. 9. 647.
 —Sub Ilio alto. 5. 261.
 Te, amice, nequivi
 Conspicere. 6. 507.
 Antiqua e cedro, Italusque paterque Sabinus. 6. 178.
 Ardea Crustumerique et turrigeræ Antemnæ. 7. 631.
 Hanc sine me spem ferre tui, audentior ibo. 9. 291.
 Inclusum buxo aut Oricia terebintho. 10. 136.
 —Parthasio Evandro. 11. 31.

Those of a double hiatus are rare:

- Stant et juniperi et castaneæ hirsutæ. 7 Ecl. 53.
 Nereidum matri et Neptuno Ægæo. 3 Æn. 74.

As the monosyllabic termination is said to have a threefold character, the number of my examples will not be thought unnecessary.

- Phœbo sua semper apud me
 Munera sunt. 3 Ecl. 62.
 —Per ego has lacrymas dextramque tuam te. 4 Æn. 311.
 Pugneque parent se. 10 Æn. 259.
 —Furit Æneas tectusque tenet se. 10. 280.
 Sponte sua, dum ferre moror, cinis ipse, bonum sit.
 8. Ecl. 106.
 Illic ut perlubent, aut intempesta silet nox. 1 G. 247.
 Vertitur interga cœlum, et ruit Oceano Nox. 2 Æn. 250.
 —Vel cum ruit imbriferum ver. 1 G. 313.
 —Cum rapidus sol. 2 G. 321.
 Ipse ruit, dentesque Sabellicus exacuit sus. 3 G. 255.
 Littoreis ingens inventa sub ilicibus sus. 8 Æn. 43.
 —Viridique in littore conspicitur sus. 8. 83.
 Tum pietate gravem si forte virum quem
 Conspxere. 1 Æn. 155.
 —Aversa deæ mens. 2 Æn. 170.
 Agnovit longe gemitum præsaga mali mens. 10 Æn. 843.

- Inde lupi ceu. 2. 355.
 —Deûm rex. 3. 375.
 Ibid. 12. 851.
 Massylique ruunt equites, et odora canum vis. 1. 132.
 —Furiꝝ intus aquæ vis. 7. 461.
 —Summâque evertere opum vi
 Certabant. 9. 532.
 —Nituntur opum vi. 12. 552.
 —Aperit si nulla viam vis. 10. 864.
 —Etiam tu, siqua tibi vis. 11. 373.
 —Nunc tempus agi res. 5. 638.
 Unus, qui nobis cunctando restituis rem. 6. 846.
 —Sævæ nutu Junonis eunt res. 7. 592.
 —Nunc ipsa vocat res. 9. 320.
 —Qui casus agat res. 9. 723.
 —En hæc promissa fides est! 6. 846.
 —Quam quisque secat spem. 10. 107.
 —Vigilasne, Deûm Gens. 10. 228.
 —Densusque viro vir. 10. 361.
 —Seque viro vir. 10. 734.
 —Legitque virum vir. 11. 632.
 —Mole suâ stat. 10. 771.
 Examples ¹ of alliteration are very frequent; as
 Et sola in siccâ secum spatatur arenâ. 1 *Gr.* 389.
 Ascensu supero atque arrectis aëribus adsto. 1 *Æn.* 303.
 Mæoniâ mentum mitrâ crinemque madentem. 4. 216.
 Hinc exaudiri voces et verba vocantis
 Visa viri. 1. 460.
 Se causam clamat crimenque caputque malorum. 12. 600.
 Aut vocem mutare viros aut vertere vestes.² 12. 825.
 I have here given a specimen instead of a collection, but lest
 this should be imputed to a want of materials, I shall add a few
 instances, not of single, but of double, and even triple alliteration.
 Collapsos artus atque arma cruenta cerebro. 9 *Æn.* 753.

¹ I have met with no line similar in the number of elisions to
 Monstrum horrendum informe ingens,
 but if the 'Verborum asperitas' relates *only* to harshness,
 Sylvestris raris sparsit labrusca racemis, 5 *E.* 7.
 will perhaps be thought equally grating.

Catullus uses more elisions in fewer feet;
 Quam modo quæme unum atque unicuique habuit. 71st *Epig.*
 not to mention the well known distich,

Troja nefas, commune sepulchrum Asiae Europæque,
 Troja virum et virtutum omnium acerbica cura. *Ad Mauc.* 91. v.

² See *Class. Journ.* Vol. ix. p. 588.

Pan primus calamos cerâ conjungere plures. 2 Ecl. 52.

Pastorem, Tityre, pingues

Pascere oportet oves, deductum dicere carmen. 5. 5.

Quo maxima motu

Terra tremit, fugere fera. 1 G. 336.

Signa sequantur

Atque animos aptent armis, pugnaeque parent se.

10 Æn. 259.

¹ Diomedes, the elder Vossius and the authors of the Portroyal Grammar maintain that the penultimate syllable of steterunt, tulerunt, &c. is common. Numerous instances may be produced, but as the slight difference in point of spelling between tulerunt, tulerint, and tulerant, has frequently been thought to justify the substitution of the one for the other, ² I shall confine myself to one passage, in which all must allow that any change of tense or mood would destroy the force and beauty of the expression.

Magni sæpe duces, magni cecidere tyranni,

Et Thebæ steterunt, altaque Troja fuit.

Propert. L. 2. E. 8. V. 10.

Clarke tells us, that in

Et cum frigida mors animâ seduxerit artus,
loss of life is imaged by an "*inusitata cæsurae dispositio*." A cæsura may be omitted, but I am not aware that its situation may be changed. If, however, he only alludes to the break after frigida, there is a similar disposition in the following and several other lines.

Addam cerea pruna, et honos erit huic quoque pomo.

2 Ecl. 53.

Sed tu desine plura, puer : successimus antro. 5. 19.

Daphnis me malus urit, ego hanc in Daphnide laurum.

8. 84.

Arcades, O mihi, tum quam molliter ossa quiescant. 10. 33.

Scilicet omnibus est labor impendendus, et omnes. 2 G. 61.

Sed tu desine velle. Deum præcepta secuti. 4. 448.

Per connubia nostra, per inceptos hymenæos. 4 Æn. 316.

Spargens humida mella, soporiferumque papaver. 4. 486.

Talis se sata nocte tulit, terrasque petivit. 12 860.

There are numerous passages in which a tribrach or Iambic is used, but as Clarke expressly mentions the fifth foot, I shall confine myself to the following :

¹ De arte Grammatica, l. 2. c. 21. p. 314—315. English Edition.

² The old Hermit of Prague is reported to have said "that, that is, is," but then it is expressly mentioned by the historian, that the good man had never seen pen and ink. Vide Twelfth Night.

Tibi pampineo gravidus autumnno
 Floret ager. 2 G. 5.
 + -Ac natæ Turnique canit hymenæos. 7 *Æn.* 328.
 Graius homo infectos linquens profugus hymenæos.
 10. 720.

Seu mollis violæ, seu languentis hyacinthi. 11. 69.

As the lines ending in *alveo*, *aureo*, *baltei*, &c. seem referrible to a synæresis, they have been omitted in the subjoined list of hypercatalectics.

Nec tantum Rhodope miratur, et Ismarus Orphea.
 6 *Ecl.* 30.
 Inseritur vero ex fœctu nucis arbutus horrida. 2 G. 69.
 Si non tanta quies iret frigusque caloremque
 Inter 2 G. 344.
 Navigiis pinos, domibus cedrosque cupressosque. 2. 411.
 Otia agunt terrâ, congestaque robora, totasque
 Advolvere focis ulmos. 3 377.
 Et spumas miscent argenti, vivaque sulfura. 3 449.
 Ignari hominumque locorumque. 1 *Æn.* 326.
 Ærea cui gradibus surgebant limina, nexæque
 Ære trabes. 1. 452.
 Quem non inCUSAVI amens hominumque Deorumque. 2. 715.
 Omnia Mercurio similis vocemque coloremque. 4. 558
 Magna ossa, lacertosque
 Exuit. 5. 422.
 Navigiis aptant remosque rudentesque. 5. 753.
 —Quin protinus omnia
 Perlegerent oculis. 6. 33.
 Jamque iter emensi turres et tecta Latinorum
 Ardua cernebant. 7. 160.
 Præferimus manibus vittas et verba precantia. 7. 257.
 Se satis ambobus Teucrisque venire Latinisque. 7. 470.
 Aderat Tirynthius omnemque
 Accessum lustrans. 8. 223.
 Sternitur infelix alieno vulnere, cœlumque
 Aspicit. 10. 781.
 Clamore incendunt cœlum Trœsque Latinique. 10. 895.
 —Subito crumpunt clamore, frementesque
 Exhortantur equos. 11. 609.

ON THE ANCIENT ZABII.

THE *Zabii*, or *Zabians*, were a sect of Idolaters who flourished in the early ages of the world, considerable in their numbers and extensive in their influence. Maimonides, whom Scaliger designates as, “*omnium Judæorum doctissimus et acutissimus*,” assures us, in his celebrated *Moreh Nebochim*, or “Instructor of those who are perplexed,” that a very principal object, in the Ceremonial Institutions of Moses, was, the eradication of their idolatrous principles and practices; and has supported his position by “an excellent exposition of the grounds and reasons of the Mosaic Laws.” Spencer in his work *De Legibus Hebræorum* has adopted a similar principle; and has also most learnedly defended the opinion, that many of the rites and ceremonies enjoined by the Jewish legislator, were derived from the rites practised by the Egyptians and other Heathen nations. This conjecture first noticed by Maimonides has been maintained, not only by Spencer, but by Sir John Marsham, in his *Chronicon*, and Bishop Warburton in his *Divine Legation*; it has however been powerfully combated by Witsius in his *Ægyptiaca*, and by Dr. Woodward in his *Discourse on the Wisdom of the Ancient Egyptians*.

When, therefore, these Zabian Idolaters are regarded as connected with the Mosaic Institutions, they become a serious and interesting subject of enquiry; and every attempt to collect the scattered rays of information concerning them, and to converge them to a point, will probably be received with candor. I shall therefore offer some remarks on their name,—their origin, and the country they inhabited,—their opinions,—their idolatrous and superstitious practices,—and their present descendants.

I. NAME. The denomination of Zabii, given to these idolaters, appears to have been derived from the Hebrew צָבָא *Tzaba*, a Host; with reference to the צְבָא הַשָּׁמַיִם, or Host of Heaven, which they worshipped; though others have derived it from the Arabic *Tsaba*, to apostatise, to turn from one religion to another; or from צָבִים or *Arab.* *Tsabin*, Chaldeans, or Inhabitants of the East. Vide Pocockii Specimen. Hist. Arab. p. 189. Spencer, *De Legibus Heb.* Lib. 2. cap. 1. sect. 1. Hyde, *Vet. Pers. Hist.* cap. 3. p. 84. Castelli *Lex. Hept.* sub voc. צָבָא and צְבָא.

II. ORIGIN and COUNTRY. Lactantius, in his book *De Origine Erroris*, considers Ham, the son of Noah, as the first seceder from the true religion, after the flood; and supposes Egypt, which was peopled by his descendants, to have been the country in which Zabaism, or the worship of the stars, first prevailed: “At

ille (sc. Cham) profugus, in ejus terræ parte consedit, quæ nunc Arabia nominatur: eaque terra de nomine suo Chanaan dicta est; et posterî ejus Chanani. Hæc fuit prima gens, quæ Deum ignoravit; quoniam princeps ejus et conditor cultum Dei à patre non accepit, maledictus ab eo: itaque ignorantiam divinitatis minoribus suis reliquit. Ab hac gente proximi quique populi, multitudine incrementum, fluxerunt. ----- Sed omnium primi, qui Ægyptum occupaverunt, cœlestia suspicere, atque adorare cœperunt. Lactantii *Opera*, Lib. II. p. 103. edit. Cantab. 1685. It is worthy of remark, that one of the grandsons of Ham was named Seba, from whom it is probable Arabia Felix was formerly called Sabæa. The predatory excursions of the Sabæans are also noticed by the Author of the book of Job. ch. 1. v. 15.

That the worship of the Heavenly Bodies prevailed in the East, at a very early period, is certain from the words of Job, who thus exculpates himself from the charge of idolatry: "If I beheld the sun when it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." *Job*, ch. 31. v. 26, 27, 28. Maimonides in *Morch Nebochim*, Pars 3. cap. 29. expressly affirms that Abraham was educated in the faith of the Zabii, "Abraham Patrem nostrum educatum esse in fide Zabæorum;" he maintains the same opinion also in his book *De Idololatria* § 6. "In Ur Chaldæorum submersus erat inter fatuos idololatrias. Pater autem, ac mater ejus, omnisque populus, idola colebant, et ille una cum iis." It would appear therefore, that the idolatrous opinions of the Zabii originated with the posterity of Ham at a very early period after the flood, in Egypt or Chaldea, but spread so rapidly and extensively, that in a very short time nearly the whole of the descendants of Noah were infected with their pestiferous sentiments and practices: "Quæ Gens (sc. *Sabaistæ*) totum Terrarum orbem impleverat." Maimon. *Mor. Neb.*

III. OPINIONS.

1. Their first and principal adoration was directed to the Host of Heaven or the Stars. ----- "Statuerunt, Nullum esse DEUM præter Stellæ;" are the words of Maimonides, who adds, ----- "expressè dicunt Stellæ esse Divinæ, (vel, *Deos minorum Gentium*) et Solem esse Deum magnum. Ita dicunt quoque, reliquos quinque Planetas esse Deos, sed duo Luminaria esse Majores. Invenies quoque, illos clarè dicere, Solem regere Mundum superiorem et inferiorem:" Maimon. *Mor. Neb.* P. 3. c. 29.

2. They were also *Ignicolæ*, or Worshippers of Fire. The city of UR in Chaldea seems to have had its name from its inhabitants being devoted to the worship of fire. Vide Vossii *Not. in*

Maimon. De Idololat. § 8; and Menasseh Ben Israel in *Genes. Quest.* XL. Maimonides also in *Mor. Neb.* P. 3. cap. 37. calls them "Cultores Ignis."—Vide P. 3. c. 30. & Selden *De Diis Syris*, Syntag. II. c. 8. p. 321.

3. They dedicated Images to the Sun, and the other celestial orbs, supposing that by a formal consecration of them to those luminaries, a divine virtue was infused into them, by which they acquired the faculty of understanding, and the power of conferring Prophecy and other gifts upon their worshippers. These images were formed of various metals, according to the particular star, to which any of them was dedicated. They also regarded certain trees as appropriated to particular stars, and when idolatrously dedicated, as possessing very singular virtues. "Porro, secundum sententias illas Zaborum erexerunt Stellis Imagines, et Soli quidem Imagines aureas, Lunæ verò argenteas, atque ita Metalla et Climata Terræ inter Stellas partiti sunt. --- Deinde Sacella ædificaverunt, Imaginesque in illis collocârunt, arbitantes vires Stellarum influere in illas Imagines, easque Intelligendi virtutem habere. Hominibus Prophetiæ donum largiri, ac denique, quæ ipsis utilis ac salutaria sunt, indicare. Ita dicunt de Arboribus quæ sunt ex portione Stellarum illarum: cùm Arbor quædam Stellæ alicui dedicatur, nomini ejus plantatur, et hoc vel illo pacto colitur, quod virtutes spirituales Stellæ in Arborem illam infundantur, ita ut secundum modum Prophetiæ cum Hominibus, ut prophetent, loquantur, et in Somnis etiam illos alloquantur." Maimonides *Mor. Neb. côm.* Pars 3. cap. 29.

4. From these opinions sprang the adoption, by them, of Astrology in all its varied forms. "Quod si perlegeris omnes illos Libros, quorum mentionem apud te feci, patebit, quod Astrologia vel Magia fuerit opus Zaborum, Casæorum et Chaldæorum; frequentior tamen inter Ægyptios et Cananæos." Maimon. *Mor. Neb.* P. 3. cap. 37.—Selden *De Diis Syris*, Syntag. I. cap. 2. p. 103, edit. Lugd. Bat. 1629.

5. They maintained the doctrine of the Eternity of the World. "Ideo omnes Zabaistæ crediderunt Antiquitatem Mundi, quia Cœli juxta illos sunt DEUS." Maimon. *Mor. Neb.* P. 3. c. 29. The Zabian authors also relate that Abraham was banished out of Chaldaea, for opposing their sentiments, and in particular for asserting that there was another Creator beside the Sun. Vide Maimon. *Mor. Neb.* P. 3. c. 29. and *De Idololat.* cap. 1. § 6, 7, 8. Hyde. *Vet. Pers. Relig. Hist.* cap. 2. pp. 68—72. edit. Oxon. 1760.—Menasseh Ben-Israel. *Conciliator*, in *Genes. Quest.* XL. and Stanley's *Hist. of Philosophy*, Part 18. p. 797.

6. Holding the Eternity of the World, they easily became Preadamites, affirming that Adam was not the first man. They also

fabled concerning him, that he was the Apostle of the Moon, and the author of several works on Husbandry. Of Noah, they taught, that he was an Husbandman, and was imprisoned for dissenting from their opinions; they also speak of Seth, who, they say, was another of those who forsook the worship of the Moon. “*Insuper existimârunt, Adamum primum fuisse virum ex viro et femina, sicut reliqui homines, progenitum. Sed tamen magnis laudibus ipsum eixerunt: dixerunt illum fuisse Apostolum Lunæ, vocâse Homines ad cultum Lunæ, et Libros composuisse de Cultura Terræ. Sic de Noah dicunt Zabaistæ, quod fuerit Agricola, neque ipsi cultus Imaginum placuerit. Inde invenies, omnes Zabios vituperare Noam, et dicere, quod nullas coluerit Imagines. Item, quod in iudicium vocatus, carcerisque inclusus fuerit, eò quod Deum Opt. Max. coluerit: et alia. Schethum existimant discessisse à sententiâ patris sui Adami in cultu Lunæ.*” Maimon. *Mor. Neb.* P. 3. c. 29. p. 422.

7. They held Agriculture, also, in the highest estimation, regarding it as intimately connected with their worship of the Heavenly Bodies. On this account, it was deemed criminal, by the major part of them, to slay or feed upon Cattle. “*Causa, propter quam Idololatræ magnitacunt Boves et Armenta, est, quod magnam utilitatem præbent in Agricultura: ita ut dixerint, Non esse permissum illi mactare; quia magnæ virtutes et commeda ex illis ad Homines redeant ab Astris propter Agriculturam.*” Maimon. *Mor. Neb.* P. 3. c. 30. p. 428.

Goats too were reputed sacred animals, because the demons whom they worshipped were said to appear in the woods and deserts in the form of goats or satyrs: “*Ad hunc modum ex Zabii quidam fuerunt, qui demones colebant, et existimabant, quod formam Hircorum hibeant; unde etiam demones Scirîm, h. e. Hircos appellabant.*” — “*Ex erroribus enim illis antiquis fuit et hoc, quod demones in desertis habitent, loquantur et appareant, in urbibus verò et locis habitatis nequaquam conspiciantur.*” — Maimon. *ut sup.* P. 3. c. 45. p. 480, 485. — Vide et Selden, *de Diis Syris*, Proleg. cap. 3. p. 38. edit. Lugd. Bat. 1629.

IV. IDOLATROUS and SUPERSTITIOUS PRACTICES.

1. Some were *dangerous*, as the sacrifices of lions, tygers, and other wild beasts: “*Offerebant leones, ursos, tygros, aliasque feras bestias.*” — Maimon. *ut sup.* P. 3. c. 46. p. 481.

2. Certain of their rites were *cruel*, as the passing of their children through the fire; — branding themselves also with fire; — and, if credit may be attached to the relation of *Mahumed Ben Isaac*, slaying and eating a new born infant annually in the 5th month. “*Ita notum est in genere ex natura hominum, quod nihil æquè timeant et horreant, ac facultatum et liberorum suorum amissio-*

ven; and sometimes used as a general term for all those who dissent from the doctrines of Mohammed. The most probable opinion is, that they are the remains of a Jewish sect, since they receive the *Psalms of David*, as a sacred book; and profess to be the followers of John the Baptist. They also use frequent ablutions. But, future intelligent and observant travellers only, can decide the point. See Fabricius, *Lux Evangelii*, cap. 5. p. 119 and cap. 37. p. 636. and the authors to whom he refers.

Macclesfield, June 23rd, 1815.

J. T.

C. A. KLOTZII

LIBELLUS DE FELICI AUDACIA HORATII.

NO. I.

WE are happy to give a place in our Journal to the following work, written by C. A. Klotzius, and inserted in "C. A. Klotzii Opuscula varii Argumenti, 1766, 8vo." In our XXth No. p. 309. we gave a brief notice of this book, and announced our intention to adorn our miscellany with two or three of the articles, which it contains. We shall redeem our pledge. With respect to the "*Libellus de felici audacia Horatii*," we beg leave strongly to recommend it to the perusal of our readers as a performance of great merit. Indeed every thing, which bears the signature of this very learned and enlightened scholar, deserves to be read.

Prefatio.

CUM mihi nunc more institutoque majorum specimen aliquod ingenii et doctrinae edendum sit: neque inutilem rem neque a studiis meis alienam facturum tuius esse videor, si poetices atque humanitatis studiosos ad poetarum artes carminumque elegantias intelligendas examinandasque acuire studeam. Sunt enim duæ artis criticæ partes. Altera,

[*Ars critica duplex.*]

subtilior illa et quæ plus laboris, quam ostentationis, habet, in verbis constituendis atque vera locorum lectione confirmanda versatur: altera, nescio an nobilior illa, certe jucundior, ipsam poetarum artem examinat, de ingenio scriptoris judicat, venustatem et elegantiam carminis explicat, sententias, figuras et verba ad leges veri et recti judicii vigit. Hæc est illa ars, quæ magis a natura donatur, quam doctrina et diligentia acquiritur, sed quæ polienda tamen est et conformanda doctrina et præceptis, quam in multis, etsi hi altera illa bene instructi sint, desideramus, quæ sensum pulchri et venusti acuit, et quæ merito laudatur commendaturque a Damahe Heinio in *Aristarcho* p. 685. Etsi vero plerumque poetæ ante oculos veniant, unumque meum alliciant: nullius tamen in carminibus examinandis meorum virium periculum facere malo, quam in Horatio. Nam et ab ineunte ætate me hujus imitatoris poetæ suavitatis munusce cepit et delectavit, et si viris quibusdam doctis (nisi fortasse illi minus acrius de me judicaverint) fides habenda, non infeliciter illum imitatus sum. Certe me secutum hunc poetam, quantum diversitas ingeniorum, maximi et minimi, passa sit, atque amulatum esse, novi et fateor.

Jam cogitanti mihi varia criticorum de Horatio judicia, et perpendiculari egregias laudes, quibus certatim viri docti illum extulerant, probatur imprimis judicium optimi dicendi magistri, Quintilianus. Haec

enim in recensendis Græcis et Latinis scriptoribus: *At Lyricorum*,
[*Quintiliani iudicium de Horatio.*]

dicit, *idem Horatius tere solus legi dignus. Nam et insurgit aliquando et plenus est iuventutis et gratiæ, et variis figuris et verbis felicissime audax. Inst. Orat. X. 1.* Elegans vero iudicium et præclaro Quintiliani ingenio dignum! Sed videamus primum de verbis, deinde ipsam sententiam copiosius explicemus.

[*Barthii emendatio.*]

Displicuit vehementer in hoc loco Barthio verbum *aliquando*, nam in commentario ad Statii Theb. X. v. 700. indecoram et inscitam Horatii laudem esse putat, *si aliquando insurgat*: Quintilianum Horatium omnibus reliquis præferentem, insigni aliquo encomio eum vulgo et omnibus eximere debuisse: sibi quidem Quintilianum scripsisse videri: *nam et assurgit aquilæ modo et plenus &c.* Equidem, ut libere meam de hac Barthii conjectura sententiam dicam, nihil malum, quam ut ea codicis alicujus auctoritate confirmetur. Est enim ingenuissima, et pulchrum sensum efficit. Burmannus in animadversionibus ad Quintilianum, ut locum nulla emendatione egere ostendat, sic illum explicat: et insurgere aliquando Horatium, si deos, Augustum, heroes et alios illustres viros canat, et aliquando tenuem esse, cum convivium virginum aliaque amara memoret. Videtur vero mihi nescio quomodo coacta, difficilis et intricata hæc interpretatio. Quod ipsius Burmannum non ignorasse, inde apparet, quoniam in altero membro *τὸ aliquando* repetit, quod tantummodo semel a Quintiliano positum fuit. Miror etiam, quomodo *τὸ aquilæ modo* tanquam a nemine dictum Burmannum offenderit potuerit. Nam sic ipse Horatius, *II. 2. ego apis Matineæ mere modoque, et Tacitus. An. II. 2. pecorum modo trahi, occidi, capi, atque Hist. II. 15. vagos et pacis modo et fusos liras*; et sic sapientis. Ipse Horatius, dum in optima illa atque ad verbum ediscenda epistola ad Pisones, quam vulgo *Antem poeticarum* dicunt, poetæ lyrici partes commemorat, sicut Quintilianus hoc loco, duplicem ei materiam subiectam esse docet.

Musa dedit fidibus divos puerosque deorum,

Et pugilem victorem, et equum certamine primum,

Et juvenum curas, et libera vina referre.

Hæc sunt juvenilitatis et gratiæ, illa sublimitatis.

[*Audacia et felicitas sæpe scriptoribus tributa.*]

Porro audaciam et felicitatem sæpe poetis et oratoribus a scriptoribus bonis tribui meminimus. Sic optat Lyricorum princeps, *Ol. IX. εἰρη-
εὐρηστικῆς ἀναγεῖσθαι πρὸς πορὸν, ἐν Μοισῶν διόφρῳ τόλμῃ δὲ καὶ ἀνδρα-
φῆς δύναμις ἐσποιτο* atque *Ol. XIII. ἔχω καλὰ τε φράσαι, τόλμῃ τε με-
εὐθείῃ γλῶσσαν ὀρνέει λέγειν* et Longinus de Euripide aliquoties: *S. 15. ὁμῶς ἑαυτὸν ὁ Εὐριπίδης κἀκεῖνους ὑπὸ φιλοτιμίας τοῖς κενδύνοις προσ-
βηλάζει—οὐ μὲν ἄλλα καὶ ταῖς ἄλλαις ἐπιθέσθαι φαντασίαις οὐκ ἀπολ-
μος, et de Æschilo, τοῦ δ' Αἰσχύλου φαντασίας ἐπιτολμωντος ἡρω-
μοσάταις, atque S. 28. legimus τόλμην μεταφορῶν et εἰ δὲ παρὰ κεν-
δυνωτικώτερον λέγει.* Notante etiam Dacierio ad *IV. 2. Horat.* apud

Eustathium *δευραμζικόν θράσος* occurrit. Atque ipse Horatius noster de Romanis suis Græcos imitantibus, *Epist. II. 1, 106.*

Nam spirat tragicum satis et feliciter audet,
et *IV, 2.*

Seu per *audaces* nova Dithyrambos
Verba devolvit.

Statius vero Capanei pugnam cum Jove cantaturus, sic incipit: *X. 824.*

Non mihi jam solito vatias de more canendum,
Major ab Aonis sumenda *audacia* lucis.
Mecum omnes *audete* Deæ.

et idem *L. IV. Silv. c. 7. ad Maximam.*

————— Nostra
Thebais multa cruciata lima
Tentat *audaci* fole Mantuare
Laudia fante.

Sic etiam Cicero *de Orat. II, 9.* Isocrates aut Theopompum *exsultantem verborum audacia* r. *prissasse*, et in *Orat. 60. Nam et transierunt verba cum exbrins, tum etiam audacius.* Denique Quint. de *Aschme, XII, 10. nonne his latior et audentior et excelsior?* et *X, 5. nam et sublimis spiritus attollere orationem potest et verba poetica libertate audaciora.* *IX, 2. Illa adhuc audaciora, et majorum (ut Cicero existimat) laterum, fictiones personarum.* *X, 1. Sed datum abunde spiritum et audaces sententias deprehendas etiam in iis etc.* *XI, 1. In juvenibus etiam uberiora paullo et pene periclitantia feruntur:* et *ibid. Ipsum etiam eloquentiæ genus alios aliud docet: Nam neque tam plenum et erectum, et audax, et præcullum scribibus concenerit, quam pressum, et mite, et limatum,* add. *Venerit Paneg. in Constantium c. 8. quanquam illa regio—* (ut cum verba periculo loquar) *terra non est.* vide præclare de his agentem beatum Gesnerum ad *Quintilian. II. 11, 3.* Hanc audaciam Pindaro plerumque tribuunt Critici. Ita enim præter Tanaqu. Fabrum in *vitis poet. Græc. p. 64.* judicat Boirichius: *figura ejus, ut magnifice, ita aliquando dithyrambice et præcipites. Hæc audacia nostris moribus inter vitia censetur, Pindarico ævo et succedentibus illis sæculis haud dubie inter virtutes numerata fuit.* v. *diss. de poetis Græcis II. §. 60.* Felicitatem vero Quintilianus non semel in scriptoribus laudat. Sic *I, 5. feliciores fingendis nominibus Græci: IX, 4. Felicissimus tamen sermo est, cui et rectus ordo, et apta junctura—* contingit: *X, 1. de Cicerone: oratio præ se fert felicissimam facilitatem.*

Similj fere ratione extollit Horatium Petronius *c. 118.* et in eo curiosam felicitatem observat: quo loco addit; *cæteri enim aut non viderunt viam, qua iretur ad carmen, aut visam timuerunt calcare. Nonne his docet, Horatium eminere audacia ingenij, reliquos autem nimio timore repressos, non potuisse eandem carminum vim et præstantiam assequi?*

Duo igitur in Horatii carminibus Quintilianus landat, jucunditatem et dulcedinem, atque nobilem quandam et audacem sublimitatem. Atque etiam his duobus virtutibus ingenium nostri poetæ omnium [Horatii ingenium.] sibi admirationem et laudem conciliavit. Nam quod III, 29. de flumine dicit :

— — — Cætera fluminis
Ritu feruntur, nunc medio alveo
Cum pace delabentis Etruscum
In mare, nunc lapides adæsos,
Stirpesque raptas, et pecus, et domos
Volventis una,

idem de ipso dici potest. Modo enim lento et molli gressu incedit; modo incalcescit subito et ore profundo ruit. Vides enim nunc tanquam apem circa rivos et flores volitare, nunc ut aquilam magnis alis in sublime ferri. Modo dulcibus numeris et mollibus Leuconoe, Mæcenatem, Telephum ad lætitiâ excitat: modo amores suos et prælia virginum cantat: modo severiori carmine optima virtutis præcepta tradit: modo abreptus, sacro quodam ardore eolum petit, posteritatem spectat, deus animo contemplatur, aternitatem infuetur. Quæ tum spiritus magnificentia! quæ sententiarum nobilitas! quæ verba! quæ figura! Tum vero plenus ille magnarum rerum contemplatione animus, omnia humana contemnit, divitias spernit, honorum titulos ridet, ipsius fortunæ iram minasquæ negligit, atque cuncta infra se posita esse existimat. Tum proveniunt illæ magnæ, illæ admirabiles sententiæ, quas cum legimus, ipsi incendimur amore virtutis, ipsi res humanas et fragiles spernimus, quidquid evenerit securi, pectus constantia munimus, divitias et opes oculo irreforto adspicimus, atque eam laurum et coronam, quam sapientia imponit, adhamamus. Huc verissime et elegantissime Lipsius noster de Horatio judicat: *Horatio in lyricis merito illud Homericum dabimus: εἰς κόλπον ἔστω, nemo illi proximus, nemo secundus, Quasi. Epist. II, 20.* Quas in singulis Græcorum poetarum admiramur, in nostro conjunctas atque consecutas videmus virtutes. Est in illius carminibus *dulcedo* Anacreontis, *nobilitas* Stesichori et Alcæi, *sublimitas* et *magnificentia* Pindari, et *vigor* Sapphus. Neque tamen ut Sappho et Anacreon solum vinum et amorem, neque ut Pindarus solos victores, neque prælia tantummodo, ut Alcæus, cantat. Nam et magnorum virorum laudes, et amorem, et virtutis decus carminibus suis immortalitati consecravit. Præterea in nostro est profunditas sine obscuritate, simplicitas sine negligentia, elegantia sine affectatione, jucunditas sine arte, copia sine redundantia, sublimitas sine tumore. In sententiis est nobilis et magnus: in figuris jucundus modo, modo audax: in verbis aptis, magnus et valde inveniendis deligendis, felicissimus. Hæc quidem imago Horatii, hæc indoles carminum illius esse videtur, quam in parva tabula depingere conati sumus. Nam immensas etiam regiones, immo totius orbis ambitum exigua charta sæpe exhiberi videmus. Nunc dicamus de felici audacia poetarum in universum.

[*Audacia poetis necessaria, et quid sit ?*]

Poetae lyricos a reliquis sublimitate sententiarum verborumque splendore maxime differre, atque quo sublimior quisque sit, eo majorem admirationem mereri, non opus est multis docere. Quod de alia re Terentius ait: *non fit sine periculo facinus magnum et memorabile*, idem etiam de illis dici potest. *Non potest grande aliquid et supra ceteros loqui, nisi nota mens. Cum vulgaria et solita contempsit, instinctuque sacro surrexit excelsior, tunc demum aliquid cecinit grandius ore mortali.*—*Desciscat oportet a solito et efferatur et mordeat frenos, et rectorem rapiat summi, coque ferat, quo per se ipsum limisset escendere*: optime dicit Seneca de *Tranquill.* c. 7. Non proferet ille admirabile aliquid, non componet aeternitate dignum carmen, qui vel natura timidiusculus sit, vel sibi ipse vim faciat, ardoremque restinguat. Humiles aliquos scribat versiculos, tenuis, omni vigure destitutos.

Serpit huui tutus nimium timidusque procellae.

Cui vero major vigor est, cui mens diviniore, cui illud *os magna sonaturum*, quod cui sit, cum deamum Horatius poetae nomen mereri dicit, *S. l.* 4, 44. ille se altius tollit, relinquit humum, praecipitia adit,

Viamque affectat olympo.

Recordatur ille nobilissimam Senecae sententiam: *Humilis et inertis est tuta sectari, per alta virtus it, de Prov. c. 5.* Inde etiam Boilavius malle se ait Pindari audaciam imitatum, quasi Icarum aliquem, labi, quam cum Perralto humi scipere. Versus notissimi sunt.

Jam si animus poetae contemplatione alienius rei vehementer movetur, si vel laetitia excitatur, vel dolore percellitur, vel ira exacerbatur, vel admiratione impletur, tum vero verba non diu et anxie quaerit et sententias, quibus sensum animi exprimat. Vulgaria verba illi non sufficiunt, ad res magnas exhaustiendas, inde non tam ex legibus linguae loquitur, quam potius, sicut animus ardens et vividum ingenium dicere jubet. Eleganter Seneca, *ubi se animus*, dicit, *cogitationis magnitudine beavit, ambitiosus in verba est, altiusque ut spirare, ita eloqui gestit, et ad dignitatem rerum exit oratio: oblitus tum legis pressiorisque judicii, sublimis feror et ore jam non meo; de Tranquill. c. 1.* Haec ultima verba pingunt nobis quasi poetam, qui sibi ipse amplius imperare nequeat, qui jam non suus sit, sed quodcumque ingenium dietet, eloquatur aut scribat. Majorem se tum putat, quam quilibet legibus Grammaticorum aut Philosophorum adstringi possit:

Jura negat sibi nata, nihil non arrogat:

audacter progreditur, nova verba fingit, communia et vulgaria transfert, rebus sensu carentibus actum et animos dat, a recepto verba collocandi ordine recedit, dat vela irae, dat indignationi, dat dolori: tum

• totum spirant praecordia Phœbum.

Ipsa sentiens ardorem, et conscius sibi celestis hujus vigoris, sibi temperare nequit: exclamat cum optimo poeta:

Dicam inique, recens, adhuc
Ind et tu ore alio ———
Nil pavueri aut humili modo,
Nil mortale loquar:

nos audaces, figuras, nobiles comparationes, abruptas sententias, verba gravia, plena, sonantia, translata, grandia, quæ ex inflammato tantum pectore provenire possunt, videmus conjuncta. Tum vero jure exclamari debet: Deus ecce Deus! tum existit carmen, in quo exultemus, quod stupefacti legimus aut audimus, in quo exclamamus, cupis auctorem deum, ut ita dicam, inter homines putamus. Quod Causimus in *Eloquent. sacr. et humana* l. I. c. 22 de Platone dicit, optime ad talem poetam transcribetur: *Aquilam dices, quæ supra nives, pluvias et grandines, supra nubes et tonitrua, et supra id omne, quod mortale est, pennarum remigis erecta, in illo puriori æthere suspensa conquiescit, et nunc solum defixis intuetur oculis, nunc ad Jovis altitudinem fulminat.* Hæc nobilis audacia poetis et oratoribus commendatur a Plinio l. IX, ep. 26, quæ epistola bonæ frugis plenissima est et e qua sæpius excerpimus: *nihil peccat, nisi quod nihil peccat: debet enim cuncta cingi, attolli, interdum etiam effervescent, et ferre sæpe accedere ad præceps. Nam plerumque altis et crebris editæ et abruptæ: tutæ, per planam, sed humilior et depressior iter.* Non ut possideat ceteros, et ubi ceteris nihil magis, quem incipit commendant. Sunt enim maxima mirabilia, quæ maxime insperata, maxime periculosa atque citati magis experiantur παράδοξα. Hæc Plinius veritas nostram de hac re disputationem egregie illustrabitur.

Veritas et hæc audacia maxime periculosa. Nam sciretote aut cōpudium omnium sublimitatem assepta nequit aut altius progredietur, quam par est. Adhuc est difficilior, quæri vere sublimem esse. Non semel hoc monuit Longinus, quæ a prætoribus capitis cum eo melius rectiusque de sublimitate judicat. Hic vero S. 3, dicit ὁλοῦς ἐκασθενεῖν τὸ αὐτὸ, ἐπεὶ τὸ μέγιστον, εὐσπλαγχνότατον, et S. 29, monet, τὰ μεγάλα ἐπιστραφῆναι ἐπ' αὐτὸ τοῦ μέγιστου. Sunt vitia, in quæ scriptor audax et sublimitatem affectans facilius potest incidere. Vicinum est sublimitati τὸ μεγαλουργεῖν, vicina ἡ δοξολογία, vicinus ὁ παρηγορησμός, de quibus, quoniam jam Longinus in S. 2, doctissime disputavit, non oportet etiam quidquam addere. Nam qui accuratius hæc orationis viâ cognoscere cupiant, petant hanc doctrinam ex uberissimo illo et hauritissimo fonte. Poeta igitur primum naturam in tribuendis animi dotibus faultricem nactus sit, atque ab illa motus illos ingenii et ad excogitandum cohercet, et ad explicandum uberes acceperit, oportet. Hæc illi donaverit, necesse est, quasi alas, quibus se humo tollere, atque alta petere valeat; hæc ei dederit augmentum nobilem et magnarum cogitationum capacem. Ad eximiam hanc et illustrem naturam accedat ratio quidam conformatioque doctrinæ. Verissime enim Longinus in S. 2, docet: ὅτι ἡ φύσις, ὥσπερ τα πολλὰ ἐν τοῖς παθητικοῖς καὶ διαρρηνοῖς αὐτόνομον, οὕτως οὐκ εἰκαῖον τι καὶ παντὸς ἀμέθοδον εἶναι βέλαι, quæ sententia doctissimorum virorum auctoritatibus confirmatur, vid. Langbaine ad *Long.* p. 29. Nota sunt aurea verba nostri:

— Ego nec studium sine divite vena,
Nec rursus quid possit video ingenuum : alteras sic
Altera poscit opem res et conjurat amice.

Natura dat animum, qui attempta alicujus rei contemplatione facile moveatur, inardescat et deinde grandia et sublimia cogitet, eaque audacter eloquatur. Doctrina vero fines præscribit, quos si egredimur, peccamus, ostendit vitia, a quibus nobis caveamus, nam docet, quam inire debeamus. Est igitur attentione opus, ne nimium indulgcamus ingenio, ut teperemus calori, quantum liceat, ut, quamvis poetice, humane tamen etiam loquamur. Sed quidni, totam rem Longini verbis explicemus? Non paucis certe memorabilem locum ex S. 2. adscribere, e quo, quam audaciam felicem dicere debeamus, optime apparebit. Est vero locus hic: *ὥς ἐπεσφιδυότερον αὐτὰ ἐξ ἑαυτῶν διχῶς ἐκαστήμους ἀναγκαζομένη καὶ ἀντορρατιστῶν ἐκδίδουσι, οὕτως καὶ μεγάλῃ ἐπιμέρῃ τῇ αὐτῇ καὶ ἀμετρίῃ ἐὼς ἄλγος λυσιπτοία. δὲ γὰρ αὐτοῖς, ὥς κεντροὶ πᾶσι, οὕτως δὲ καὶ χιναῖαι.* "Ὅτι οὖν καὶ Διμοσθένης ἐπὶ τοῦ κοινοῦ τῶν ἀλλοτρίων ἀναγκάζεται φρονεῖν, μεμνητὸν μὲν εἶναι τῶν ἀγαθῶν τὸ εὐτυχεῖν, δὲ ἐν τῇ δὲ καὶ ἐκ ἐκαστοῦ, τὸ εὖ φρονεῖν εἶναι, ὥστε οἷς ἂν μὴ παρὸς, οὐκ ἔστι τὸ πᾶσι καὶ πάντοις, τοῦτ' ἂν καὶ ἐπὶ τῶν λόγων εἰσάγοι κ. λ." Quem igitur feliciter audacem dicemus? nempe eum, qui cum a natura optimo ingenio instructus, tum doctrina conformatus, in magnis et sublimibus sententiis proferendis, in figuris audacibus excogitandis, in verbis fingendis audacter et ordiandis, ita versetur, ut vitia his virtutibus opposita feliciter evitet.

Quæ jam de felici audacia poetarum in universum diximus, nunc ad Horatium transferamus. Et si vero Quintilianus, nostrum tantum *varius figuris et verbis felicissime audacem* esse, dicat, nobis tamen hæc audacia multo latius extendenda, atque in tota Horatii poesi querenda esse videtur. Dicemus igitur primum de ipso carminum genere, audacter a nostro e Græcia in Latium translato, atque audaci, qua in scribendis multis versatus est, ratione: deinde audaces sententias excerptimus et explicabimus: ubi etiam de magnibus, quas vocant, accipimus: denique quæ in ipsa elocutione sit audacia, exponemus.

[*Horatius et Lyricorum Latinorum primus, et in Lyricis carminibus scribendis audacter versatus est.*]

Atque primum quidem in ipso carminum genere, quod elegit Horatius, nobilis audacia apparet. Magnum est aliquid, magnorumque et nobilium ingeniorum proprium, non aliorum vestigia premere, non trita via incedere, non leges accipere, sed dare aliis. His illud poetæ perpetuo ante oculos versatur:

Juvat ire jugis, qua nulla priorum
Castallum molli devertitur orbita chivo.

Jam nullum divinae poetices genus neglectum magis est a Romanis, ex quo se ad imitationem Græcorum dederant, quam lyricum. Inde usque a primo bello Punico (nam hoc erat illud tempus, quo se literis dederant: *post Punica bella quietus quærere capit, quid Sophocles et Thespis et Æschylus utile ferrent*, aut ut Porcius Licinius apud

Gellium N. A. XVII. cap. extr. dicit: Punico bello secundo, Musa pinnato gradu intulit sese bellicosam in Romuli gentem feram.) usque ad Augusti seculum nullum probabilem habuerunt poetam lyricum, nisi fortasse Salius velis poetas lyricos appellare, qui canentes carmina, ut Livius ait, I, 20. cum tripudiis solemnique saltatu per urbem ibant, et de quibus Quintilianus Inst. Orat. I, 10. Versus quoque saliorum habent carmen, aut huc ea carmina referre, quæ de virtutibus clarorum virorum ad tibicinis modos in epulis cantabant. Nam sic Varro apud Non. II, 70. v. Assa. In convivis pueri modesti ut cantarent carmina antiqua, in quibus laudes erant majorum, et assa voce et cum tibicine. add. Cicer. Tusc. Quæst. I, 2. et IV, 2. atque Valer. Max. II, 1. Catulli enim nullam prope in hoc carminum genere rationem habendam esse, arbitror. Primum pauca scripsit carmina lyrica, et deinde, quemadmodum unum totum e Græco Sapphus in Latinum sermonem transtulit, ita etiam tria reliqua aut Sapphici sunt generis, aut non ejusdem cum Horatiis indolis. Tandem vero aureo illo Augusti seculo exstitit is, qui felicissimo ingenio instructus Græcorumque poetarum lectione nutritus et excitatus, vulgarem viam deseruit:

Pindarici fontis qui non expalluit haustum.

Hic Alcæi carminibus delectatus, hoc carminum genus Romanam transtulit, princeps lyricorum Latinorum et primus. Hunc

Juvat integros accedere fontes
Atque haurire: juvatque novos decerpere flores,
Insuperque suo capiti petere inde coronam.

Raro accidit, ut, qui primus aliquid incipiat, ei hæc res feliciter succedat: rarius vero eundem et incipere et perficere rem volumus. Noster autem incepit atque perfecit etiam. Quare non semel gloriatur, se primum Græcorum modos Romanos docuisse, Latineque intulisse. Sic ait III, 30. *Dicam — princeps æoliæ carmen ad Italos deduxisse modos: IV, 9. Non ante vulgatas per artes verba loquor, socianda chordis: VI, 6. Spiritum Phæbus mihi, Phæbus artem carminis nomenque dedit poetæ; et docilis modorum vatis Horati: IV, 4. Quod monstror digito prætereuntium Romanæ fidicen lyæ: II, 16. Spiritum Græcæ tenuem camœnæ Parra non mendax dedit.* Neque mirari aut indignari quisquam debet, sæpius gloriatum esse de hac re pot tan. Nam et cuivis novarum rerum inventori hoc licere arbitror, et noster non ignorare poterat, non solum quantam rem suscepisset, sed quam feliciter etiam eandem perfecisset.

[*Cur Latini paucos habuerint poetas lyricos.*]

Hic vero sæpius miratus sum; cum Horatius Romanis suis præclarissimum, quod imitarentur, proposuerit exemplum, paucissimos tamen fuisse poetas lyricos. Pervenerunt ad nos vix nomina, nedum carmina eorum (si pauca Statii exceperis) atque si attente varia loca Quintilianiani consideramus, vix plures quatuor lyricis Latium habuisse videtur. Nonne vero miretur aliquis, tanto temporis spatio, populum et magno nobilique animo præditum et ea lingua usum, cui neque magnificentia, neque dulcedo deesset, tam paucos ostentare posse poetas lyricos!

Mihi vero in hanc causam sæpe inquirenti videtur illa, si a perpetua in omnibus et maligna fati lege disceres eriri, ut ad summum perducta cursus ad infimum relabantur, præsertim ab extincta libertate repetenda esse. Libertas profecto summa semper ingenia protulit, servi-

[*Servitus ingenia opprimit.*]

tus depressit. Illa nobis Demosthenem, illa Ciceronem dedit: hæc multa fortasse ingenia, quæ ad illorum laudem pervenissent, exstinxit. Liber animus et ingenuus nescio quomodo attollitur semper: nobiliores sententias parit, atque ejusmodi opera edit, quæ non imitari, sed admirari possis. Servitus sensim homines ad adulationem et timorem adducit, quæ ubi vitia semel animum occupaverunt, tum ille jacet, tum nihil magnum et admirabile profert. Præclara est de hac re Philosophi ejusdam sententia apud Longinum in *cap. cetr.* ὡς ἡ δημοκρατία τῶν μεγάλων ἀγαθῶν τιθρὸς, ἢ μόνῃ σχιζὸν καὶ συνήκισιν αἱ περὶ λόγους δεινὰ καὶ συνάπτεσθαι. Θρίβου τε γὰρ, φασὶν, ἵκανὴ τὰ προσημῶν τῶν μεγαλοφρόνων ἡ ἐλευθερία καὶ ἐσελεύσθαι κ. λ. Atque etiam ipse Plinius, non recordatus tum, se quoque non liberum esse, se quoque magis egregium adulatorem, quam verum creatorem et præconem laudem Trajani sui esse, *L. III, ep. 14.* ingenia *hebentata, fracta, et confusa* esse ait, sublimia e medio dicendi libertate. Nam quamquam natura nunquam sterilis est, sed semper se munificam, semper liberalem in dotibus tribuendis atque in formandis ingens benignam præbet: tamen si quando egregium ingenium existit, primum non libere, quæ sentiat, loquitur, mox ad adulationem, blanditias, assentationem delabatur. Hæc labe infectus animus nihil egregium parit. Non extinguuntur quidem indita a natura semina, sed corrumpuntur tamen: ideoque homines potius *μεγαλοφρονεῖς κόλατοι*, ut Longinus dicit, quam nobiles poætæ et magnifici oratores fiunt. Cogita scriptores illos, qui sub Caesaribus vixerunt, et me vera dixisse avenes. At, inquit, ipse tuus Horatius, quem principem poetarum existimas, cui magnum et generosum animum tribuis, nonne sub Augusto vivit? Non ignoro, verum idem etiam scio, enim fuisse Augustus-

[*Augustus dicendi libertatem non sustulit.*]

- tum principem, cujus de diuitiæ aut fera natura non queri debebant viri docti et poætæ, quorum consuetudine et amicitia delectabatur. Nonne Noster in eodem carmine, quo Augustum laudat, *I, 12.* *Tarquini superbos fascēs et Catonis nobile lethum* memorat? (Nam Bentleiamum *anne Curti nobile lethum* auctori suo relinquemus) nonne potius debebat sedulo effugere nomen viri, qui libertatem Romanam usque ad vitæ finem defēderat, et liber viverat, mortuus erat liber. vid. Gesnerus, heu! non noster, in *Addend. ad Horat. p. 637.* Eadem libertate poeta *II, 13.* *exactos tyrannos* nominat. Sed in viam redeamus. Neque enim solum primus Romanorum lyrica carmina scripsit, sed ad imitationem Alcæi aliorumque Græcorum adhibuit etiam in his magna cum audacia licentiam omnem, lyricis præ aliis poetis concessam. Nam et abrupta amittit initia, et longius evagatur,

[*In ipsis carminibus lyricis inest audacia.*]

et summa celeritate a proposita re ad aliam transit, et a communi et recepto collocandorum verborum ordine recedit. Videamus de singulis.

[*I. Abrupta carminum initia.*]

Lyricum poetam non eo, quo orator aut Philosophus, ordine procedere, nec sensim preparare animum lectoris, sive auditoris, ad ea, quæ dicturus est, nemini mirum videri debet. Poeta aut gaudio elatus, aut dolore, aut ira, aut amore excitatus, diutius illum igneum vigorem compescere nequit. Arripit lyram, nec quaerens verba, quibus ordiatur carmen, non sollicitus, quam formulam primo loco ponat, quodcumque ii, quibus excitatur, motus verbum suggerunt, eloquitur. Quo vehementiores igitur illi sunt, eo vehementius erit carminis initium: quo illi leniores et molliores, eo dulcius lenisque hoc. Possis illum vehementiori animi motu accensum comparare cum fluvio, qui graviter intumescens summi vi aggerem disrumpit. Non aliter enim ille incensus ardentia verba effundit: non abter vis, non jam amplius comprimenda, e pectore erumpit. Sic poeta admiratus egregia facta Augusti, atque plenus hac cogitatione, Augustique magnitudinis excitatus sibi a Baccho abripi videtur. *III, 25.* Hoc uestro percitus exclamat: *Quo me, Bacche, rapis tui plenum?* Atque etiam alio tempore, quasi plenus numine, eundem deum, quem etiam musices deum antiquitas esse voluit, sibi videtur in remotis rupibus vidisse. Obstupefactus hac re animus et recens ab angusto spectaculo tranquillitatem omnem abiecit, statimque erumpit: *Bacchum in remotis carmina rupibus Vidi decentem: II, 19.* mox rem tam magnam elocutus atque rara hominis felicitate commemorata, ad ipsam posteritatem convertitur, eamque alloquitur: *credite posteri*; statim ad Bacchum redit, cujus numen sentit: *Evoe, recenti mens trepidat metu* sed nondum quietus, nondum illum furorem pectore demittens vehementem, dicit: *Evoe! parce, Liber, parce.* Incidunt saepe tempora et felicissima quædam momenta, quibus facillime animus poetæ inflammatur, quibus videre credit, quæ nullus alius, immo quæ ipse alio tempore quietus videre nequit. Hac si temporis opportunitate poeta utitur, non potest non magnificum aliquid et nobile provenire. Conferat lector cum duobus his Horatii carminibus hymnum Callimachi in *Iacrum Palladis* et in *Apollinem*, ubi eodem calore incensus esse videtur. Qualia enim videntur hæc?

Οἷοι ὁ τ' ἀπόλλωνος ἐπίστατα δαφνίος ὄρεγξ,

- - - Οἷα δ' ὄλον τὸ μέλαθρον. ἕκας, ἕκας, ἅσπεις ἀντρέει.

Καὶ δὴ ποῦ τα θέρμτρα καλῶ ποδὶ Φοῖβος ἀράσσει.

Οὐχ ὀρέας;—ὁ γὰρ θεὸς οὐκέτι ρακκρεν.

Transeamus ad alia. Quintilius mortuus erat. Horatius, audita morte, considerat, quantam jacturam fecerit; reputat, quantum amicum amiserit. Videt sibi virum iustum, veritatis studiosum et fidum obisse. Hac cogitatione plenus incipit: *Quis desiderio sit pudor aut modus Tam chari capitis. I, 24.* Si brevitatem vitæ considerat, et cuius moriendum esse videt, grave et queribundum ponit verbum: *Eheu fugaces, Posthume, Posthume, Labuntur anni, II, 14.* Ubi etiam repetitioni verbi, *Posthume*, magna vis inest, sed quæ sentiri magis, quam explicari potest. At ubi post Actiacam Augusti victoriam plenus gaudii atque lætitiæ quasi exsultat, alloquitur sodales:

Nunc est bibendum, nunc etc. I, 37. Similiter Alcaeus p. 14. (edit. Stephan. a. 1600. qua editione lyricorum poetarum in hoc libello scribendo usi sumus.) *Πίνωμεν. τί τοι λύχρον ἀμφορομεν;* et ibidem: *Νῦν χορὴ μεθύσκεται καὶ τίνα πρὸς βίαν πίνα;* atque Anacreon, p. 174: *Ἰλαροὶ πίνωμεν οἶνον, Ἀγαμέλῃωι ῥέ δὲ Βάκχῳ.* Ubi porro Augusti res gestas atque de Romano populo merita intuetur, tanta hæc esse videt, ut nulli honores, nulla eis digni præmia decerni atque excogitari possint. Admirabundus igitur quærit: *Quæ curia Patrum, quæve Quiritium Plenis honorum muneribus etc.* II, 11. Quando se jam pertæsum amorem, jam ea ætate vetum, quæ suus tenuit, tamen amore tentari sentit, quasi et miratur et timeat, canit: *Intermissa diu, Venus, Rursus bella moves? parce, precor, precor, etc.* II, 1. quod eleganter imitatus est mollesimus poeta, Marullus, p. 56.

Quo me, vive, tace, puer?

Intermissa diu bella iterum moves,

Et truces renovas minas? etc.

Unde vero animus letus et simul inenitissimus magis apparet, quam e carmine, quo Lyce, vetulam meretricem, irridet? II, 13. *Audivere, Lyce, Di mihi nota, Di Audivere, Lyce, sis anus et tamen Vis formosa videri etc.* Hæc profecto ipsius lætitiae verba sunt. Vult Horatius cum Lyce, a qua olim spretus erat, et cui vindictam et penam impetratus erat, vetulam. Abiit venustas et pulchritudo pristina, et, quod popus est, ea deformis et vetula Lyce more tamen puellitiae lascivit. Lætitiae poeta, deos preces suas audivisse: hoc illi primum in mentem venit, hoc primum eloquitur: neque semel dicit, sed quæci, quando nimium lætamur, facimus, eademque verba repetit: et denique duobus verbis omnem lætitiae suae causam exprimit: *sis anus*. Magna est huius loci pulchritudo. Denique cum omnia bello civili et intestino cederent, cum Cleopatra et Antonius omnia miscerent, indignabundus et iratus poeta in populum Romanum vehementer invehitur. *Epod. 7.* Videtur sibi totum Romanum populum præsentem, gladios vagina extrahentem atque ruentem in bella, in prælia, videre. Quid igitur poeta? nunc mollire conatur civium furorē leni oratione? *uum placido dicendi genere utitur!* immo vero vehementissimo. *Quo, quo, seclisti, ruitis? aut cur deasteris aptantur enses conditi? etc.* Hæc primum magna est vis interrogationis, et major etiam repetiti *Quo, quo?* maxima vero verbi, *seclisti*. Nihil præcesserat, nulla increpatio, nulla accusatio: repente e pectore poetæ erumpit verissima vox *seclisti*, in medium rem lectorem adducit: nos ipsi populum fundandum et tumultuantem cernimus et acclamamus: *Quo quo seclisti?* Admirabile profecto totum est carmen et summo ardore conscriptum. Sic ubi multum populum interrogavit, tandem non tam verba fundit, sed fulmina vibrat. Totus populus poetam audire videtur: hic quærit: *Furorē cæcus, an rapit vis acrior? An culpa? responsum date.* Attende repetitionem verbi *an*, quæ orationis vehementiam augeat: attende imperatoriam et nobilem brevitatem: *responsum date*. Quid populus? quid respondet? *Tacent: et ora pallor albus inficit, mentesque percussæ stupent.* Hæc primum audaciam

poetae nota, qui populum Romanum circumstantem atque illam accusationem audientem fingit. Deinde hoc silentium, hic pallor et stupor quam admirabilem vim habent! Conscientia sceleris percellit ac perturbat animos: ne verbum quidem proferre valent: non audent se defendere: immo pallent, quemadmodum scelesti solent, et stupent: hoc silentio, pallore, et stupore scelus suum fatentur. Silentium vero quavis eloquentia saepe superius esse non ignorabunt, qui e Longini doctrina de virtutibus scriptorum judicare didicerunt (vid. *Sect. IX*.) Addamus etiam hoc. Vix facta hae territi populi descriptione, poeta eum relinquit: non cum eo loqui pergit: sed inciso quasi filo orationis breviter addit, Remum mortem suam ulcisci. *Sic est, acerba fatu Romanos agunt etc.* Longius in hoc loco morati sumus, quam nobis initio erat propositum. Sed relinquit nos summa hujus carminis praestantia, quam sicut nos primos observasse letamur, ita aliis explicare volumus. Praeterea non opus judicamus, reliqua exempla copiosius exponere. Digno tantum praecipua ostendere lubet. *Evolvant igitur poetices studiosi I, 8. 32. II, 13. 17. III, 20. 28. Epod. 5. 8. 9. 17.* Haec vero inexpectata et abrupta orationis initia proveniunt, ut Longinus ait: τῆς ἐκβολῆς τοῦ δαιμονίου πνεύματος ὁρμη, ἢ ὑπὸ νόμον τάξαι δύσκολον.

[II. *Longae digressiones.*]

Altera pars audaciae in scribendo carmine lyrico est, quod poeta saepe propositam rem relinquere videtur: de rebus, quae ad argumentum non pertinent, multa verba facit: longius evagatur, descriptiones et imagines conjunctas quidem aliquo modo cum materia, sed non necessitudine propiori, intexit. Exemplis rem illustrabimus. Horatius *I, 9.* Thaliarchum aliquem ad letitiam adhortatur, additque *Permitte divis caetera.* Hic desinere poterat poeta. Ad sensum nihil requirebatur amplius. Poetae vero vividum ingenium, dum deos cogitat, statim descriptionem aliquam inmensae potestatis deorum praebet: *qui simul stravere ventos aequore fervido deprallantes, nec cupressi nec veteres agitantur omni.* Maluimus enim hunc locum sic interpretari, quam cum Dacierio mysteria nescio quae quaerere. Nam quod hic dicit, irridere Flaccum doctrinam Stoicorum, qui deos vel minutissimarum rerum curam agere putarent, mihi non probatur. In sermonibus et epistolis, non in carmine eoque latioris argumenti, in Stoicos satyram quaero. Et quid, ubi omnia facillima sunt, ipsas difficultates excogitem? Sed multi, qui poetae nostri interpretationem aggressi sunt, saepe nodum quaerunt in scirpo, et allegorias, Philosophiam Stoicam et Epicuream somniant, ubi nihil opus est, similes illius, qui in Homeri carminibus Chymiam latere sibi aliisque persuadere voluit. Nobis sententia flujus loci videtur esse haec: Dei mari et vento imperant: si jubent, tum omnia tranquilla et queta sunt, ut Virgilius de Neptuno dicit: *Haec ait, et dicto citius tumida aequora placat.* Idem peccatum commisisse nobis videtur Dacierius ad *I, 34.* ubi magnificos versus: *Quo bruta tellus – concutitur*; ad Stoicorum sententias irridendas a poeta positos esse dicit. Sed illuc redeamus: unde digressi sumus, *I, 2.* ubi diluvii Deucalionis mentionem facit, per quinque versus illud describit: *Piscium et summa genus haesit ulmo etc.*

ubi vetus Scholiastes notat: *Leviter in re tam atroci et piscium et palumborum meminit, nisi quod hi excessus lyricis concessi sint.* Sic *I*, 34. ubi currum Jovis memorat; *I*, 22. ubi lupum, qui ipse pepercerat, nominat: *IV*, 2. ubi se recepto Casare vitulum immolaturum esse dicit, omnia hæc per tres pioresve versus describit. Porro *IV*, 4. comparat Drusum cum aquila, et cum satis fuisset, illa tantum posuisse: *ministerium fulminis alitem*: vagatur tamen latius, additque: *Cui rex deorum regnum in aces vagus Permisit, etc.* De aquila similiter, ut Horatius, Callimachus *hymn. in Jor.* v. 68. *θήκας δ' οἰωνῶν μέγ' ἐπιπόχον ἀγγελιώτην Σῶν τράων*, et *Æschylus in Prometh.* 1020. *Διὸς δέ τοι Ἡτρώς κύων, δαφνοῖδὸς αἰετός*: et Pindarus *Pyth.* I. ἀρχὸς οἰωνῶν. *III*, 14. postquam Lamiam allocutus est: *Æli retuato nobilis ab Lamo*: per octo versus evagatur, majoresque Lamie commemorat: *Quando et priores etc.* quos versus non tescare debebant nimis delicati homines; non profecto magis, quam *IV*, 4. 18. ubi cum Vindelicos nominat, addit se nescire, unde dextra securim gestent: *Quibus mos unde deductus etc.* Huc etiam referatur: *III*, 4. 60. descriptio Apollinis: *I*, 7. oratio Teucris *III*, 1. descriptio victoriae, quam Dei a gigantibus reportaverunt: *I*, 16. commemoratio malorum, quæ ab ira oriuntur, atque orationes *III*, 5. Reguli, et *III*, 11. Hypermnestræ ad Lynceum suum: talis etiam est *III*, 27. historia Europæ et *I*, 3. execratio primæ navis inventoris. Est vero hæc nostra observatio necessaria et perutilis ad aliquot loca Horatii a Criticorum quorundam importunitate defendenda.

[*III. Saltus in carmine ab alia re ad aliam.*]

Porro quando animus poetæ inflammatus est, incredibile est, quot res simul in mentem veniant. Jam præ festinatione nequit omnia, quæ in animo versantur, exprimere, atque, omissis multis, præcipua tantum eloquitur, reliqua tacet. Sunt quidem sententiæ illæ inter se conjunctæ, sed vincula, ut ita dicam, quibus connectantur, non apparent. Facile tamen lector, qui poetico ingenio instructus est, ea, quæ poeta omisit, assequitur. Ita etiam Horatius (noluit enim methodo mathematica, aut, quod pulchrius, *scientifica*, scribere hic philosophus et magnus quidem, hec eleu! nullum compendiolum scripserit, philosophus) ille igitur sæpe ab aliqua re ad aliam tam celeriter transit, nulla ut inter sententiæ conjunctio esse videatur. Quam tamen, si recte attendimus, facile invenimus. Videtur poeta propositam rem relinquere velle, et novum carmen ordiri. At si accuratius rem tecum consideres, optimus ordo, nempe talis ordo, qui in inflammati potest poetæ animum cadere, adest. Sic, *I*, 7. postquam varias urbes memoraverat, easque dixerat aliis, non sibi placere, addit tandem, nullum sibi locum magis aridire, quam villam Tiburtinam: *Quam domus Albuncæ resonantis. Et præceps Anio et Tiburni lucus et uda Mobilibus pomaria rivis.* Nunc vero vide saltum poetæ! *Albus ut obscuro deterget nubila cælo Sæpe notus*: Sic tu sapiens finire memento *Tristitiam ritæque labores Molli, Plance, mero.* Nulla videtur esse hujus sententiæ cum præcedenti conjunctio, atque etiam novum hic carmen quidam incipiunt. Verum omnia bene cohærent. Tu, mi Plance, ait poeta, in exilium abire vis, teque in Græciam conferre? Crede, neque Rhodos, neque Mitylene, neque alia urbes tantas sua-

vitates habent, quantas Tiburtina tua villa. Hic igitur mancas, velim, atque curas et agitudines vino pellas. Nam quemadmodum notus non semper pluvius est, sed cælum etiam serenat, sic quoque etc. Hic quidem cado est sententiarum, quem secutus fuisset Horatius, si epistolam scripisset aut orationem. Verum lyricus poeta has leges rejicit libenterque exsultat. Longum foret, pluribus exemplis hoc illustrare, præsertim cum, nisi totum carmen perlegimus, res recte intelligi nequeat. Notabimus igitur loca. II, 16. inter v. 16.^o et 17. et v. 27. 29. III, 1. 17. III, 3. III, 5. 5. et 27. III, 29. 29. 49. III, 1. 35. etc. Huc etiam refer III, 2. ubi Regulus (nam antea poeta locutus est) præter opinionem, ipse nobilem orationem pronunciat, ad quem locum vide Dacierium. add. III, 2. illum ex membris hosticis Matrona etc. Transeamus ad reliqua.

[IV. *Turbatus verborum ordo.*]

Meminimus enim, nos supra in iis, quæ felicem Horatii in contexendis carminibus lyricis audaciam indicent, etiam ponere turbatum verborum ordinem, de quo præclara sunt, quæ monet Longinus in S. 29. Turbatus animus cogitationes suas frastu eo ordine proferre laborat, quem leges Grammaticæ postulant. Quotidie in iis, qui aut irati, aut læti aut tristes sunt, animadvertimus, eos verborum ordinem sæpe negligere atque invertete. Ita etiam Lyrici poeta. Illustre exemplum est apud nostrum II, 15. *Phæbus volentem prælia me loqui Victas et urbes increpuit lyra.* Nam verborum ordo est: Phæbus me, volentem lyra loqui prælia et victas urbes, increpuit. Interpretatio atque explicatio Dacierii valde jucunda est. In versione posuit: *Apollon me donna un coup de sa lyre*, atque suavius etiam in notis: *Apollon lui donna un coup avec sa lyre, et ce coup étoit pour le rendre attentif à ce qu'il lui disoit.* Nempe Apollo, tanquam morosus aliquis ludimagister aut severus Orbilius, lyram manu tenens Horatio adstitit. Poeta incipit prælia, pugnas et victorias dicere. Tum Apollo iratus lono poetæ lyram capiti impingit, ut mirum sit, ni, ut isti apud comicum, colapho tuber sit totum caput. Elegantem vero Apollinem, elegantiorum Horationi, qui tam bellam historiolam excogitaverit, elegantissimam vero Dacierium! Ejusdem prope argumenti carmen est apud Propert. III, 2. ubi, posteaquam narravit, se heroici carminis fontes attingisse, addit. v. 13.

Cum me Castalia speculans ex arbore Phoebus,

Sic ait aurata nixus ad antra lyra:

Quid tibi cum tali, demens, et t'illumine? quis te

Carminis heroi tangere possit opus!

Addamus alia exempla: I, 15. *Pastor cum traheret etc.* III, 8. *Justum et tenacem etc.* I, 17. *Sic tibi cepa etc.* I, 19. *Cui pudor etc.* III, 24. *Intactis opulentior etc.* III, 29. *Tyrrhena regna etc.* IV, 4. *Qualem ministrum etc.* ubi in tota comparatione Diæsi cum aquila verborum ordo a communi consuetudine recedit. De his notanda sunt verba Longini, S. 17. *ἐν τάξει το ἡμποῦν, ἐν ἀτάξει δὲ τῷ πάθος, ἐπεὶ φοβὰ ψυχῆς καὶ συγκινήσει ἐστίν.* et Demetrii Phalerei *de eloc.* S. 266. καὶ νῆ τους ἐκὼς σχεθὲν ἀνὰ τὴν ἡ ἀτάξίαν πολλαχόθεν ἀνα-

ἐστὶ, atque S. 257. Ποιῶν δὲ τίνα καὶ ἡ βία κατὰ τὴν σύνθεσιν δεινότερα, δεινὸν γὰρ πολλαχού καὶ τὸ δὲσφθογγον, ὥσπερ αἱ ἀνώμαλοι ὕδοι. Atque hanc observationem aut ignorasse aut potius non meminisse videtur Heineccius, qui in *Fundam. Stili p. m.* 132. illum Horatii locum, quem contra Dacierium vindicavimus modo, non recte cepisse videtur. Ubi, et error fortasse, sed dicam tamen, licet timidiuscule dicam, ubi mihi in addita nota summus Gesnerus non satisfacit. Meliora docere videtur praeclarus vir, Dorvillus ad *Chariton. p.* 271.

[*V. Sensus per plures strophas extensus.*]

Addamusne his aliud praeterea audaciae genus, quod in carminibus Horatii observamus? Si poetae animus tranquillus est, quietus, nullisque vehementioribus motibus excitatus; tum singulae strophae perfectum sensum continent. Certe Grammaticorum filii hanc legem tulerunt, qualibet strophæ sensum esse absolvendum. Poeta vero similis est fluvio monte decurrenti. Hunc nihil retinet, nihil moratur; summa vi præcipitat. Sic etiam poeta per duas tresve strophas sensum extendit: atque tum demum subsistit et quasi quiescit. Audax noster Horatius, *II*, 4. per quinque strophas abripitur, atque demum in v. 18. subsistit, mox iterum abreptus in v. 28. moratur. Pari modo *I*, 14. *I*, 35. duas strophas connectit, et, *II*, 15. a. c. 4. usque ad 16. excurrit. Quid denique dicas de *IV*, 14. ubi prope omnes strophæ aliis sunt intextæ, sensusque per multos versus continuatus? Sed horum exemplorum magna est copia. Facile talia, quibus volupe est, invenient. Omnia quasi conjuncta sunt, quæ adhuc de audaciæ hujus genere diximus in *IV*, 3. *Qualem ministrum etc.* de quo carmine vere Scalger, pater, judicavit: *Quarta nec Pindaro cedit*, et, ut Dacierius adnotat: *Tota vero cantione hac et se ipsum et omnem Græciam superavit.* Hæc nobis de ipso carminum habitu et compositione dicta sunt.

INQUIRY

INTO THE

CAUSES OF THE DIVERSITY OF HUMAN CHARACTER IN VARIOUS

AGES, NATIONS, AND INDIVIDUALS;

By the late PROFESSOR SCOTT, King's College, Aberdeen.

No. VIII.—Continued from No. XXIV. p. 272.

SECT. IV.

Of the Opinions of various Writers concerning the Effects of Climate.

ANOTHER remarkable example of the effects of climate being counteracted by adventitious circumstances, is furnished in the history of

the Mexicans and Peruvians. At the time of the Spanish invasion, these people had made considerable advances towards a polished state of society, while their Northern neighbours were mere hunters and fishers. Thus in the New World it was in the torrid zone only that much progress had been made in the arts of life; and if we may credit the accounts of the first visitors of these regions, the state of manners, government, and civilization, were such as would not have disgraced even the polished nations of the older continent.

When the Spaniards invaded America, the Mexicans were well skilled in agriculture, and by the effects of cultivation were able to produce plenty of maize even in the mountainous country of Tlascala. They also understood gardening, and even botany; for a physic garden belonging to the Emperor was open to every one for the purpose of furnishing medicinal plants. The Mexican women were dexterous spinners; and manufactures of cotton and hair abounded every where. The public edifices and houses of the nobility in the city of Mexico were of stone, and well built. The royal palace had thirty gates opening to as many streets. The principal front was of jasper, black, red, and white, well polished. Three squares, built and adorned like the front, led to Montezuma's apartment, which consisted of spacious chambers, the floors covered with mats of different kinds, and the walls hung with a mixture of cotton-cloth and furs: the innermost room was adorned with hangings of feathers, beautified with various figures in lively colors. The ceilings of this building were so artificially formed, that large planks sustained each other without the help of nails.

The great causeway which traversed the lake, in the midst of which the city of Mexico was built, connecting it with the neighbouring shore, was a striking proof of the industry and mechanical skill of this people. They had likewise, we are told, brought water into the city from a mountain at a league's distance. They possessed artificers of great skill in various branches of manufacture. Their drinking cups were of the finest earth, exquisitely made, of different colors, and likewise distinguished by the smell. Their goldsmiths were skilful in moulding gold into various forms, particularly into the shapes of different animals. Their painters constructed landscapes and other imitations by means of feathers, so artfully mixed as to rival the life and coloring of nature. It was by means of such representations that the Mexicans communicated intelligence to a distance, and in some measure supplied the want of written characters. They were not ignorant either of music or poetry; and one of their favorite amusements consisted in the rehearsal of songs celebrating the achievements of their ancestors.

In respect of government, policy, and laws, the Mexicans had made very considerable advances. Their monarchy was elective; but the right of election, as well as the privilege of being elected, was confined to the princes of the royal blood. The Emperor elect, before his coronation, was obliged to perform some warlike exploit; by which institution the military spirit of the empire was supported. A revenue was appointed for the support of the crown, which consisted in mines

of gold and silver, a duty upon salt and other manufactures, and a third part of the rent of all lands, except the estates of the nobles. This privileged order were subjected to no tribute, except the obligation to serve in the army with a number of their vassals, and to guard the person of the Emperor.

Various councils were appointed, among which were distributed the different departments of government. The management of the royal patrimony was allotted to one council; appeals from inferior tribunals to another; the levying of troops and the providing of magazines to a third; while affairs of supreme importance were reserved for a council of state. All these boards were composed of men experienced in the arts of war and peace; and the council of state consisted of those who elected the Emperor.

Police and education were matters of attentive concern in the Mexican government. During the fairs, which were frequent and very numerous attended, judges were appointed, who decided all mercantile differences on the spot; and peace and good order were preserved by inferior officers, who made regular circuits for that purpose. The Spaniards were much amazed at the abundance and variety of the commodities brought to market, and the good conduct observed by such multitudes. There were schools in Mexico allotted for plebeian children, and well endowed academies for the sons of the nobility. The masters of these last were considered as officers of state, as it was their business to qualify young men for serving their king and country. The most honorable of all employments was that of a soldier, but it was judiciously enacted, that when a young nobleman made choice of this profession, he was sent to the army, and made to suffer great hardships before he could be enrolled. Young women of quality were educated with no less care by proper matrons, chosen with the utmost circumspection. So strictly, indeed, was the distinction of ranks observed in Mexico, that the city was divided into two parts, one of which was appropriated to the emperor and nobility, and the other left to the plebeians.

• The Mexicans were a warlike people, as was sufficiently evinced by the brave defence which they made against their Spanish invaders. They had a variety of weapons, both offensive and defensive, and were not entirely ignorant of the art of fortification. Military orders were instituted among them with peculiar habits, as marks of distinction and honor; and each cavalier bore the device of his order painted upon his robe, or affixed to it. Montezuma founded a new order of knighthood, into which princes only were admitted, or nobles descended from the royal blood; and the king himself was numbered among its members. The knights of this order had part of their hair bound with a red ribbon, to which a tassel was fixed hanging down to the shoulder. Every new exploit was honored with an additional tassel; a contrivance well adapted to render the knights eager to embrace every new opportunity of signalising themselves.

That the Mexicans had even made some proficiency in science is apparent from the ingenious method which they had adopted of regulating the calendar. The Mexican year consisted of 365½ days. It

was divided into 18 months, of 20 days each, which in all made 360 days; the remaining five intercalary days were added at the end of the year, and were employed in diversions; and the fourth part of a day was allowed for, by adding 13 days at the end of 52 years, which is equivalent to adding 1 every fourth year. But in the religious system of this singular people, we discover too genuine tokens of the remains of barbarism. They not only practised human sacrifices, but they dressed and ate the flesh of those that were sacrificed. Their great temple was contrived to excite horror, being crowded with figures of venomous serpents, and even with the heads of the unfortunate victims of their faith. It affords a striking proof of the grossness of their superstition, that every emperor, at his coronation, was obliged to swear that there should be no unseasonable rains, no overflowing of rivers, no fields affected with sterility, nor any one injured by the noxious influence of the sun.

The kingdom of Peru, when visited by the Spaniards, was possessed by a people less active and enterprising, indeed, than the Mexicans; and among whom government, and the various arts and improvements of life, had made less considerable progress; but who were, nevertheless, entitled to a respectable rank among civilized nations. The practice of agriculture was far advanced in Peru, as well as in Mexico; and the Peruvians not only understood the use of the plough, but they had constructed numerous aqueducts for the purpose of watering their land. It is singular, that a kind of Agrarian law existed among this people. A large portion of land was allotted to the sovereign, in order to defray the expenses of government; and the remainder was divided among his subjects, in proportion to the numbers of each family. As in the feudal system of Europe, the sovereign was held proprietor of the whole soil; and from time to time the distribution of lands was varied according to the circumstances of families.

In Peru there was no division of labor, nor any artist or manufacturer by profession; every one, therefore, was obliged to do all kinds of work for himself. Blas Valera mentions a law, called *the law of brotherhood*, which obliged the people, without fee or reward, to be mutually aiding each other in sowing and reaping, in building their houses, and in every sort of occupation. It is not, therefore, to be supposed that the arts were far advanced in Peru; but the stupendous fortress of Cusco, in which were stones thirty feet in length, and of a proportionable breadth and thickness, sufficiently evinced the persevering ingenuity of the ancient inhabitants of that country. The Peruvians were fond of music and singing, and even composed and acted a kind of tragedies and comedies. The art of writing was unknown among them, but was supplied by certain silken threads of divers colors, called *quipos*, with knots cast upon them; by which means they were enabled to record certain transactions, and to perform numerical calculations.

The government of Peru was an absolute and hereditary monarchy; and the royal family, or Incas, were reputed sacred, being esteemed the lineal descendants of the great Peruvian deity, the sun. The Pe-

ruvian monarchs thus united in their persons the highest civil and religious authority; but they exercised their power with great moderation, and neither oppressed their subjects, nor disturbed their neighbours. The religious rites of the Peruvians seem to have partaken of the mild and gentle character of the people. One of their most remarkable characteristics was the dedication of virgins to the Sun, who, like the vestal virgins of Rome, were under a vow of perpetual chastity. The Peruvians seem to have made no progress in the sciences, and they were less skilful in war than the Mexicans; but they were an eminently gentle, humane, and friendly people.

Such was the remarkable situation in which these nations of the New World were found by the Spaniards. Without any channel of intercourse with the civilized nations of the ancient continent, and situated in a climate which is not naturally favorable to the energy of the human character, they displayed a considerable advancement in the science of government, in military skill, and in many of the useful and ornamental arts of life.

It may be thought that I have now adduced abundance of examples to prove, that the influence of climate, in determining the human character, may be counteracted by various adventitious circumstances; that in regions which are naturally unfavorable to the progress of cultivation and the advancement of the arts of life, nations have been found who are entitled to a high rank in the scale of civilization; while in the most favorable situations, no effectual barrier has been interposed to mental degeneracy, and a relapse from the most advanced state of improvement and energetic exertion to inactivity and barbarism.

There is yet an example of the influence of moral, as well as physical, causes in determining the human character, which I cannot refrain from adducing, as it establishes the reality of this influence in a manner peculiarly satisfactory. It is an example of two nations, of whose history we possess the most authentic records, and which, though they flourished at the same period of time, and in regions which were almost contiguous to each other, and in no respect different in their physical influence, were yet remarkably distinguished in their manners, their pursuits, and their progress in the arts and improvements of life. The nations to which I allude, are the ancient Athenians and Lacedæmonians.

In many important particulars these celebrated nations closely resembled each other. The same military ardor, the same love of glory, and the same enthusiastic patriotism, were conspicuous alike in both. Both, too, were ardent lovers of liberty, and zealous defenders of the laws and constitution of their country. But the particulars in which they differed, and were even directly opposite to each other, were still more remarkable than those in which they agreed; and illustrate, in a very striking manner, the powerful influence of positive institutions in regulating the character, manners, and pursuits of a people.

The Lacedæmonian republic, as governed by the laws and institu-

tions of Lycurgus, affords one of the most singular political phenomena that the page of history contains. It exhibits a people patiently submitting to the most painful restrictions, and suffering the greatest privations, with a view to fit themselves for military enterprise, and the advancement of the glory of their country. It furnishes an example of a nation in a constant state of discipline fitted to qualify them for enduring hardship, danger, and fatigue, and sacrificing to this object some of the strongest propensities and most engaging feelings of the heart. And it proves to what an extent the natural dispositions of man may be checked, and how greatly his desires may be modified by adventitious motives, and the steady application of a system of positive institutions.

It seems to have been the sole object of Lycurgus, in the laws which he framed for the republic of Sparta, to render his countrymen formidable in war and steady lovers of their country; and he appears to have been little solicitous about the sacrifices which the attainment of this object might require. The Lacedemonians were to be rendered temperate, robust, and invincible in the field; and if this was accomplished, it was of no importance whether they were at the same time amiable and humane, and under the guidance of just and virtuous principles.

The most rigid temperance in the indulgences of the table was practised at Sparta. Every inhabitant of that city, even the kings themselves, were obliged to take their repast in the public halls, and to content themselves with what was set before them.¹ The fare was of the most frugal kind, neither choice in its nature, nor nicely dressed. To appear too well fed was considered as a crime, and subjected the offender to chastisement.—(Ælian. Var. Hist. l. 11, c. 7.) It was equally against the laws to wear sumptuous apparel, or to bathe and perfume but on stated days; although it was ordained that no one should be seen in tattered clothes.—(Ælian. ut supra. Xenoph.)

The same frugality was prescribed to the Lacedemonians in their houses and furniture; and even their pleasures and amusements were restricted by the same rigid spirit. It was enacted by an ordinance of Lycurgus, that the cielings of houses should be made with an axe only, and the doors by a saw, without the aid of any other tool. Into such houses as these, says Plutarch, no man was so foolish as to carry either stately beds, costly tapestry, vessels of gold and silver, or any other kind of magnificence.—(In Lycurg.) In fact, by ordaining that no other money should be current in Sparta but heavy pieces of iron, Lycurgus effectually provided against the love of wealth, and the luxury which naturally attends it.

The diversions of the Spartans were of the most serious kind. They admitted, indeed, of music and dancing; but this amusement was so

¹ Agis, one of the kings of Sparta, having returned from gaining a victory over the Athenians, thought he might sup at home with his wife. He sent, in consequence, for his allowance; but the Polemarchis refused to give it, and he was obliged to go and eat it at the public table.—(Ælian. Var. Hist. l. 3, c. 34.)

contrived, as to become a sort of military exercise. Theatrical representations, which were the delight of all the other cities of Greece were positively prohibited at Sparta. The exercises of the gymnasium and hunting were the only relaxations permitted to the Lacedæmonians; the rest of their time was occupied in conversations in the public halls, where they assembled daily for that purpose; but even the subject of their discourse was limited and regulated by the laws. At the same time they were prohibited from exercising any mechanic art, or cultivating the ground, which employments were entirely entrusted to slaves; and they held the sciences and belles lettres in utter contempt; so that the time of the Lacedæmonians, unless when they were employed in the field, must have hung very heavy upon their hands. Hence the celebrated bon-mot of Alcibiades, who, when he heard it boasted that the Lacedæmonians showed an utter contempt for death, "I do not wonder at it," said he, "it is the only means they have to free themselves from the miseries of their dull and constrained way of life."—(Ælian. Var. Hist. l. 13, c. 38.)

The intention of Lycurgus in imposing such restraints upon the Lacedæmonians, seems to have been to render warfare a state of enjoyment to them. The austerities of his discipline commenced from the earliest period of life, and even at the very instant of their birth. The children were immediately torn from their parents, and placed under the care of certain persons appointed to bring them up. Their education was of the severest kind; they were ill lodged, poorly fed, and slightly clothed; they were restricted from the usual diversions of youth; and obliged in their schools to answer with alacrity the most grave and serious questions, or submit to be punished without mercy. The annual festival of Diana affords a curious instance of the severity of the Spartan discipline. It was the practice, in honor of that goddess, once a year to whip all the children upon all her altars till the blood flowed copiously; and some have been known to expire during the ceremony.—(Plut. in Lycurg. Paus. l. 3, c. 16.)

On certain days of the year, also, it was the practice of the Lacedæmonian youth to divide themselves into bands, which repaired by different roads to a place previously appointed. Upon a given signal the opposing parties fell upon each other with the utmost animosity, kicking, biting, and bruising with all their force, and even tearing out each others' eyes. "They might be seen," says Pausanias, "fighting desperately, sometimes opposed one to one, sometimes by little bands, sometimes all together, each troop making the utmost efforts to drive back the other, and to overthrow it in the water which surrounded the field of battle."—(L. 3, c. 14.)

The necessary effects of such institutions evidently were to give to the people a severe, ferocious, and gloomy character. The Lacedæmonians were indeed patient of hardships, and valiant in war; but their valor was not tempered by humanity, and their victories were not adorned by acts of magnanimity and generosity. They cared not by what means they achieved their purpose, and thought it not less honorable to subvert an enemy by cunning and breach of faith, than

by open and avowed hostility. Of their **cruelty** and perfidy their conduct to their wretched slaves, the Helots, affords but too many examples. Not content with loading these unhappy victims with the severest tasks, and punishing them unmercifully for the slightest offence, they were accustomed frequently to put many of them to death, on no other pretence but the fear that their numbers might render them dangerous to the state. From time to time the stoutest of their youth were armed with poniards, and provided with food for a certain number of days; they were then commissioned to lie in *ambuscade*, and take the best opportunity of dispatching all the Helots that fell in their way.—(Plut. in Lycurg. Athen. l. 14.)

History also informs us, that on a certain occasion the Lacedæmonians, apprehensive that the Helots had become too numerous, and not daring to attack them openly, pretended to give freedom to a certain number of them, and to enrol them among their troops. Deceived by these promises, the most robust and valiant of the Helots presented themselves; from whom two thousand were selected, who were instantly crowned with flowers, and conducted in great pomp into the temples, as if preparatory to their new honor. These men, however, soon after disappeared; nor was it ever known what had become of them.—(Thucyd. l. 4, n. 80. Diod. l. 42.)

The treachery and cruelty of the Lacedæmonians were equally evinced in their conduct to the Athenians, over whom they obtained a temporary superiority during the Peloponnesian war. It was by treachery that they, at that time, procured the death of Alcibiades, the Athenian general, then an exile in Persia. When they had rendered themselves masters of Athens, they gave an unbounded scope to their revenge and ferocity. They put to death, says Xenophon, more persons in eight months of peace than the enemy had killed in thirty years of war.—(Hellen. l. 2.) Those of the Athenians, who had it in their power, fled for an asylum to foreign lands; but the Lacedæmonians had the inhumanity to endeavour to deprive them of this last refuge. They forbade, by a public edict, the cities of Greece to afford them shelter, and commanded them, under the penalty of a fine, to deliver up the fugitives to the thirty tyrants who then ravaged Athens.—(Diod. l. 14. Plut. in Lysand.)

If we contemplate the Spartans in their private and domestic relations, we shall not find them more worthy of esteem, than in their public conduct. The absurd practice of separating children from their parents, immediately after their birth, tended effectually to counteract the principles of parental and filial affection, and at the same time to weaken all the ties of domestic union. In fact, conjugal fidelity was in no repute at Sparta, and was violated even with the sanction of the laws. It was customary for an old man, who had a young and handsome wife, to allow of her having intercourse with a robust and well-made youth, and to bring up the offspring of this adultery as his own. Nor was this all: a stout and handsome young man might at any time demand admission to the wife of another, under pretence of supplying the state with able-bodied citizens. In short, under this pretence, the

Lacedemonians mutually lent their wives without any breach of decorum, and thought all was well if the strength of the commonwealth was supported.—(Xenoph. de rep. Lac. Plut. in Lye.)

This relaxation of morals was perfectly agreeable to the institutions of Lycurgus; by which it was enjoined, that the public baths should be common both to men and women, and that on certain solemnities the young persons of both sexes should dance and fight naked promiscuously with each other.—(Plut. in Lye.) The consequences of such practices were what might naturally be expected; and all ancient writers agree, that the Lacedemonian women were immodest and dissolute in excess; they dressed in a very indelicate manner, so that the form of their limbs was discovered at every step. They made no scruple of satisfying their appetites whenever they thought fit, inasmuch, that Euripide calls them *Ἀνδρῶν-ἱς, virorum cupidissimas*, (Androm. v. 595) and Aristotle complains that all the disorders at Sparta spring from the irregular conduct of the women.—(De rep. l. 1, c. 9). Yet these women possessed a great ascendancy over their husbands, for which they were probably indebted to their personal charms, which, according to Athenæus, were very remarkable, (l. 13) and to their resolution and undaunted fortitude in encountering danger.

To sum up at once the character of the Lacedemonians, they were a martial, brave, and enterprising people; steady and politic in their designs, and patiently submitting to the greatest hardships in order to accomplish them. But at the same time they were crafty, deceitful, haughty, cruel, and perfidious; capable of sacrificing every thing to their interest and ambition, and holding in contempt the liberal and elegant arts, and even the common decencies and moralities of life. After the victories of Lysander, they degenerated from the austere and rigid discipline of Lycurgus, and lost even that semblance of virtue which they derived from their temperate diet and hardy manner of life. The use of gold and silver was then introduced into Sparta, and brought along with it all the excesses of luxury and sensuality.

Let us contrast with this ferocious and dissolute people the refined, the accomplished, the amiable and generous Athenians. The most distant states can hardly exhibit more opposite dispositions and pursuits than were discernible in these two neighbouring commonwealths; nor can the force of positive institutions be in any manner more plainly evinced than as exhibited in the effects of the different systems of regulations adopted by the two most eminent legislators of antiquity, Lycurgus and Solon.

In the system of Lycurgus every thing is rigid and constrained, unless where constraint was peculiarly requisite, the article of morality. In the system of Solon all was left free, unless the power of injuring others. An Athenian might feed, clothe, and lodge himself as he thought proper. He was at liberty to cultivate any art or science for which he had a taste, and to make choice of that profession for which he felt a preference. Lycurgus enjoined idleness to the citizens of Sparta; but Solon, on the contrary, ordained punishments for such as had no manner of employment; and it was the business of the Arco-

pagus to guard against the prevalence of sloth, and to take cognizance of the means which individuals employed for their subsistence.—(Plut. in Sol.)

The effects of this wise policy were, that at Athens all the arts and sciences greatly flourished; it was there that commerce, navigation, manufactures, architecture, sculpture, painting, literature, philosophy, eloquence, and, in fact, every kind of knowledge that can exalt or distinguish a nation arose to the most remarkable eminence. There were found the most ingenious artists, the profoundest philosophers, the most pleasing poets, and the most persuasive orators of all antiquity. Nor did these elegant pursuits at all impair the military ardor or patriotic enthusiasm of the citizens of Athens. The Lacedæmonians themselves were not more distinguished for martial achievements; and if they had to boast of the contest at Thermopyla, and their victories during the Peloponnesian war, the Athenians derived no less honor from the hard won battles of Marathon, Salamis, Platæa, and Mycæe. According to a remark of Athenæus, the Athenians were perhaps the only nation of the universe who, clothed in purple, and decked in all the ornaments of dress, have dispersed and vanquished formidable armies.—(Lib. 12.)

It must be confessed that the love of splendor and the taste for pleasure were carried to a blameable excess in Athens. The tables of the rich were served with exquisite luxury. The extensive commerce of the Athenians enabled them, as Xenophon remarks, to live voluptuously, and to procure all the delicacies which foreign countries could then supply.—(De rep. Ath.) The youth delighted in expensive equipages, in rare dogs, in fine and numerous horses, and in keeping female dancers and countezans. Their houses were fitted for all the purposes of luxurious enjoyment; they contained spacious banquetting rooms, furnished with the finest pictures, statues, and vases; they had bathing apartments, supplied with every thing necessary for refining upon that pleasure; and spacious gardens within their walls, disposed in the most commodious manner for every kind of amusement.—(Xenoph. de rep. Ath.)

But the luxury of the Athenians was always tempered by decorum and good taste. Although their women were remarkably studious of their dress and external appearance, they never were reproached with indecency, or that depravity of manners so prevalent at Sparta. They were remarkable for their attention to domestic affairs, and seldom appeared in public, or mingled in the society of the men. Even the countezans preserved a considerable degree of external decorum, and were no less studious to please by the charms of their conversation than the attractions of their persons. At the banquets of the Athenians, one of the principal gratifications consisted in a flow of sprightly, learned, and polite conversation; of which we have very pleasing specimens in the banquets of Plato and Xenophon. To this they added the charms of music, poetry, and dancing. Drunkenness, at least if publicly exposed, was considered as a very heavy reproach. A citizen, who had been seen to enter a tavern to eat and drink, was disho-

nored for ever. No more than this was necessary to cause a senator to be banished from the Areopagus.—(Athen. l. 12.) An archon convicted of being drunk, was, for the first time, condemned to a heavy fine; and, in case of a relapse, was punished with death.—(Diog. Laert. in Sol. l. 1.)

Thus the Athenians were refined and elegant even in their pleasures; they took great delight in conversation, even when not at table, and were generally allowed to be the most polite and polished people of all antiquity. The Atticism distinguished them as remarkably as the Urbanity afterwards characterized the inhabitants of Rome. Yet, if we were to judge of their politeness by a modern standard, we should not be disposed to estimate it highly. In the comedies of Aristophanes, which were highly applauded at Athens, we meet with the grossest obscenities; and we find the accomplished orators, Demosthenes and Æschines, heaping upon one another the foulest abuse. But it ought to be remembered, that modest women were not admitted to the public spectacles, and that the unlimited freedom of the Athenian government was thought to require and warrant an uncontrolled license of speech.

In no respect was there a greater contrast between the Athenians and Lacedæmonians than in the usage of their slaves. At Athens these unfortunate beings were treated with an uncommon degree of humanity. They might prosecute their masters for any act of outrage or oppression. If the fact was proved, the master was obliged to sell his slave, who, while the process depended, might retire into an asylum destined to secure him from all violence.—(Plut. de superst. & in Thes.) It was not uncommon for a master to reward a faithful slave with his liberty; and if the slave had amassed a certain sum, the law allowed him at any time to purchase his freedom. The humanity of the Athenians was extended even to brutes, of which Plutarch has furnished us with a remarkable example. When the temple called *Hecatompedon* was completed, the Athenians ordained, that all the beasts of burden which had been employed in that work should be set at liberty, and suffered, for the rest of their lives, to feed at large in the best pastures. Sometime after, a mule, which was among the number of these franchised animals, presented itself of its own accord to work, and headed those which drew the carriages to the citadel. The people, charmed with this action, made a decree that this mule should be particularly attended, and plentifully fed at the public expense.—(De solert. anim.)

It appears, then, that the Athenians were as remarkably characterised by humane generosity and refinement of manners, as the Lacedæmonians were by harshness, cruelty, and rusticity. They were at the same time a valiant and a courteous people, proficient in science, and adepts in the elegant accomplishments of life. The most unfavorable part of their character was their extreme fickleness and caprice, by which they were often led into actions of the greatest injustice and ingratitude. Their conduct to many of their most successful generals, as Miltiades, Themistocles, and Alcibiades, and above all,

their sentencing to death the virtuous and inoffensive Socrates, prove too fully the justice of this reproach; and cast a veil over the splendor of their most illustrious actions.

I shall now assume it as fully proved, that great as the influence of physical causes doubtless is in determining the characters of men, there are other circumstances, besides mere climate and geographical situation, upon which much of this important effect depends. It will be the object of the remaining part of this work to point out what the most remarkable of these circumstances, or moral causes which influence human character are, to illustrate their operation by the details of history, and to deduce the practical inferences to which such illustrations may naturally give rise.

ANALYSE
DU PREMIER VOLUME
DU PAUSANIAS DE M. CLAVIER;
PAR A. LETRONNE.

Si tous les prosateurs grecs qui ont échappé au ravage des temps, devaient être anéantis pour jamais, à l'exception d'un seul qu'il fut permis de choisir, le philosophe hésiterait entre Aristote et Platon; l'historien entre Herodote et Thucydide; l'homme d'état s'emparerait de Polybe; l'orateur, de Démosthènes; le géographe, de Strabon; mais l'artiste et, peut-être, l'antiquaire ne balanceraient pas à choisir Pausanias.

Pausanias est, en effet, la source principale où les modernes ont puisé leurs idées sur l'art chez les anciens. Les renseignements qu'il renferme, éclaircis par l'étude approfondie des monumens, images encore vivantes du genre des Grecs, ont servi de base pour fixer l'état des beaux arts chez le peuple le mieux organisé qui ait paru sur la surface du globe.

Pausanias voyageait en Grèce, sous l'empire d'Adrien, à l'époque où cette belle contrée, qui n'existait plus depuis long-temps comme état politique, était encore la plus intéressante du monde connu, par les monumens de tous genres dont elle était couverte. On juge de quel intérêt doit être la description de ce pays, par un homme profondément instruit de la langue et des usages des Grecs, de leurs traditions et de leur mythologie, et qui joignait à ces connaissances celle de l'histoire de l'art depuis son origine.

Aussi l'ouvrage qu'il nous a laissé ne contient pas seulement le catalogue raisonné et la description de tous les objets qu'il a vus

dans son voyage ; mais, comme il a su entremêler ce récit de digressions sur l'histoire, on y trouve une mine abondante de traditions précieuses qu'on chercherait vainement ailleurs.

La manière de Pausanias est simple et sans art, il raconte ce qu'il voit : observateur soigneux, rien d'un peu important ne lui échappe ; homme instruit, il rattache à l'indication d'une statue ou d'un tableau, une foule de souvenirs intéressans pour nous, ses digressions sont longues, souvent étrangères au sujet ; mais nous aurions mauvaise grâce de nous en plaindre ; un peu plus de soin de sa part, pour le public, nous eût ravi plusieurs de ces digressions dont la perte serait irréparable. Quoique Pausanias mette parfois assez d'ordre dans ses récits, il lui arrive souvent de vous transporter, sans vous en prévenir, bien loin du lieu où il vous avait laissé. Il entre dans les villes et dans les temples, il en sort, et ne prend pas toujours la peine de vous en avertir ; le lecteur, désorienté, a besoin d'un peu de temps et d'attention pour pouvoir se reconnaître.

En général, un moderne aurait mieux arrangé sa narration ; il y eût mis plus de netteté, de précision et d'ensemble ; il aurait tâché que les objets se succédassent dans l'ordre convenable. C'est à quoi Pausanias songe rarement ; et, quand on a voyagé soi-même, on reconnaît la le voyageur, qui, pressé de satisfaire son active curiosité, va, vient, court d'un lieu à l'autre, sans ordre et quelquefois sans but ; attire par mille objets divers, il examine tout ce qui l'intéresse, et ne s'inquiète guères si ce qu'il voit aujourd'hui ne serait pas un peu loin de ce qu'il a vu la veille. Ainsi Pausanias s'écarte souvent de sa route ; il se livre au plaisir de décrire tout ce qu'il trouve, et de rapporter tout ce qu'il entend dire : plus occupé de ses souvenirs que de son lecteur, il a l'air de raconter pour lui-même plutôt que pour les autres.

On s'aperçoit bien cependant qu'il songe quelquefois au public ; mais l'on voudrait qu'il l'eût toujours oublié : nous posséderions maintenant des notions éternellement regrettables ; car, s'il s'attache à décrire longuement les lieux peu fréquentés des voyageurs et par conséquent peu connus : par la même raison, il ne dit rien de tout ce qu'il suppose bien connu des Grecs : c'est cette attention poussée trop loin, qui nous a privés de la description du temple de Delphes ; de celui de Thèse à Athènes ; du Parthénon, et de tant d'autres monumens qui faisaient l'ornement de la Grèce.

Quant au style de Pausanias, on ne doit y chercher ni la simplicité élégante de Xenophon, ni la naïveté gracieuse d'Herodote : il est simple, sans doute, mais non élégant ; tantôt précis, tantôt diffus, rarement très clair, souvent incorrect. Pausanias ne trouve pas toujours l'expression propre ; il recherche les anciennes tournures. Ses phrases, courtes et sèches, deviennent embarrassées et chargées de parenthèses, quand il veut les rendre plus longues.

On ne cherchera pas non plus dans sa narration le genre d'intérêt qu'offrirait l'ouvrage d'un moderne, qui aurait vu les mêmes objets, et

¹ Hemsterh. ad Lucian. Somm., t. i, p. 4.

dont le goût serait éclairé ou par la pratique des arts, ou par quelques méditations sur la théorie du beau. Supposez, à la place de Pausanias, un Winckelman, un Visconti ou un Lessing, un Reynolds, ou Mengs ou un Quatremère de Quincy, alors que de rapprochemens curieux, que de jugemens délicats sur les beautés et les défauts des tableaux ou des statues, que de détails intéressans sur les procédés de l'art ! Mais, il faut en convenir aussi, leur critique sévère n'aurait pas fait grâce à beaucoup de traditions qui leur auraient paru puériles ; leur goût éclairé aurait rejeté bien des petites discussions dont il était difficile de deviner l'importance pour l'avenir ; nous aurions gagné des aperçus, des réflexions judicieuses ; mais nous aurions perdu des faits. Ainsi, nous devons peut-être nous féliciter encore de ce que Pausanias aimait à dire tout ce qu'il savait, de ce qu'il était plutôt un voyageur curieux qu'un critique fin et habile, et de ce qu'il possédait plus d'érudition que de lumières.

On doit s'étonner qu'un ouvrage historique aussi important ait été en général assez négligé par les hellénistes. Il est à regretter que les philologues aient préféré de déployer toute leur érudition sur des auteurs du second ordre, tels qu'Élien, par exemple, dont la rapsodie mal digérée n'a pas même le mérite d'être passablement écrite, plutôt que de chercher à répandre la lumière sur le texte et la narration de Pausanias.

L'édition de Sylburge (Frankfort, 1583) est la première édition critique de cet auteur. Elle fut réimprimée, en 1613, à Hanau, mais sans aucune augmentation. L'édition de Leipsick, 1696, n'en est qu'une réimpression dont fut chargé le savant Kuhnus, et à laquelle il ajouta de fort bonnes notes, mais sans y travailler *ex professo*, et sans avoir consulté aucun manuscrit. Enfin la dernière édition (Leipsick, 1796, 4 vol. in 8vo.) n'est encore qu'une entreprise de librairie. L'éditeur, M. Facius, pressé par le temps, n'a pu faire tout ce qu'on devait attendre de lui : il a cependant eu la collation de deux manuscrits : mais cette collation ne paraît pas avoir été bien faite. En sorte que, sur trois éditions critiques, il n'y en a vraiment qu'une seule, celle de Sylburge, à laquelle un philologue ait voulu consacrer des soins particuliers.

La traduction française de Gédoyen doit être comptée pour rien sous le rapport de la critique. Gédoyen, homme d'esprit, et écrivant assez bien sa langue, savait très peu le grec et ne tendait absolument rien aux antiquités. Il s'est donc bien gardé de jeter les yeux sur le texte original ; il a traduit le latin d'Anasée ; et s'il s'écarte quelquefois de son guide, c'est, de sa part, oubli, distraction ou négligence, mais point du tout esprit de révolte. Aussi, dans tous les endroits difficiles, sa traduction est-elle un peu plus obscure que la version latine, qui l'est elle-même un peu plus que le texte grec.

Le monde savant manquant donc encore d'un texte correct de Pausanias, et notre littérature en particulier avait besoin d'une bonne traduction de cet auteur, faite avec le même soin, le même scrupule et dans le même esprit que celle d'Hérodote, par le respectable Larcher. Mais ce double travail exigeait la réunion de bien des connaissances ;

il fallait un homme à la fois profond dans la langue et versé dans presque toutes les branches de l'antiquité, un homme qui possédât également bien la science des mots et celle des choses.

On dut s'applaudir de voir que M. Clavier se chargeait de remplir les vœux des littérateurs. Peu de savans étaient en état de parcourir avec autant de succès cette carrière longue et pénible, mais glorieuse. Sa traduction d'Apollodore et les notes qui l'accompagnent l'avaient déjà fait connaître comme un habile helléniste et comme l'un des hommes de l'Europe qui avaient le plus approfondi les mythes et les traditions anciennes des Grecs; son histoire des premiers temps de la Grèce, qu'il publia ensuite, ne fit qu'augmenter le désir de voir enfin paraître sa traduction et son commentaire de Pausanias.

L'impression de cet important ouvrage, retardée par les circonstances, est commencée et se continue sans relâche. Le premier volume vient de paraître; il renferme le texte et la traduction des deux premiers livres, intitulés les *Attiques* et les *Corinthiques*. Le second volume est sous presse et contiendra, outre les deux livres suivans des *Laconiques* et les *Messeniques*, les notes critiques sur les quatre premiers livres. L'ouvrage entier aura six volumes dont un de *Tables*.

On trouvera peut-être qu'avant de parler en détail de cet ouvrage, il aurait fallu attendre la publication du second volume, où se trouveront les notes critiques; mais il nous a semblé qu'il n'était pas nécessaire de voir le second volume pour juger du système suivi et du plan adopté par M. Clavier, relativement à la critique du texte et à la traduction. Il vaut mieux, d'ailleurs, donner dès à présent au public une idée de la manière dont tout l'ouvrage sera traité.

Un travail, du genre de celui-ci, doit se recommander par deux titres principaux: la correction du texte et la fidélité de la version. Ce sont ces deux genres de mérite qui distinguent éminemment l'ouvrage de M. Clavier. Nous parlerons d'abord de tout ce qu'il a fait pour parvenir à nous donner un texte moins altéré que dans les éditions précédentes.

Pour arriver à donner au texte d'un auteur toute la correction dont il est susceptible, d'après le nombre ou la bonté des manuscrits qu'on possède, il faut collationner attentivement les manuscrits et noter les variantes. Mais ce n'est pas tout; si l'on se bornait à mettre au bas des pages les nouvelles leçons recueillies, on aurait esquisse plutôt qu'achevé une édition; on doit encore discuter chacune de ces variantes, examiner si elle convient davantage au sens, à l'idée de l'auteur, à sa manière habituelle, au genre de la langue, et décider ensuite si elle mérite de passer dans le texte. Or, cette tâche pénible, qui semble ne demander qu'un mérite secondaire, n'en est pas moins très difficile et très délicate; car elle suppose une grande sûreté de critique, la connaissance parfaite de la matière, un sentiment profond de la langue en général et du style de l'auteur en particulier.

Sous ce rapport, le texte donné par M. Clavier est d'une perfection très remarquable. Les excellentes leçons qu'il y a insérées sont très

nombreuses : j'en ai compté plus de cent cinquante pour le livre premier. Il a mis à contribution les variantes des deux manuscrits de Facius, celles des manuscrits de la Bibliothèque royale, et jusques aux corrections de Sylburge, de Kuhniius, qu'il a fait passer dans le texte, quand elles lui ont semblé certaines. En cela il n'a fait que suivre l'exemple des autres editeurs ; mais il y a mis beaucoup de reserve et un discernement qu'on appréciera bien mieux, lorsque ses notes critiques nous auront appris les motifs de son choix.

Dès à present, on peut s'en faire une idée : en voici deux exemples pris au hasard : Pausanias, parlant de la décente des Perses, dans l'Attique, ἔστι δὲ ἀπωτέρω τῶν Ἰδουλαίων, ἀναθημα καὶ τοῦτο ἀπὸ Μηδῶν, οἳ τῆς χώρας Μαραθῶνα ἔσχον (i, c. 14, p. 97)¹. Le mot Μαραθῶνα semblait faire d'autant moins difficulté qu'on le retrouve encore dans un passage du même auteur ὁ μὲν δὲ Θήσεος σπῆκός Ἀθηναίους ἔχει το ὕστερον ἢ Μηδοῦ Μαραθῶνα ἔσχον (i, c. 17, p. 113). D'ailleurs, on sait que le verbe σχεῖν se construit le plus souvent avec ἐν² ou κατὰ³ qui gouvernent l'accusatif, et qu'on sous-entend quelquefois⁴. Cependant, comme les deux manuscrits de Facius donnent Μαραθῶνα, M. Clavier a eu devoir recevoir cette dernière leçon appuyée par l'usage des classiques⁵ et par celui de Pausanias lui-même ; ταύτη τῆς Ἀρτικῆς ἔσχει οἱ Βαρηβάραι (i, 32, p. 239).

C'est avec le même esprit de critique qu'il parût avoir discuté toutes les variantes. Il en est une cependant sur laquelle je serais assez disposé à avoir une opinion différente de la sienne. C'est lorsque Pausanias, après avoir dit que les Trézéniens sacrifient, sur le même autel, aux muses et au sommeil, ajoute : λέγουσι, τὸν ἑστῶτα θεῶν μάλιστα εἶναι φίλον ταῖς Μούσαις (ii, c. 3, p. 516) : c'est à dire, "ils disent que le sommeil est la divinité la plus chère des muses." Au lieu de θεῶν, les manuscrits de M. Facius donnent θεῶν, et M. Clavier a reçu cette leçon. Mais il semble que θεῶν est préférable : il convient parfaitement à l'usage des Grecs, qui construisent μάλιστα avec le génitif. Ex : ὁ δὲ μάλιστα τῶν ἄλλων θυμιάζει αἰών⁶. phrase entièrement semblable à celle-ci de Pausanias, καὶ τῶν ἐργῶν τῶν φειδῶν θεῶς μάλιστα αἰών (i, 28, p. 191). Elle est d'ailleurs tout-à-fait dans la manière de Pausanias : Ex : Ἀθηναῖοι δὲ μάλιστα μὲν τῶν Ἑλλήνων ἀπειώηκεσαν (i, i, p. 29) : Πόδαρχοι δ' Ἀγούσαν οἱ τῶν ἱερῶν ἀρῶναι (i, 6, p. 37). &c. &c. Les exemples suivants décident en faveur de θεῶν καὶ δια τοῦτο θεῶν μάλιστα Ἀπολλῶνα τιμῶσι (ii, c. 9, p. 398) : καὶ ἐλεῶν ἰσορῶς ὃ μάλιστα θεῶν ἐν ἀνθρώπινον μῖον καὶ μεταβολὰς πραγμάτων ὅτι ὠφελίμων

¹ Dans les citations de Pausanias, je rapporte les chapitres, afin que ceux qui ne possèdent pas l'édition de M. Clavier puissent retrouver, dans les éditions de Kuhniius ou de Facius, les passages indiqués.

² Thucyd. iii, 34. iv, 3, et 29. v, 2. vi 92, 109.

³ Id. i, 110.

⁴ Herodot. ap. Kuhn. ed Paus. p. 39. Cf. Thucyd. i, 104.

⁵ Thucyd. vii, 1.

⁶ Dionys. Halicarn. de Compos. verbor. §. 20. p. 282. ed Schaefer.

(β. ὅστι ὠφελίμω), μὲναι τιμὰς Ἑλλήνων νέμουσιν Ἀθηναῖοι, (i. 17, p. 109) : μικρὰν δὲ ἀπὸ θαλάσσης ἄνω, Νερέας δὲ πρὸς ὅρον, ἡ δὲ ὥρα μὴ λίσσεται ἀνθρώποις ὑβρίσαις ἔστιν ἀπειρήτητος (i. 33, p. 207.)

Enfin, quand tous ces secours lui ont manqué, M. Clavier a proposé lui-même des corrections. J'ose dire qu'on recourrait encore à l'habile critique. Les corrections ont toujours été l'enclis des hellénistes ; car elles supposent, outre les qualités nécessaires pour le choix des variantes, un grand degré de sagacité et un sentiment plus intime de la langue. Qu'un passage altere se présente dans un auteur, le demi-savant, loin de soupçonner qu'il peut y avoir une faute, se consume en de vains efforts pour donner à la phrase un sens raisonnable ; tandis que l'homme plus habile, apercevant promptement l'altération, trouve, dans la connaissance de la langue et de l'histoire, les moyens de la faire disparaître. C'est donc avec raison qu'un savant critique anglais a dit qu'il est bien plus facile de donner un sens quelconque à un passage alteré, que de découvrir, à travers l'altération elle-même, la leçon primitive.¹ Aussi est-ce par le nombre, mais surtout par la justesse de leurs conjectures que se sont distingués les grands hellénistes, les Casaubon, les H. Etienne, les Valckenack, les Hemsterhuis, les Toup, les Bentley, les Brunck, les Porson, &c. ; et quoique beaucoup de savans aient abusé et abusent encore, pour tourmenter les textes, de leurs grandes connaissances, on ne peut nier que le genre² de sagacité qui fait deviner à l'instant un passage corrompu, et trouver le moyen de lui rendre sa pureté première, ne soit celui qui ait rendu les plus grands services aux textes des auteurs anciens.

Pausanias est, sans contredit, le plus défectueux de tous les poëtes grecs, et celui qui, par conséquent, exigeait, au plus haut degré, chez son éditeur, le talent des corrections. Sylburg et Kuhnus en étaient emmanchément dones ; mais quoique ce puits ont fait sort corrompu, il restait encore bien davantage à faire. Le nouvel éditeur a, sous ce rapport, infiniment ajouté à leur travail.

Les corrections de M. Clavier sont de deux espèces. 1^o Quand la phrase ne présentait absolument aucun sens, obligé qu'il était d'en donner un raisonnable à sa version, il a traduit d'après la correction, et pour que le lecteur put suivre sur le texte, il s'est mis le mot qui servait à compléter le sens, en ayant le soin de mettre le mot entre des crochets. 2^o Lorsque la phrase, offrant un sens probable, semblait ne pecher que par un défaut de syntaxe ou par quelque autre qui ne suffisait pas pour dénaturer le sens, il s'est contenté de renvoyer ses corrections et celles de ses prédécesseurs aux bas des pages, où elles sont distinguées des variantes par le mot *cor.* (*cor. dic.*) qui les précède.

Ces corrections sont toutes fort ingénieuses ; il en est un grand nombre d'incontestables, telles sont :

Pour le livre premier.

Ἐστειν δὲ ὅπως ὁρμηται εἰς τὰς Θερμοπύλας πρὸς τοῖς ἑλλησπορείων Ἑλλήνων (c. 1, p. 29.) M. Clavier lit ἑλλασπορείων, excellente correction

¹ M. Payne Knight, in the Edinburgh Review, No. xxviii, p. 435.

appuyée par des phrases parallèles, Ελ. Κεστρίνος μὲν σὺν τοῖς ἐθέλουσιν Ἐπειρωτῶν (i. c. 11. p. 70); Κορυθίων καὶ τῶν ἄλλων συμμάχων τοῖς ἐθέλουσιν ἔδωκαν οἰκῆσαι (i. c. 39. p. 278.). Il est vrai qu'on pourroit lire aussi ἐδούσαν, comme au liv. ii. c. 13. p. 113; en admettant un changement pareil à celui que propose un habile critique qui lit dans Xenophon αὔθης ἔλθῃ, au lieu de αὔθης θέλῃ;¹ et alors, il n'y auroit à faire qu'une transposition de deux lettres, semblable à celle qu'on remarque dans ὀπλίτης, ὀπλιτικὸς pour πολίτης; πολιτικὸς,² etc. Au reste, cette manière de parler se retrouve dans les bons auteurs; car la phrase de Pausanias revient exactement à celle-ci de Thucydide: ἔπειτα δὲ καὶ οἱ Ἀθηναῖοι, ἔτεσε δύο καὶ τριάκοντα ὕστερον, ἰπποκίους μυρίων, σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλομένων, περιψαντες κ. τ. λ.³

Λέγονσι δὲ καὶ ὡς Ἀσπίμαχος ——— εἶναι δὲ οὐδὲν ἔτι οἱ πλέον ἡρημένῳ φίλων ἐν τῷ ἔσχατον (c. 10. p. 66); M. Clavier propose ἡρημένῳ φίλων. Il corrige encore Πύρρον ἔργων, pour ἐργῶν (c. 12. p. 78); ἐν ὀλίγοις pour ἐν Λογοῖς. (c. 19. p. 125), ἀγαλματα pour ἀγαλμα (c. 23. p. 134; ἄλλος μὲν pour ἄλλοι μὲν (c. 24. p. 169); ἐς Ἀθηναίους pour ἐπ' Αθ. (c. 24. p. 173; πωέχοντα pour περιέχοντα (c. 35. p. 253.); ἡ δὴ pour ἡδὴ (c. 39. p. 277); Σαλαμῖνος pour Σαλαμίνα, (c. 40. p. 285); Ἡλείου οὐ Μίμωνα pour Ἡλείου Μ. (c. 42. p. 298), etc.

Pour le livre second :

Μετα δὲ αὐτὸ ἐπὶ τῷ ῥέματι τῷ διὰ τῆς θαλάσσης Ποσειδῶνος χαλκοῦν (c. 2. p. 337); il corrige Ζεύγματι; cette correction est encore appuyée par cette phrase de Thucydide: καὶ παρηλοῖ παρὰ τὴν χηλὴν διὰ τῆς θαλάσσης βαλλομένων⁴ τε καὶ χαλεπῶς.⁵

Τοῦ θεάτρου δὲ ἐστὶ τοῦδε πόρρω γυμνάσιον (c. 1. p. 351); M. Clavier ajoute οὐ devant πόρρω. Peut être en effet fauchant-il lire του θεάτρου δὲ ἐστὶν οὐ πόρρω γυμνασίον.

Καὶ ἐπὶ τούτῳ πεποιθεὲν Ἀσιος ὁ Ἀρμυπτολέμου (c. 6. p. 369); il ajoute encore ἐπὶ, et lit ἐπὶ τούτῳ. Cette correction est préférable à celle que Valckenauer avait proposée sur le même passage.⁶

Κατάγειον οἰκοδόμημα, ἐπ' αὐτὸ δὲ ἦν ὁ χαλκὸς θάλαμον (c. 26. p. 489); on doit lire selon M. Clavier ἐν αὐτῷ.

Si mon opinion pouvait compter pour quelque chose, je ne craindrais pas d'affirmer que plusieurs de ces corrections sont tellement certaines, que les éditeurs futurs ne manqueront pas de les recevoir dans le texte avec une entière confiance.

D'autres corrections, sans être aussi certaines, sont aussi ingénieuses, ainsi καυρούς pour καὶ πυρράς (lib. i. c. 23. p. 157; ἀποκτείναντων ἀκουσίως pour ἀπ. ὡς (c. 28. p. 201); εἰ τινες pour οἱ τινες (c. 23. p. 154); peut-être celle-ci n'est-elle pas absolument nécessaire; dans cette

¹ Courrier, sur l'équitation de Xenophon. p. 101.

² Schaefer ad Gregor. Corinth. p. 241.

³ Thucyd. iv. 102.

⁴ Thucyd. i. 63.

⁵ Valck. diatr. in Eurip. Dram. de perdit. p. 59.

phrase *Διαφορά δὲ ὅμως ἐστὶ καὶ ταῦτα, ὡς Ἱερώνυμος ὁ Καρδίας ἐγραφε* (i. 13. p. 93) il propose *ὦν ἔγραφε*. Cette correction, sans être de toute certitude, est fort bonne, en ce qu'elle est tout à fait conforme à la manière de Pausanias. Les copistes confondent souvent *ὦν* et *ὡς*. Ainsi, dans Strabon—*τῶν ἀποδόξωντων, ὡς αὐτοὺς ὁ Ἰππάρχος κατονομάζει*,¹ Casaubon lit *ὦν* et les traducteurs français veulent *ὡς κατονομάζει*.² On lit de même dans Fl. Josephie *ὡν ἔλαβεν*; un seul manuscrit donne *ὦν ἔγ*. Voici une autre bonne correction; au lieu de *τεμνὸς τὴν ἐπίκλησιν Ὀλερτίας* (c. 18. p. 118), M. Clavier lit *τῆς γῆς τὴν ἐπίκλησιν*; l'addition du mot *τῆς* est très-pensable; mais il faut retrancher *τὴν* et lui *τεμνὸς γῆς ἐπικλ.* *Ὀλερτίας*; car jamais Pausanias ne met l'article devant *ἐπικλησίαν* construit de cette manière.³ Si par hasard on trouvait l'article, l'e serait peut-être une faute.

J'ai remarqué plusieurs corrections qui ne m'ont pas semblé d'une nécessité absolue. Quoiqu'il soit très-probable que je me trompe, je prendrai la liberté de soumettre au savant éditeur mes doutes sur deux conjectures.

1°. Pausanias dit que Cassandre donna pour tyran, aux Athéniens, Démétrius, fils de Phanostrate, qui était célèbre par sa sagesse. *Δημήτριον τὸν Φανοστράτην, τὰ πρὸς δόξαν αἰθροῦσα ἐπιστάτα* (i. c. 25. p. 171). M. Clavier propose *τὰ πρὸς θείαν δόξαν*; mais il me semble que *τὰ πρὸς δόξαν* est une périphrase équivalente à *τὴν δόξαν*, et que *πρὸς* a ici la même signification que *ἐς*, dans les exemples suivans du même auteur, *τὰ ἐς δόξαν ἐγένετο αὐτῷ ἀνάγειν* (i. c. 28. p. 194); *τὰ ἐς δόξαν δευτέρως* (i. c. 43. p. 305), etc., etc. Pausanias affectionne beaucoup cette manière de parler; et il n'y a rien de si commun dans la langue grecque; ainsi dans Diodore *τὰ πρὸς τὴν σπουδαίαν* est pour *τὴν σπουδαίαν*,⁴ et dans Strabon *τὰ πρὸς τὴν ἡμέραν* pour *τὴν ἡμέραν*,⁵ en vertu de l'ellipse du verbe *ποιεῖται* ou de tout autre.

2°. *Ἰσφην δὲ Κνωσίου τὴν ἐν Ἰσφίαν* (i. c. 11. p. 110), c'est-à-dire: *« Iophon de Gnoss, l'un des Égégides. »* M. Clavier propose de lire *ἐς τὴν Ἰσφίαν*, ainsi que dans un autre endroit (i. c. 35. p. 253); l'insertion de *ἐς* est inutile; l'ellipse de *ἐς*, si commune en grec, est très-fréquente dans Pausanias (Cl. n. c. 6. p. 309).

Malgré tant de soins pour donner au texte de Pausanias la plus grande pureté possible, on doit penser que M. Clavier n'a pu faire disparaître toutes les fautes qui s'y trouvent. Ceux qui ont quelque teinture de la critique savent que cela ne se peut guère. Quelles que soient la sagacité et la science d'un éditeur, la quantité des fautes qui lui échappent dans un texte est toujours en raison directe du nombre de celles qu'il y avait à corriger. Sylburg et Kuhnus ont restitué beaucoup de passages, M. Tacus en a corrigé un grand nombre d'autres.

¹ Strab. ii. p. 120. B.

² Trad. franc. de Strab. t. i. p. 179.

³ Joseph. i. viii. sup. § 11. p. 115. ed. Hencke.

⁴ Paus. i. c. 19. int. 26. 38. 40. 41. (bis) ii. c. 2. 4. 10. 11. 21. 22. 24. 27. 30. 31. 34. (bis) 35. iii. 22. 23. iv. c. 3. etc.

Diod. Sicul. xiv. p. 105. ed. Græc. H. Steph.

⁵ Strab. xi. p. 765. c.

M. Clavier a fait plus que son prédécesseur ; et cependant les éditeurs futurs trouveront encore à glaner après tous. Aussi M. Clavier avoue-t-il franchement, dans sa préface, "qu'il y a dans Pausanias beaucoup de passages qui ne peuvent s'expliquer ou se corriger que par la connaissance des lieux et des monumens qu'il décrit." Quoi qu'il en soit, le texte qu'il nous donne n'en est pas moins destiné à faire loi, jusqu'à ce qu'on découvre d'autres manuscrits de Pausanias ; encore ne saurait-on espérer que le texte de cet auteur parvienne jamais à l'état de pureté où sont maintenant ceux de la plupart des prosateurs grecs.

Parmi les passages où une lecture attentive du texte de M. Clavier m'a fait soupçonner encore quelques traces d'altération, j'en choisirai quelques uns, sur lesquels je ne permets ni de hasarder une opinion, quoique je n'aie pris l'honneur d'être helléniste ; mais, comme le dit élégamment Hemsterhuis, "*medicinam tentare juvat, non sanandi fiducia, sed feliciorum aliorum operam prolicundi spe.*"¹

LIVRE PREMIER.

Ch. 1, p. 29. Ἐς παρρηγυρ Ταλάτας ἐλαύνουσιν ἀπὸ θαλάσσης. Les mots Ἐς παρρηγυρ n'ont point de sens ; lisez Ἐς πηγῇ γηγυρ, comme au chap. 8, p. 50.

Ch. 10, p. 66. ἤδη δὲ ἔγραψαν οἱς Ἀγασθίου ἀνακτορῶν ἔσωστα ἢ Ἀστυνοῦ. Il manque ici quelque chose. Je pense qu'on doit lire ἤδη δὲ τινες ἔγραψαν. C'est ainsi que parlaient les Grecs, comme l'a remarqué un rigoureux et savant critique.²

Ch. 11, p. 98. δῆμος δὲ ἔστιν Ἀθηναίων καὶ Ἀθηναίωνων καὶ ἑτέροις. D'après l'usage des Grecs de faire dépendre le nom spécifique du nom générique, je pense qu'il faut changer ici les cas, et lire Ἀθηναίων Ἀθηναίωνων ; construction qui se retrouve deux fois dans cette même page, et ailleurs ἕτερος Πλατωνὸς ῥημάτων (c. 52, p. 230 ; ou bien on lit les deux mots au datif, comme au c. 26, p. 181. Je sais bien qu'on pourrait à la rigueur faire dépendre Ἀθηναίωνων de δῆμος ; mais il faudrait alors, si je ne me trompe, que ce dernier mot fût précédé de l'article ὁ.

Ch. 17, p. 109. Ταῖς δὲ τῶν γυμνασίων, τῆς ἀγέλης ἀτεχνοῦσι οὐ πολλοί, Πελοποννήσιον δὲ ἀπὸ τοῦ κατισσιμαγρέτου καλοῦμεν κ. τ. λ. Je lisais Πελοποννήσιον δὲ. C'est ainsi que s'exprime ordinairement Pausanias. Ex. ἔχει δὲ γυμνάσιον Ἐργου καλοῦμενον (c. 7, p. 14) ; καὶ οἱ μὲν ἑταῖροι Παιδισὶ καὶ Αἰθίοσι Ἀθηναῖς καλοῦμεν ὁσσεῶν (c. 41, p. 293).

Ch. 18, p. 121, dans cette phrase, κατὰ δὲ ἑς αὐτὸ ῥήθλια καὶ γυμνάσιον ἔστιν ἐπὶ κρημνῶν Ἀθριανόν, M. Faems a très bien vu que ἑς αὐτὸ n'avait point de sens, il lit ἐπὶ τοῖς. Cette correction ne suffit peut-être pas pour expliquer complètement le passage ; je serais disposé à croire qu'il n'y a ici qu'une de ces transpositions si fréquentes dans le texte de Pausanias, et qu'on doit lire καὶ γυμνάσιον ἔστιν ἐπὶ κρημνῶν Ἀθριανόν κατὰ δὲ ἑς αὐτὸ ῥήθλια, en rap

¹ Hemsterh. ad Xenoph. I plus, p. 219, ed. Locella.

² Courier, sur le commandement de la cavalerie, par Xenoph. p. 54.

portant *αὐτὰ* à *χορηγίαις*, et l'on sent qu'il est tout naturel qu'on eût rassemblé des livres dans un gymnase, lieu fréquenté par les philosophes, les sophistes et les rhéteurs, et destiné à l'éducation de la jeunesse. "Ceux qui connaissent les manuscrits savent comment ces transpositions ont eu lieu. Les mots omis par erreur s'écrivaient en marge, et le copiste suivant les remettait dans le texte, mais hors de leur place." Je ne crois pas même qu'il soit nécessaire de leur changer à *ἐς αὐτὰ*. On sait que l'emploi de *ἐς* pour *ἐν*, en vertu d'une ellipse, est fort ancien dans la langue grecque.¹ Reitzius le retrouve dans Demosthènes,² MM. Wyttenbach³ et Heindorf⁴ dans Platon; mais il devint surtout fort commun chez les écrivains de l'empire. Aux exemples rapportés par les auteurs cités, on ajoutera ceux-ci de Pausanias lui-même, *αἶκτα ἐς τὰς* liv. II, c. 3^e, p. 107, qui se trouve dans saint Matthieu;⁵ *ἐς μεσσηνίαν* pour *ἐν μεσσηνίᾳ* liv. I, c. 9, p. 501. Kuhn,⁶ *ἐς ἐπὶ πόλιν* liv. I, c. 33, p. 85; Kuhn,⁷ et cet autre de Xenophon d'Ephèse, *ἐσθλα ἐς πηγεῖν*. On trouve encore *ἐς* avec *πύργον*, et avec *χεῖρσθα*,⁸ etc.

Ch. 18, p. 107. *ἴσα ἢ τοῦ τοῦ ποταμοῦ, πηγῇ τε ἰδατος ἴσται*. Il manque encore ici un mot, car a-t-on jamais dit, dans aucune langue, *une source d'eau*, et moins de vouloir spécifier si cette eau est *chaude*, *froide*, *bonne*, *saine*, *saumâtre*, etc. on a donc l'intention de comparer cette source avec une autre d'une nature différente, ainsi que la fait Lucien, qui dit *πηγὴ ἰδατος*, par opposition avec *πηγὴ μέρως*, *πηγὴ μολῶτος*, etc.; il faut donc nécessairement un adjectif quelconque avec le *πηγῇ ἰδατος* de Pausanias, comme on le trouve partout ailleurs, *ἰδατος πηγῇ* (Xen. liv. I, c. 38, p. 273, et *ἰδατος ἰδατος πηγῇ*, m. c. 2^e, p. 269. Kuhn, etc.). Or, il est certain que la source dont parle Pausanias, est celle qui existe encore au pied de l'Acropole d'Athènes, du côté de l'ouest, et, comme cette source est amère et saumâtre,⁹ il est évident que Pausanias n'a pu passer sous silence une circonstance aussi singulière, et que c'est précisément le mot qui indiquant cette particularité remarquable que les copistes ont passé; on doit donc lire *πηγῇ τε πικρᾷ ἰδατος*, c'est ainsi qu'il s'exprime ailleurs (iv. 30, p. 571. Kuhn.)

Ch. 23, p. 153. *παύση ἰσχυρὰς ἐκ θαλάσσης καὶ*. Je préférerais *ἰσχυρὰς*, qu'on trouve ailleurs (i. c. 18, p. 113). Thucydide se sert aussi de ce mot en parlant du même événement.¹⁰

¹ Courriet, sur le Traité de l'Équit. p. 110.

² Coray, sur Hérodote, p. 41.

³ Reitz. ad Lactan. Astu. § 1. t. II, p. 563.

⁴ Wyttenb. Biblioth. Critic. t. 19.

⁵ Heind. ad Plat. Gorgiam. p. 372.

⁶ Matth. II, 23. Ce passage est moins formel.

⁷ Xen. Ephes. p. 18, l. 6. (ed. Locella).

⁸ Procop. Bell. Gothic. IV, 34. p. 660 D.

⁹ Appian. Bell. civ. I, § 120. Xenoph. Ephes. p. 104, l. 1. c.

¹⁰ Lucian. Ver. Hist. II, 13. t. II, p. 112.

¹¹ Chandler, Voyage en Grèce, t. II, p. 116. trad. fr.

¹² Thucyd. VII, 29.

Ch. 31. p. 222. *Λεγουσι δ' οὖν καὶ βωρὸν Ποσειδῶνος*, M. *Facius* a bien vu que ce passage est altéré ; M. *Clavier* corrige *λέγουσι δ' ὁμῶς καὶ ἔχουσι βωρὸν* H. Cette correction explique tout, il est vrai, mais elle est trop loin de la leçon des manuscrits. Il n'y a que deux manières de corriger ce passage, ou l'on changera *λέγουσι* en *ἔχουσι*, changement d'autant plus admissible, que les variantes de Pausanias en fournissent un exemple au livre II. c. 35. p. 577, et de lire *ἔχουσι δ' οὖν κ. β. H.* ; ou bien, et ceci me parait la vraie leçon, on lira *λέγουσι δ' εἶναι καὶ βωρ* H., car Pausanias dit ailleurs *Λεγουσι δὲ εἶναι καὶ Ἰριγείας ἡρώων* (l. c. 43. init.). Le changement déjà si simple de *οὖν* en *εἶναι* ne paraîtra pas même une correction à ceux qui connaissent la paléographie : c'est tout simplement un mot mal lu ; car on sait que les copistes n'écrivent du mot *εἶναι* que la première syllabe *εἶ*, avec un signe qu'il leur arrive souvent d'oublier ; et nous apprenons, du savant et judicieux Bast, que *εἶ* a été souvent confondu avec *οὖν*.⁴

Ch. 33. init. *Μαραθῶνις δὲ ἀπέχει τῇ μὲν Βραυρών, εἰθα Ἰριγείαν τὴν Ἀγαμέμνωνι ἐν Ταύρων φεύγοντι. κ. τ. λ. ἀπορήναι λέγουσαν.* Comme la suite de la phrase nous le prouve, *τῇ δὲ*, pour répondre à *τῇ μὲν*, je pense que la vraie leçon est *ἀπέχει τῇ μὲν Βραυρῶν*, c. a. d. *Bravron est à quelque distance de Marathon.*

Ch. 33. p. 238. *τὸ γὰρ πρὸς τῷ Ἀτλαίῳ ὄρει, τρισὶ πωροχόμενον ἄρκος ρομαται, οὐδὲν τῶν ροματῶν ποιεῖ ποταμὸν, ἀλλὰ τὰ ὁμαίως αὐτίκῃ ἔχει συλλαβήσθαι ἢ θαμνός.* Je lis *το γὰρ πρὸς τοῦ Ἀτλαίῳ ὄρει*, c. a. d. *Les eaux, qui descendent de l'Atlas : πρὸς doit être ici synonyme de ἐκ qui se trouve plus bas, το δὲ ὄρει τοῦ Ἀτλαίῳ ὄρει*.

Ch. 33. p. 233. *τὸ δ' ἐπὶ θαίμα πομασχεῖ Ἀνδίας τῆς ἀνω πόλεως ἔστιν ὁ μεζυλῆς, Τημενὸν θύραι. Ἰστανθα περιμάχοντος λαφόν διὰ χειμῶνα, ὅταν ἔβανη τὸ σχῆμα περιέχοντα ἐς πύον ὡς ἔστιν ἀνθρώπων.* c. a. d. "Voici encore ce que j'ai vu d'étonnant dans une petite ville de la Lydie Supérieure, nommée les *Portes de Temenus* ; une colline du voisinage s'étant fendue par la rigueur du froid, on y aperçut des ossements d'une grandeur si démesurée, etc." Mais il paraît assez singulier qu'une colline se fende par la rigueur du froid. J'avais d'abord cru qu'il fallait lire *ταφῶν* au lieu de *λαφόν* ; cette correction me semble inutile, puisque *λίθος* tout seul peut signifier un *tumulus*, ou *grand amas de terre* qui servait de tombeau dans l'origine. Toutefois comme il est difficile de croire que le froid fasse fendre un *tumulus*, je pense qu'il est convenable de donner à *χειμῶν* le sens, qu'il a très souvent, de *grandes pluies* d'hiver ou d'été ; dès lors la circonstance rapportée par Pausanias devient toute naturelle, en ce qu'elle n'est plus qu'un éboulement des terres du *tumulus* causé par l'abondance des pluies. Cette même cause produit tous les jours dans les pays de montagnes de bien plus terribles effets. C'est ainsi que la chute du mont Conto, qui, le 4 Septembre 1618, détruisit le bourg de Pleurs, dans la vallée de Chiavenna, fut causée par les pluies qui tombèrent du 25

⁴ Bast, *Commentatio Palaeographica*, p. 760. 776.

août au 3 septembre ;¹ et que de nos jours (le 2 septembre 1866), à la suite des pluies du mois d'août, une partie de la couche supérieure de la montagne de Roulberg roula dans la vallée d'Art, suée entre les lacs de Zug et de Lowertz, et ensevelit les beaux villages de Lowertz et de Goldau.

LIVRE SECOND.

Ch. 1. p. 329. ἐπεὶ Κερχορίας. Je crois que ἐπεὶ Κερχορίας serait préférable.

Ch. 18. p. 447. Le commencement de ce chapitre me semble altéré. Le moyen d'y entendre quelque chose serait peut-être de considérer comme en parenthèse le membre ἔχει — ἴμερος de remuer καὶ Δίκτυος avec ἡρώων, et de lire, en admettant une légère correction : Ἐκ Μεκλήρων — ἐπὶ τῶν ἡρώων ἔχει μὲν δὴ καὶ ἐνταῦθα τιμὰς τοῖς αὐτοῦ τοῖς χωρίων μαζοῦτος δὲ ἐν τῇ Σερφῶ καὶ τῶν Ἀθηναίων ἐν Περσῶς τῇ μενέει, καὶ Δίκτυος καὶ Κλυμενῆς ῥάβδος κ. τ. λ.

Ch. 31. p. 530. γαστήρ ἐπὶ αὐτῶν ἄρα ὥς αὐτὰ ἔχει ἢ δὲ ἐς ἡμᾶς ἐστὶν ἢ πρὸ τῆς σιγήνης τῆς αὐτῆς ; il ne semble pas d'abord qu'il y ait quelque chose à dire ici, mais ce n'est pas ainsi que parle ordinairement Pausanias ; je suis presque certain qu'on doit lire ἢ δὲ toute ἢ δὴ ἐς ἡμᾶς ἐστὶ ἢ πρὸ τῆς σιγήνης τῆς αὐτῆς, c'est-à-dire, *qui subsist. it encore de mon temps* ; car Pausanias joint le plus souvent ἐπὶ à ἡμᾶς. Cf. l. 10. Fin. 41. n. 3, 12, 20, 29, etc. ; la correction est d'autant plus naturelle, que la confusion de ἐπὶ et ἐστὶ est fort commune dans les manuscrits,² et surtout dans ceux de Pausanias,³ et que cet auteur dit très-souvent ἐς ἡμᾶς ἐπὶ ἢ πρὸ τῆς σιγήνης, comme dans ce passage : τὰ δὲ αἰεὶ δὲ αὐτὰ καὶ ἐς ἡμᾶς ἐπὶ ἢ πρὸ τῆς σιγήνης. (l. c. 29). Fin. p. 217.)

Ch. 32. p. 538. ἐπὶ θαλάσσεια δὲ τῇ Λεονταίᾳ ἡγεῖ Ληονταίᾳ C metar. ἡ πορφυρεῖος κ. τ. λ. Voilà encore un passage suspect. Qui a jamais entendu parler de la mer *Psiphæa*? Il serait donc possible que Λεονταίᾳ, au lieu de se rapporter à θαλάσσεια, fût le nom de quelque lieu obscur, et qu'il manquât ici une préposition : en sorte que je ne saisis pas éloigné de lire ἐπὶ θαλάσσεια δὲ πρὸς τῇ Λεονταίᾳ πορφυρεῖος, c'est-à-dire, "en approchant de la mer, vers le canton Psiphæa, on trouve un olivier sauvage, etc." Pausanias aime à mettre ainsi deux prépositions à côté l'une de l'autre ; ex. ὁδὸς πρὸς Ἀκαδίας ἐπὶ Τέγραι (lib. ii. c. 24. p. 191.)

Tels sont les passages qui m'ont paru plus ou moins altérés. D'après ce qui a été dit plus haut du style de Pausanias, on se doute bien qu'il doit s'exprimer quelquefois de manière à désespérer son traducteur : l'obscurité qui couvre un grand nombre de passages, tient moins à la recherche des tours élégans ou des expressions rares, comme dans

¹ Ébel, Manuel du Voyageur en Suisse, art. Chavenna, t. iii. p. 390 — Edit. Franç. Zurich, 1811.

² Boissonad. Bast et Schaeter ad Grez. Corinth. p. 95.

³ Cf. Paus. l. 14. p. 97. Syburg ad Paris. x. 19. p. 844. M. Clavier propose de changer αὐτὸν en αὐτὸν au ch. 20 du liv. 1. p. 120.

le se trouvait du même temps, qu'à un certain embarras de construction qui laisse l'esprit incertain entre deux explications également probables : on en trouve un exemple dans l'endroit où Pausanias parle de la statue de Jupiter Olympien. *Ἡρὸν δὲ ἐς τὸ ἱερὸν ἵδαι τοῦ Διὸς τοῦ Ὀλυμπίου, Ἀδριανὸς ὁ Ῥωμαίων βασιλεὺς τῷ αὐτῷ ἀνέθηκε, καὶ τὸ ἀγαλμα θεῶν εἶναι οὐ μεγάλῃ μορφῇ μὴ Ῥωμαίων καὶ Ῥοδίων εἶναι οὐ καλοῦσαι τὰ θεῶν ἀγάλματα ἱερῶν ἀποδέκταιται· πεποιηται δὲ ἔκ τε ἑλαιοῦτος καὶ χαλκοῦ, καὶ ἐχρὶ τοῦτος οὐ πῶς τε μεγάλῃσιν ὡπῶσαι, t. 18, p. 119.* — Ce passage n'est pas difficile : on doit convenir que c'est la tige de ces phrases *Thucydéliennes* sur lesquelles il est permis d'avoir trois ou quatre opinions différentes. Voici la version latine : *Olympi vero Jovis templum Adrianus imperator dedicavit, et in eo signum quod magnitudinem cum Rhodensibus colossis, conferri possit. Videas ibidem et alia signa et charta et cetera, in quibus eque atque altem ad magnitudinem admirare*, ce qui n'a aucun rapport avec le grec. Toute la difficulté consiste dans la parentise : *et quæ adedeketai* et le traducteur n'y a rien compris. Voici la version de M. Clavier : « C'est l'empereur Adrien qui a fait ce temple du temple de Jupiter Olympien, et une statue de ce dieu admirable moins par sa dimension, car à l'exception des colosses qu'on voit à Rhodes et à Rome, les autres statues colossales sont à peu près de la même taille, que parcequ'elle est entièrement d'or et d'ivoire, et que malgré sa grandeur, elle est travaillée avec beaucoup d'art. » Il me semble qu'il était difficile de donner à cette parenthèse un sens plus probable que celui qu'a adopté M. Clavier, en sous-entendant *καλοῦσαι* ou *καλοῦσιν* après *ἀγάλματα*. On pourrait aussi sous-entendre *τοῦ Διὸς τοῦ Ὀλυμπίου*, ainsi que le veut un certain antiquaire : mais la première explication me paraît préférable.

Il y a encore d'autres passages dont le sens est sinon obscur, du moins assez incertain, pour qu'on desec de le voir définitivement arrêté dans les notes qui suivent ci-dessous. Par exemple :

Livre I, c. 2, p. 11. *Ἡρώπων ἐστὶν οἱ μὲν ἐν ἀποδείματι τοῦ κεφαλῆ.* M. Clavier *mais c'est qu'une tête enchevêtrée dans le ment* : *Ἡρώπων* est bien difficile, ce que les artistes appellent *le masque de la tête* ; ce n'est que la partie d'un tout. Le mot *tête* ne convient point ici.

Ch. 3, p. 31. *Ἀσία ἡ κείνη* ne signifie pas *l'Asie mineure* : mais *l'Asie inférieure* : les premiers mots désignent toute la péninsule appelée maintenant *Anatolie* : mais *Ἀσία ἡ ἡρώπων* le donne à la partie occidentale de cette péninsule et comprend la Mysie, les trois colonies grecques, et la Lydie.

Ch. 7, p. 46. *ἀνιζαντα σφας ἐκρηστον ὄρημα δὲ αὐτὰ πρὸς* est très-bien traduit par Amasée, *coûtes des monts insulans par Nilum de durt*. Car *δὲ αὐτὰ πρὸς* dépend de *ἀνιζαντα* (Paus. l. c. 29, p. 209) ; *δὲ πρὸς ἀνιζαντα* signifie *remonter un fleuve* ; l'autre, comme *δὲ πρὸς*, tout seul veut dire *par le fleuve*, soit en montant, soit en descendant,

Zozim. m. 3, 5, ed. Cecler. Ce qui est ici traduit exprime ailleurs par *ἀνιζαντα* (v. 90, 3).

c'est le verbe qui détermine le sens.¹ Cette locution se rencontre plus particulièrement chez les écrivains de l'empire.

Ch. 11, p. 98. *τὸ δὲ ἀγαλμα ὅπου τῆς Ἀθηνῆς γλυπτικός ἐχον τοὺς οφθαλμούς, Ἀφθόνον τὸν ποταμὸν ἐπὶ τῇ πόλει :* M. Cl. *et en regard la couleur bleue foncée des yeux de la déesse, j'ai reconnu que c'était une tradition Labyennus :* γλυπτικός ne signifie pas *bleu foncé* mais *bleu truant sur le jaune, ou verdâtre* : c'est à proprement parler la couleur des eaux de la mer.

Ch. 28, p. 167, mit. Je ne sais si les mots Σικελίων τε τετραχῶς ἐπὶ τὸν ne signifient pas *tout Sicile d'origine*, les Siciliens se disent Σικελιώται. Voyez la dessus Mazzuch.

Ch. 28, p. 203, *Ἐπειδὴ δὲ τὸ Πρωκτὸν τοὺς θεοὺς ἐπὶ τῇ Φαιακίᾳ, M. Cl. le Phœacitas est dans le Pœus :* Le sens est plutôt *le Phœacitas dépend du Pœus*.

Ch. 29, p. 214, *Ἐν δὲ δωματίῳ ἐν τῷ ἐν τῷ Λυκίῳ γυμνασίῳ, M. Clavier :* Ceci me laisse encore des doutes. Car on voit que le Gymnase était dans le lieu appelé Lycée, et non *auprès*. Ainsi le faux Plutarque, en rapportant le même fait, en presque dans les mêmes termes *καὶ τὸ ἐν Ἀλκιφίῳ γυμνάσιον ἐπὶ ποταμῷ.*² C'est ce qui me fait croire que πρὸς est ici pour ἐν, comme dans beaucoup de passages des auteurs grecs de l'empire; telles sont ces phrases : *Ἀλκιφίῳ δὲ ἐπὶ τῷ πρὸς Ἀλκιφίῳ ποταμῷ* qu'on trouve dans Marinus³ et ailleurs,⁴ *Ἀλκιφίῳ δὲ ἐπὶ τῷ πρὸς Ἐλκιδίῳ*,⁵ *Ἀλκιφίῳ πρὸς τῇ πόλει Ἐλκιδίῳ*, dans Socrate le scholastique :⁶ ce que le même auteur exprime ailleurs par *Ἀλκιφίῳ πρὸς τῇ πόλει Ἐλκιδίῳ*,⁷ et par *Ἀλκιφίῳ πρὸς τῇ πόλει Ἐλκιδίῳ*,⁸ de Socrate, ne veut pas dire *Auprès près du Pont-Euxin*, mais *Auprès dans le Pont*.

En voici d'ailleurs un exemple pris de Pausanias lui-même : il parle des *Taures* *ἐν τῇ πρὸς Σικελίᾳ* (l. c. 43, p. 307) : d'autres manuscrits donnent *πρὸς τῇ Σικελίᾳ*, M. Clavier a reçu cette préposition ; et avec raison, ce me semble, car c'est sans doute la leçon primitive. La synonymie de πρὸς et de ἐν a causé la différence des leçons. Un copiste aura écrit en marge et comme glose de πρὸς, un autre, moins instruit, prenant la glose pour une variante, l'aura introduite dans le texte, comme préférable à l'autre leçon.⁹ Mais il n'en résulte pas moins que

¹ Cf. Zozim. in. 10, 1-13, 2-13, 10-19, s. ix, 34, 2. Xenoph. Ephes. p. 91 l. ii, etc.

Mazzuch. ad Tabul. Herul. p. 13, not. 16.

² Pseud. Phot. c. x. Orat. c. ii, p. 341. A.

³ Marin. de Vita Proch. c. 33, p. 6. ed. Boissonad.

⁴ Strab. in. 196. Auctor. Geopon. xiv, 7, 30. D. Eustath. ad Dion. l. 920, etc.

⁵ Simeon. in Vitâ S. Cyprian. p. 101, t. iv. Mon. Eccles. Græcæ.

⁶ Socr. Hist. Eccl. in. 20, p. 105. l. 10.

⁷ Id. l. 30, p. 7. in.

⁸ Id. in. 15, in. p. 92. vi. 13, p. 335. l. 31.

⁹ Socr. Hist. Eccl. vii. 2, p. 280. l. 11.

¹⁰ Il y en a un autre exemple dans cette phrase de Xenophon *ἐν τῇ πρὸς Σικελίᾳ* (l. c. 43, p. 307) : d'autres manuscrits donnent *πρὸς τῇ Σικελίᾳ*, M. Clavier a reçu cette préposition ; et avec raison, ce me semble, car c'est sans doute la leçon primitive.

Ταῦροι οἱ πρὸς τῇ Σαυθηκῇ signifie, les *Taures, peuple de Scythie*, et non pas *voisin de la Scythie*.

*Est locus in Scythia (Tauros diare priores), etc.*¹ C'est dans le même sens que Pausanias, en parlant de l'affaire de Sphacterie, a dit, τὸ -- ἔργον πρὸς τῇ Σφακτηρίᾳ (i. 13 p. 89), c'est-à-dire, *ἐν τῇ -- Σφακτηρίᾳ*, comme s'exprime Platon.²

Liv. II. c. 13. p. 538. — Τροϊζήνιοι σιμυῖοιτες, εἴπερ καὶ ἄλλοι τινές, τὰ ἐγχώρια, ne signifie-t-il pas : *“ Les Troiziens sont plus fiers que les autres peuples, de leurs traditions nationales ? ”*

C. 7. p. 370. αὐτοὶ δὲ Σικυῶνιοι τὰ πολλὰ τοιοῦτοι τρόπῳ θάπτουσι, pourrait signifier aussi : *“ C'est à peu près ainsi que les Sicyoniens enterreront le plus souvent les morts. ”* Pausanias emploie très-fréquemment τοιοῦτος, et presque toujours en ce sens. (Cf. c. ii. p. 102-17, 111, etc.)

Jusqu'à présent, j'ai considéré l'ouvrage de M. Clavier sous le rapport de la critique du texte, il me restait à donner une idée de la traduction ; mais cela n'est pas facile ; je pourrais bien, selon la méthode des journalistes, en transcrire des pages entières ; mais, outre que pour en apprécier tout le mérite, il faudrait avoir le texte sous les yeux, il m'a toujours semblé que ces longues citations ne servent à rien autre chose qu'à grossir un article de journal, parce que le critique, tout en protestant qu'il prend au hasard, manque rarement de choisir les morceaux les meilleurs ou les plus mauvais, selon sa disposition à l'égard de l'auteur.

Il vaut donc mieux renvoyer le lecteur à l'ouvrage même ; qu'il lise la traduction avec soin, qu'il la compare au texte, et il sera convaincu que dans notre langue il existe peu de traductions aussi scrupuleusement fidèles. M. Clavier s'est profondément pénétré de Pausanias, et a embrassé le seul système qui convient à cet auteur. Un écrivain comme Pausanias, rempli de détails techniques et minutieux, exige le plus souvent, dans son interprète, la même précision scrupuleuse que s'il s'agissait de traduire Ptolémée et Euclide ; tout en cherchant à atteindre cette simplicité élégante qui ne nuit point à la clarté, il faut que le traducteur s'attache surtout à débarrasser la pensée de Pausanias de tous les voiles qui la déguisent ou la cachent tout à fait ; et, quand il l'a bien saisie, il doit tâcher que sa traduction, semblable à une glace fidèle, la réfléchisse sans la moindre altération sur l'esprit du lecteur. Car une bonne traduction de Pausanias n'est pas précisément celle qu'un homme du monde lira d'un bout à l'autre avec plaisir : c'est celle qu'un artiste ou un historien pourront consulter toujours avec confiance, et qui leur présentera, sur le point dont ils s'occupent, une idée aussi claire, aussi nette, aussi précise, que celle qu'ils trouveraient dans le grec, s'ils entendaient la langue.

La lecture de ce premier volume fait naître le plus vif désir de voir promptement paraître les autres volumes, avec les notes critiques qui

(Anabas. i. 2 10). Les MSS. 1640. 1641. et celui d'Eaton, donnent πρὸς τῇ γούρᾳ.

¹ Ovid. I. Pont. II. 80

² Plat. in Menexen. § 13. p. 44. ed. Gottlieb. (ὁ τῇ Σφαγίᾳ.)

doivent les accompagner ; mais on se consolera difficilement si l'on devant être privé du commentaire historique, dans lequel M. Clavier a dû répandre l'instruction profonde qu'il a acquise sur toutes les branches de l'histoire des Grecs. Si la publication de ce commentaire dépend du succès de la traduction, nous devons concevoir la plus grande espérance de jour bientôt de ce précieux travail ; car l'ouvrage qu'il nous donne en ce moment intéresse plus d'une classe de lecteurs ; l'helléniste y trouvera le texte le plus pur d'un écrivain important de l'antiquité ; l'historien, l'antiquaire, l'artiste, posséderont la traduction la plus exacte d'un auteur qu'ils ont besoin de consulter sans cesse.

INSCRIPTIONS AT SKRIPÚ

TO THE EDITOR OF THE CLASSICAL JOURNAL

THE following Inscriptions, which I transcribed at Skripú, the ancient *Orchomenos*, in *Boeotia*, will probably be acceptable to many of your readers. Some others from the same place have recently been given to the public by Dr. CLARKE, in the last volume of his travels. These, and the former, together with two or three more, in a very mutilated state, make up, I believe, the entire collection of Inscriptions, which existed at *Orchomenos* at the time I visited that place in the years 1802 and 1806. The spelling of *EPXOMENOS* for *OPXOMENOS*, which occurs in some of these Inscriptions, explains a silver coin in HUNTER'S collection, which on one side has the *Diota* with the legend *EPXO*, and on the other the *Boeotian shield*, with an ear of corn upon it. It illustrates also another silver coin of smaller size, in the Imperial collection at Vienna;¹ upon one side of which is the *Shield*, and on the obverse the letters *EPX*, within a garland formed by two ears of corn. These coins, which undoubtedly belong to *Orchomenos*, had been assigned to the province of *Boeotia*, the letters *EPXO* having been taken for a magistrate's name.

¹ Catal. Musei Casarei, Pars I. p. 110.—I have seen two others with the same legend and types ;—one of them is now in my possession.

No. 1.

On a Stone in the outer Wall of the Monastery at Skripú

ΜΥΡΙΧΟΣ ΠΟΛΥΚΡΑΤΙΟΣ ΕΙΡΩΝΥΜΟΣ ΔΙΟΥΤΙΟΝΟΣ
ΑΝΔΡΕΣ ΣΙΝΟΡΑΥΤΕΣ ΑΝΤΕΣ ΝΙΚΑΣ ΑΝΤΕΣ ΔΙΩΝΥΣΟΙ
ΑΝΕΘΕΚΑΝ ΑΝΤΙΜΩΝΟΣ ΑΡΧΟΝΤΟΣ ΑΥΤΑΙΟΝΤΟΣ ΚΛΕΙΝΙΔΑ
ΑΙΔΟΝΤΟΣ ΑΛΚΙΘΕΝΙΟΣ

Μυρίχος Πολυκράτης, Ειρωνύμης Διούτιονος,
ἀνδρες σινοράυταις νικασαὶς Διώνυσοι
ἀνέθηκαν, Τίμωνος ἀρχόντος, αὐταίωντος Κλεινίδα,
αἰδόντος Ἀλκισθένης.

Μυρίχος Πολυκράτης, Εἰρωνύμης Διούτιονος,
ἄνδρες σινοράυταις νικασαὶς Διώνυσω
ἀνέθηκαν, Τίμωνος ἀρχόντος, αὐταίωντος Κλεινίδα,
αἰδόντος Ἀλκισθένης.

No. 2.

On a Stone in the Wall of the Monastery of Skripú

Θ Ι Ο Σ

ΤΙΟΥΧΑΝΑΓΑΘΑΝΑΔΕΥΑΡΑ
ΧΟΝΤΟΣ ΕΔΟΞΕΤΥΔΑΜΥΕ
ΧΟΜΕΝΙΩΝ ΑΓΕΔΙΚΟΝ ΔΑ
ΦΙΓΑΘΗΟΛΕΙΑ ΑΠΑΛΕΞΑΝ
ΔΡΕΙΑΣ ΠΡΟΞΕΝΙΟΝ ΕΙΜΕΝ
ΗΕΥΕΡΓΕΤΑΝ ΤΑΣ ΠΟΛΙΟΥΣ
ΧΟΜΕΝΙΩΝ ΚΗΚΑΥΤΟΝ ΚΗΕΣ
ΟΝΩΣ ΚΗ. ΙΜΕΝΑΥΤΙΓΑΣ
ΕΥΚΙΑΣ ΕΠΑΣΙΝ ΚΗΚΑΣ ΦΑΛΙ
ΚΗΑ. ΕΛΙΑΝ ΚΗΚΑΣ ΟΙΛΙΑ
ΚΗΚΑΤΑΡΑΝ ΚΗΚΑΤΑΘΑΔΑΤ
ΚΗΚΗ ΠΟΛΕΜΩ ΚΗΚΑΤΑΣΙΩ
ΑΛΛΗΛΑΛΛΟΠΟΤΤΑ
ΕΥΕΡΓΕΤΗΣ

Θις τίουχαι αγαθαν. Αλευαραχίωτος, εδοξε τυ δαμν Ερχομενιων
Αγεδικον Δαφτω Πολεια απ' Αλεξανδρείας προξενιον ειμεν κη ευεργε-
ταν τις πολεις Ερχομενιων κη αυτον κη εστυνως κη ειμεν αυτω γας κη
Ευκίας επασιν κη ασφαλιαν κη πτελιαν κη αστυλιαν κη κατα γαν κη
κατα θαλαττων κη πολεμω κη κατα σιωπω, κη τα αλλα οπουτα τις αλλως
προξενος κη ευεργετης.

Θεις τύχηι αγαθήν. Ἰλιούα ἀρχόντης εδοξε γῶ ὅτιμω Ὀρχομενίων
Ἀγεδικὸν Δαφίτου Πολεία απ' Ἀλεξανδρείας πρόξενον εἶναι καὶ ευεργέ-
την τῆς πόλεως Ὀρχομενίων καὶ αὐτὸν καὶ ἐγγόνους καὶ εἶναι αὐτῶ γῆς
καὶ οἰκίας ἐμβασιν καὶ ἀσφάλειαν καὶ ἰτέλειαν καὶ ἀστυλίαν καὶ κατὰ
γῆν καὶ κατὰ θάλασσαν καὶ πολέμου καὶ κατασιωπῆς καὶ τὰ ἄλλα
ὅπουα τοῖς ἄλλοις προξένοις καὶ ευεργέταις.

No. 3.

In the Church of the Monastery of Skripá.

ΒΟΗΘΟΥΤΟΝΤΙ ΤΗ ΘΕΩ ΑΝΕΘΕΙΚΑΝ
 ΤΗΣ ΧΑΡΙΤΕΣ ΣΙΚΑΤΙΑ ΜΑΝΤΕΙΛΑΝ
 ΤΩ ΑΓΘΑΛΩΝΟΣ ΑΡΧΟΝΤΟΣ
 ΣΑΜΒΑΘΟΣ ΜΕΙΝΙ ΤΑ ΟΘΕΙΒΗΘ
 ΑΦΙΔΡΙΑΤΕΥΟΝΤΩΝ
 ΜΕΓΑΛΑΝΝΙΟΣ ΝΙΚΟΚΑΛΕΙΟΣ ΕΡΧΟΜΕΝΩ
 ΠΕΝΤΗΚΩΣΘΕΡΣ ΑΝΑΓΕΛΟΚΟΡΩΝ ΤΙΟΣ
 ΔΙΟΚΑΛΕΙΟΣ ΑΝΘΟΝΙΑΝ ΑΝΘΑΔΟΝΙΩ
 ΑΡΙΣΤΕΥΣ ΜΕΝΝΙΔΑ ΟΘΕΙΣ ΗΒΕΙΟΣ
 ΗΡΑΚΛΕΙΑΙΟΣ ΑΡΙΣΤΟΚΑΙΔΑ ΟΘΕΙΒΗΘ
 ΘΙΩΝΙΣ ΑΣΤΙΩ ΕΡΜΑΙΚΩΤΑΝ ΑΓΓΙΗΘ
 ΠΟΙΘΕΝΟΣ ΚΑΛΑΠΗΘΟΣ ΩΡΩΙΗΘ
 ΓΡΑΜΜΑΤΕΥΟΝΤΩΣ
 ΔΙΟΚΑΛΕΙΟΣ ΔΙΟΦΑΝΤΩΤΑ ΑΓΓΑΠΟΣ
 --- ΑΝΕΡΧΟΜΕΝΩ
 --- ΠΡΟΪΗΟΝΤΩΣ ---
 --- ΕΡΧΟΜΕΝΩ
 --- ΑΓΓΕΛΟΝΤΩΣ ---
 --- ΕΡΧΟΜΕΝΩ ---

Βιωται τὸν τρίτον ἀνέθηκαν τῇ Χαρὶτισι κατὰ τὴν μαντεῖαν τῷ
 Ἀπόλλωνος ἀρχόντι Σαμῶν Ἰερμῶν τῶν ἐξητάων ἀφ' ὧν ἀπελευ-
 τῶν Μελαννίως Νικόκληος Ὁρχομένιος, Διοχρίωνος Ὁρτανίου Εὐφρανίως,
 Πυλάκως Ἰνιοχίου Ἀνθωνίου, Ἀρίστους Μεννίου ὁ τρίτος, Ηρα-
 κλείδης Ἀριστοκλείδου Θειάκω, Θεωνήστῳ Ἑρμαίῳ Γαυαγίῳ.
 Πύθωνος Καλλιπῶνος Ὁρωτίῳ—γραμματευστῇ Διοκλῆος Διοφάντῳ
 Πλαταίῳς ---

Βιωτοὶ τὸν τρίτον ἀνέθηκαν τῇ Χαρὶτισι κατὰ τὴν μαντεῖαν τῷ
 Ἀπόλλωνος ἀρχόντι Σαμῶν Ἰερμῶν τῶν ἐξητάων ἀφ' ὧν ἀπελευ-
 τῶν Μελαννίως Νικόκληος Ὁρχομένιος, Διοχρίωνος Ὁρτανίου Εὐφρανίως,
 Πυλάκως Ἰνιοχίου Ἀνθωνίου, Ἀρίστους Μεννίου ὁ τρίτος, Ηρα-
 κλείδης Ἀριστοκλείδου Θειάκω, Θεωνήστῳ Ἑρμαίῳ Γαυαγίῳ.
 Πύθωνος Καλλιπῶνος Ὁρωτίῳ—γραμματευστῇ Διοκλῆος Διοφάντῳ
 Πλαταίῳς ---

To the foregoing Inscriptions, curious for their peculiarity of dialect, you readers may not be displeased at my subjoining an epitaph in common Hellenic, which I transcribed at Voulhera in Macedonia.

These lines are inscribed upon a semicircular pedestal about four feet in diameter, exactly corresponding to another in the same church. There are the vestiges of two separate Inscriptions upon each. Thus alone can be decyphered, and with difficulty.

Inscription on a Soros at Vothendá.

ΗΔΕ ΠΕΤΡΟΣ ΚΕΥΘΕΙ ΓΡΑΦΙΚΟΥ ΔΕ ΜΑΣ ΕΞΕΛΕΞΑΝ ΔΕ ΘΥΓΧΗΝ ΘΕΣ ΠΕΡΙ ΗΝ
 ΘΗΚΕ ΘΕΟΣ ΠΕΔΩΘΟΝ
 ΟΥΝ ΕΚΕΝΗΝ ΠΑΝΑΡΙΣΤΟΣ ΕΝ Η ΓΑΘΕΟΙΣ ΔΕ ΠΟΛΛΕΙΤΑΙΣ
 ΠΡΩΤΑ ΦΕΡΩΝ ΠΙΝΥΤΗ ΚΥΔΟΣ ΕΚΑΡΠΙΣΑΤΟ
 ΕΥΖΑΤΟ ΔΑΥΜΑΚΑΡΕΣΣΙΚΑΙ ΕΙΜΕΡΤΗΝ ΠΑΡΑΚΟΙΤΙΝ
 ΤΟΥ ΔΕ ΛΑΧΕΙΝ ΤΟΥ ΜΕΘΟΥΓΗΡΑΟΣ ΕΥΤΕ ΤΥΧΟΙ
 ΧΑΙΡΕ ΓΡΑΦΙΚΕ

"Ηδε πέτρος κεύθε· Γραφικῷ θέμας, εἰς μακάριον δε
 ψυχὴν θεσπέσιον ἔθηκε θεὸς πεδῶν
 Οὐκ ἐκεν ἢ πανάριστος· ἐν ἡγάθῃς δὲ πολέταις
 Πρῶτα φέρων πινυτής, κύδος ἐκαρπίσατο
 Εὐζατο δ' αὖ μακάρεσσι· καὶ εἰμάρτην παρὰ κοιτῇ
 Τούτῳ λαχέειν τύμβου γήρας· εὐτε τύχοι
 Χαίρει Γραφικέ.

Vodhená (*Βοδενά*), a town consisting of about 1500 Turkish and 500 Greek families, stands upon the site of the ancient *Egæ* or *Edessa*, celebrated as the burying-place of the kings of *Macedonia*, and their residence before the time of Philip the Great, who transferred the seat of government to *Pella*. The modern town is built upon the crest of a precipitous rock, over which fall several cascades, formed by the separated waters of a river, which three miles above the town, near the village of *Vládova*, falls in a single body over the rocks in a woody gorge of the mountains.

Vodhená stands at the head of a small valley, branching from the N. W. angle of the great Macedonian plain, and seems to occupy the site of the *Acropolis* only of *Egæ*, remnants of the ancient walls being found as well on the edge of the rocks, as in many parts of the vale below, which is now occupied by vineyards and gardens. From its elevated situation, the town commands a noble prospect over the great plains of *Bottia* and *Ampharitis*, extending for fifty miles as far as *Salonika*, and including a view of the lake of *Pella* and the head of the *Thermaic* gulf. On the north rise a ridge of snow-capt mountains, separated only by the vales of *Vládova* and *Vodhená* from the range, which, bounding the great plains to the westward, runs southward to meet *Olympus*. The beauty of the nearer objects around *Vodhená* is not less striking than the sublimity of the more distant. The groves and gardens, both above and below the town, particularly on the latter side, form, together with its cataracts and its precipices, crowned by the picturesque buildings of the town, a great variety of enchanting scenery. There are perhaps few situations in Greece, that exceed *Egæ* in beauty; and the traveller's taste might not be very blameable, who should apply to it the verses of *Horace* in praise of *Tibur*, and prefer it to *Mitylene*, *Athens*, or the *Thessalian Tempe*.

Me nec tam patiens Lacedæmon,
Nec tam Larissæ percussit campus opimæ,
Quam domus albionæ resonantis
Et præceps et lucus et uda
Mobilibus pomaria rivis.

W. M. 1

BENTLEY EMENDATIONES INEDITÆ IN ARISTOPHANEM.

No. VI.—[Continued from No. XXV. p. 144.]

IN AVES.

[In Argument, 3. *καλλίων*, lege *καλλιστράτων*: vid. Argum. 2
[v. Brunckium post Kusterum.]

v. 5. et 7. lege *πιθόμενον*.

11. In Schol. Ald. *γας*: lege *κὰς* [ita Kust.]

31. In Schol. Benth. legit *Ἰκίστορα γας ὅμως Σίκαν εἰκὸς λαβὲν*
πληγὰς ἵαν μὴ συστρέψῃ τὰ πρῶτα.

35. *ἀνιπταμέθ'* Suid. in *Ἰαφῶν*: lege *ἀνιπτάμεθ'*.

40. lege *ἄδουνσ'* [ita quoque Benth. ad Philemon. Fragm. 101
p. 159.]

41. *σοκων* Suid. in *κράση* — 47. Scal. *ομοίον*.

48. Ald. *πίπτεται* — 50. lege *ὁ Φόβος* [ita MSS.] — 59. *τί*: fo. *ὀί*.

63. *Ὅτῳ ὅστις εἰνὼν ὥς*: in Schol. Ald. *ὁτῶς τί*: lege *HEI.*
ὥτος, τί θεὸν τοῦδε, κάλλιον λέγειν. Huius tu, melius est ut dicas
quid nos eum velimus. [Bent. et Holibius ὁτῶς.]

90. lege *ἔστ'* [vid. Elmsl. ad Ach. 178. in Auct.]

92. Fo. *πύλην* [male: vid. Porson. ad Orest. 1081.]

110. Ergo *ἡλιαστὰ non ἡλιαστὰ*. — 152. *λοῦτο ἄμυνος* Suid. in *Ηρώ*.

131. Ald. *τότε γ'*: ut *ποτ'* Suid. in *Μη με ποτ'*: et mox *ελαῶς* —
ἐναντίον γὰρ ἡ παροιμία — κακῶς. At MSS. Kusteri contra illic
εκαῶς, hic *καλῶς*: et sic Schol. hic [necnon ed. Med. Suid.]

140. Ald. *ἀπίνοντ'*. — 147. Vet. ed. *ἔθιν* [ceteri Ald.]

160. Frob. *μήκωνα* — 164. Ald. *πῖθον θ'*.

170. *οὔσιν*: fo. *οὐ ὅην*, *non diu*: sed vide Nub. 538. At *οὔσιν*
Suid. in *Τελέας*.

177. Ald. *τί γ'*: 179. Ald. *ὅγι'* ἔστιν [Frob. *ὅγιον ὁ τῶν*.]

180. lege *Ἐπ' τόλως*: *τίνα τρέπον*, *HEI. ὥσπερ* [ita Kust.]

192. *της* quod deest in Frob. addit Suid. in *Ὡς Ἡρόδω*: et *Χάος*
[vid. et 1228. ubi versus idem.]

204. Inter Schol. *καλοῦμεν αἰτόθς* Ald. recte *καλοῦμεν* pro *κα-*
λίσσομεν: sequitur enim *οἱ δὲ νῶν* [ita Rav.]

210. *Ἰύσον* Suid. in *Ἰύσον* i. e. *Ἀισον* [ab *ἄνω*.]

214. lege *χέρεϊ* [ita Reisk.] — 215. Ald. et Schol. *μὲν ακῶς*

228. Suid. in *Ἐποποι* habet *Ἐποποι πᾶ πτοποι ποπῶς*: unde legen-
lum *Ἐποποι ποποῖ*, &c. ut senarius sit idem ut sequens.

243. *τοτοβρίξ* et *κικκαβάν* in 262. Suid. in *Ἐπιστολ*.

246. *κάμπτεθ'*: lege *κάπτειθ'* [ita Kust.] Suid. in *Ἐμπῆς* habet

λάπτετε: sed Portus λάπτετε emendavit.

255. Fo. δουλιχοῦ=ἱρουν. Anapesti sunt.

266. εἰς abest a Suid. in Ἐπιδάξιν.

269. lege οὐκ ἀλλ': vulgo deest οὐκ. [P. i. e. ni fallor, Porsonus voluit ἄλλ' i. e. ἄλλος pro ἄλλ' teste Tyrwhitto.]

270. lege ἑτέρως ὅντα χροῦτος [ita MSS.] vid. 282. χροῦτος ἑτέρως.

277. lege Τίς πότε ἐσθ' [vid. Schol.]—ὄρνις ἐρεμβάτης: ut ἐρεμνυτος, ὄμοφυτων apud Hesych. [Vulgo ὄρνις, ἐρεμβάτης: at ὄμορμος ultimam producit: vid. 70 [ita Rav. et Br. excepto βαμβάτης.]

282. lege ἑτέρως αὐ. EH. ὅδ' αὐ: [at αὐ ἡναισιν facit: prope tamen accedit ad ἄλλ' Rav.]—285. dele ὧς.

292. Ald. non habet ἐπὶ: lege ἐπὶ vel ποῦνις ἢ των ἐρεῶν [ita MSS.]

293. Αὐτὸν hic collem significat non *cristam*: et locus est ex ἀμφιβολίας. Ergo ἢ ἐπὶ τὸν διαυλον ἦλθον *an collem ceperunt*, ut διαυλον melius spectarent: Non: sed ut Cares in montibus degant.

298,9. Ἐπορί τῖβιτ Bentl. -- 300. lege IIII τίς γόγ -- EH.

302. EH. χούτρη:--303. EH.

319. Ald. λεπτὸ λογιστὰ -- 327. Ald. ὁρῶ εἰμ'.

328. στρ. 34. ὀνιστρ. [e Schol.] 335. dele γ.

338. lege ἀπουλόμην [ita Br.]

349. ὁ δέξεται Suid. in *Ἠόλιον*. An legendum ὁ εὖ δέξεται [ut δέξεται est passivum.]

356. Ald. μέντε: lege μένυτε: vid. Schol. [ita Kust.]

359. lege πρὸ σκοτυῶ. [Ita Seager in *Cass. Journ.* N. v. p. 709.]

363. Suid. in *Ελ=ῶ* et *Πύγχης* habet μένυ [ita Rav.]

367. lege συγγενή Atice [ita Br.] - 370. Fo. Εἴ γε.

376. Ald. μάμης ἀν οὐδὲν ---- αὐτὸς ἐξηγερασεν lege αὐτὸς Suid. [in Ἰπ' ἐχθρῶν] et mox αὐτὸς.

384. Ald. ἐναντιώμεθα. lege ἐνηντιώμεθα [ita Porson. *Miscell Crit.* p. 35.] - 386. lege ἡμῖν.

391. lege ἀντην ὀρῶντας. ut H. mei *Id. T.* 15. ἀντην ὀρῶσ' αὐ.

394. lege κατορυγγομένησθα [ita Dawes.]

419. Fo. τὼν ἐχθρῶν [ita MSS. 2. et Reisk.]

446. Citat Suid. in *Τρυταγί*.

451. στρ. 339. ὀνιστρ. [e Schol.]

454. Fo. παρορᾶτ': i. e. παρορᾶται.

457. ὄρας lege ὠ' τάν. vid. Antisth. [546. ubi ἦται] vel ἐδ' α. vid. Nub. 325. [ubi Bentl. ἑώραν] et Av. 1572. ἑώρακα

456. φρενὸς ἐν τισι οὐ κεῖται teste Schol. vid. Antisth. 545. [ubi κατὰ inseruit Br. e. conjectura.]

460. Simplicius et rotundius legas: Ἄλλ' ἐγ' ὅτω περ πράγματι αἱ ἡλεις τὴν σὴν γνώμην ἀναπέισας vel πράγματι γ' ἦμεις vel Ἄλλ' ἐγ' ὅτω περ τὴν ἡμετέραν: at τὴν σὴν [tuetur] 628.

163. lege κατακρησσει. — 164. lege *FII.* [ita MS.]
 476. lege *ET.* [ita Br.] — 177. lege *III.* [ita Tywhittus.]
 480. dele *EH* et lege ὡς [ita Ald.] — 181. lege ἤρχων τῶν ἀνθρώπων.
 486. lege *ET.* — 491. lege σκυλοόψαι [ita Br. post Kuster. ad
 Plut. 514.]
 492. lege Τόρνεσι λυρασπίδοπηγοί et ita Suid. [vid. Poisson. Praef.
 Hec. p. 12.]
 495. lege Ἀέρι· ἐκθύειον.
 496. Ald. καίτι· lege καίτι i. e. καὶ εἶτα. — 499. lege γ' οὖν—πότε.
 505. lege τότε γ' οἱ [ita Kuster. in Not.]
 507. lege *ET.* ibid. In Schol. ἔλοι. Fo. ὄχλοι [vocem omittit Suid.
 in Ψωλός.]
 515. Fo. ἐπέχων [ὄρνιν ἔσπευεν ἔχων Tywhittus et Rav.]
 ibid. κεφαλῆς. Fo. χιτῶν.
 517. Ald. οὖν ἔνεκα lege οὕνεκα [vid. Poisson. ad Hom. Od. I.
 199.]
 520. lege ὁ μὲν τὸν ἐν ὁ-ῖ· vel τὸν γ'· vel αὖν [ita Br.]
 521. dele τις [ut Br.] Suid. in Ἀμυγῶν habet ἔχαπατ' αὖν.
 531. Fo. κοῦδ' αὖν, ἐπειπερ — 534. lege συντρίψαντες· vid. Schol.
 538. lege κενεβρείων [ita Br.]
 Ibid. Inter Schol. "Locum ex Aristophane [inter Supplem.
 Fragm. Brunck. 143. Vol. III. p. 170.] Erotianus [citat] Κενε-
 βρεία, τὰ νεκρικαῖα κρία αὐτῶ καλεῖνται, ὡς Ἀριστοφάνης· Οὐκ ἔσθ'
 ὁ Κενεβρεῖον. ὅταν θύῃς τι, κλέι με· lege Οὐκ ἔσθω non edo. Emen-
 dandus et castigandus Suidas in Νεβρεῖαν et Νεβρός, hac Babrii
 citans, Πενασσα Κεῦδ' αὖν κλεῖν δὲ νεβρεῖαν· Ἀάπτει· πεσοῦσαν ἀρπάσασα
 λαθραίως. Quid sibi vult istud ἔς·? lege sine dubio κενεβρεῖαν.
 Kusterus non vidit." [Neq. Tywhittus in Dissertat. de Babrio
 p. 12.]
 543. lege παρὰ οὐντες. — 545. Bentl. addit τινὰ· vid. Antistr. 456.
 548. lege εἰκόσω [ob metrum.] — 558. Cantus ἐστυχόσι.
 559. ἐπίασι βάλλειν. lege ἐπίασ' ἐπιβάλλειν [ita MS.]
 565. ὅ· lege ὅς [ita MSS.]
 566. Fo. Ἰρν' (vel οἶν), Ἀφροδίτη θύων—θύσει vel θύου.
 567. Ald. νόττη — 570. ἐνόρχην Suid. in Σέρπος. [ita MS.]
 576. Fo. Ἡερν ὅς γ'· vid. Schol. [Rav. ὅς γ'·]
 577. Si ἤμιν, tum loquitur *ET.* [et MSS. ἤμιν.]
 582. lege *ET.* — 590. *ET.* ἀλλὰ——εἰς [et MS. εἰς.] ut μία
 in 592.
 594. forte Πρώτα μὲν αὐτοῖς.
 596. lege Ὡστ' οὐκ ἀπολεῖται ναυκληρῶν. Ald. ὥστ' οὐκ.
 601. οὔτοι· lege οἶδε
 602. lege ἤδ' αὖ [at] ἰδὲ Suid. in Ὀρνις [ita MSS.]
 604. lege δάσσην· ut in 593. — Ibid. lege παιδάρι' ὄντ' [ita Kust.]
 610. lege πέντ' ἀνδρῶν γενεάς [ita Br.]

611. lege vel πόλυ [cf. Plut. 1150.] vel πολλῶ γε ἀρείτους: et αἰβοῖ erit extra versum, ut alibi. Immo αἰβ' ὥς.

612. lege πρῶτον μὲν γ'.

644. lege HELL. ἀλλὰ ξάδιον Ἐμοὶ [ita MSS.]

646. ET. μοχ Θρηῖθεν: al. Ἀσιῶθεν Schol. [ubi] lege Θρηῖθεν vid. Steph. Byz.

647. lege δεχόμεθα [ita P.]

649. Suid. in Ἐπανακροῦσθαι habet οὐρ' ἐπανακροῦσθαι πάλιν. lege Ἀτάρ, τὸ εἶναι, οὐρ' ἐπανακροῦσθαι πάλιν φέρ' ἴω. φράσον νῦν πῶς ἐγὼ τοι χροῦσάι [ita MSS.] et [modo ad τοι εἶνα] Vesp. 522. et Pac. 267. [quod ad φέρ' ἴω] Av. 1153. Immo et πῶς Suid. in Πῶς ἐγώ.

650. αἰατρώγοντες ἔστιν Suid. in Πῶς ἐγώ.

659. Ald. ἄγω——σαιοῦ. Suid. τοῦτους μὲν ἄγω μὲν ἐὰν σιν ἐπὶ τοῦτ' Ἀρίστατον ἐ). recte. [modo expelluntur σὲ ἄγω.]

661. ἐλπίον Suid. in Ἐκτελέσας.

686. lege ΑΗΛ. [i. e. ἡρώ.] Clemens Alex. p. 211 p. 292. cita Ἀρετὴ εὐστία———πρὸς τὴν κατὰ τὴν ἐμὴν φύσιν.

630. lege πύσυχαι [ita Porson. ad Toup. p. 146.]

690. μινδῶ. O 702 ἐγίνετ' Suid. in Λαοῖ.

700. lege αἰατρώγοντες γὰρ vel πατέρων ἐπὶ vid. Suid. in Ἰδὲ τοῖς ἔργοις [ita quoque Porsonus Append. Toup. p. 156.]

Ibid. In Schol. "lege, Ἐγὼ εἶπα τὸ ἰσχυρὸν ἐξήλθε σέθεν."

715. Ald. π' ἐμοί. lege π' ἐμοί [ita Kust.] mon. τ' ἐμοί [si bene metamus.]

718. ἐξ ὄρου. ἔργα τὰ ἐκ τῆς. Suid. in Ἰουκῶν.

729. Suid. in Ὅσον ὄρον habet εἰς πᾶς μαντιάν. in Ὅρον, δὲ αἰατρώγοντες.

735. σκοπιάν Suid. in Περὶ θρηῖθεν. et αἰατρώγοντες in Ἰάλα.

738. lege Μου ὦ

743.4. Sic colloca β'. α'. quin et Suid. in Εὐρύκῃς sic habet αἰ' ἐμῇ:———ἡανί.

744. ἐξ ὄρου Suid. in Νεχία. 17. lege αἰατρώγοντες

764. lege Φρυγίαν: vid. S. I. [ita Kust. et MSS.]

770. τοιάδε et συμμυγή et ἰσχυρὸν, Suid. in Ἀρξάνου.

778. dele τοι: et lege φολα τὸ [MSS. φολέ τε.]

788. lege προγρόων [et sic alii, teste Scal.]

799. dele ἄν et lege οὐλότηρ ἄν.

791. Περὶ κλέιδος Suid. in Ἰξίοντες, Χεῖρα, et Αἰχμητῶν.

Ibid. Inter Schol. "Ald. περὶ κλέιδος. sed in textu Πατροκλείδης ut Pollux. v. c. 14. § 191. χεῖρας Πατροκλείδης: lege χεῖρας" [ut interpretes ibi.]—797. Ald. καθέζετο.

799. lege ὥς ὁ Διτρεφῆς: vid. 1449. At Suid. in Πυτιναῖα non habet. [vide tamen Porson. Hec. Praef. p. 50=56.]

Ibid. Inter Schol. "Iambic.—καὶ ξένον ἴδον μαντιάνον."

805. Frob. οἶδ': Ald. οἶσθ' et Suid. in Ἠτίλον.

Ibid. ὦ: Suid. in Κῆπος et Ἠτίλον habet ὦ.

807. σὺ δὲ Suid. in [Λήπας ubi et Κομφίω et] Κόψυχος [nechon et Σάφρων ubi tamen κοφίχων.]

808. εἰκάσμεθα Suid. in ταυτί.

810. lege ET. [et sic per totam scenam Bentl.]

812. lege τῶνμ' [ita Bi.]

817. χαμεύνη πόνυ γε κειρίαν γ' ἔχων Suid. in κειρία et Χαμεύνη; male Kusterus. lege sic: id est, οὐδ' ἂν χαμεύνη σπάρτην θείμην ἂν εἰ κειρίαν ἔχοιμι. Sic et Eustath. Il. A. p. 191=145. [Mentem Bentlei non satis intelligo. Certa est Kusteri emendatio.]

819. Citat Suid. in Λαυρόν.

822. lege ἀτεχνῶς σὺ [Bi. σὺ γ' ἀτεχνῶς.]

824. dele τὰ. —Ibid. lege λῆν i. e. ὄνομα [ita Reisk.]

826. Ald. καὶ ὕπερηκόντισαν lege καθυπεργ.—[ita Kuster. Suid. Καθυπερηκόντισαν.]

833. dele ΠΕΙ. et lege τίς δαί· vid. 827. [ita MS. et Elmsl. ac Ach. 105. in Auct.]

834. lege ΠΕΙ.—835. Fo. ὅπερ——δεινότερον.

836. Πιο ΠΕΙ lege ET.—837. Schol. ὥσθ' ὁ [id monuit et Beck.]

842. σφρ. 896. ἀντιστρ. [ita Houbius.]

857. lege προβάτων —858. dele τῶ. [ita Hotib.]—863. dele ΕΙ

871. Διγὰ ὀργυγομήτρα. Paronomasia ab Ὀργυγίη: vide Commenta. ad Callimach. [H. in Apoll. 58.] Deinde illud quod sequitur [praecedit] parodia est versus Ὡ Σουινάρατε χαῖρ' ἀναξ Πελασγικέ.

[873. Inter Schol. nihil hic adnotavit Bentl. cujus tamen conjecturam in Callimach. Fragm. 77. Trywhittus adscripsit.]

874. Inter Schol. "Post ε θεός addit ὁ Ἀμφίθεος Holsten: ex Harpocrat [V. Σαβῶ.]"

887. Schol. ἐδωλίω [vid. Bent. ad Callim. Περὶ Ὀργάνων.]

892. Ald. τοῦτό γ'.—895. Ald. τούτοιγί.—896. lege ἄρα.

900. In Schol. pro ἑαυτοῦ "lege ἐνικόν."

905. γένεια καὶ Suid. in Θύματα: et Schol. omittit τ'.

904. lege πετρίνις [ita MSS.]—[907. νέαις ΤΥΡΩΗΙΤΤΥΣ.]

921. lege πίσυρ.—926. οἷαπερ Suid. in Ἀμαρύγη.

934. Inter Schol. "Ald. καὶ βύσσα. lege λίβυσσα [ita Kust. c Suid. in Σπολάς.]"

954. Fo. τηλεθρίον vel τ' ἤλυθον ἀλαλαί: vid. 1761. [ita Beck.]

958. lege πέφρυγας [ita MSS.]

964. lege hic et in 1021. πῶς Νεζελοκκυγιεῖς.

969. Inter Schol. "lege Εἰ τὸ μέσον κτήσαιο [ita voluit Kuster. c Suid. in Εἰ το μέσον et Athen. v. p. 219.]"

989. In Schol. "lege Κόνω," [ita Flor. Chr. ad Vesp. 379.]

991. lege τί δαί σὺ [ita Elmsl. ad Ach. 105.]

998. In Schol. λεῖκωνιεύς: "lege Κολωνιεύς," [Suid. Λουκωνιεύς.]

[Ibid. χωρίου, qu: χαβρίου: vid. Argument. ΤΥΡΩΗΙΤΤΥΣ.]

1008. Ald. ἀστέρεις. lege ἀστέρως [ita Kuster.]

1012. lege *πιθόμενος* : [contra Dawesii regulam de ictu vocis hyperdissyllabae.]
 1010. lege *Νεφέλοκοκκυγίς τοίοιπδε* et 1037. *τοῖς*.
 1060. lege *εὐχαῖς* [ita Br.]
 1062. Scal. *εὐθαλαῖς* [ita Kust.] lege *εὐαλᾶς*.
 1065. lege *γυνύσιν*——Ald. *αὐξανόμενα*.
 1066. lege *ἐφεζόμενον*, et 1068. *φθείρουσιν*.
 1072. lege *ἀπηγορεύετο* vel *ἐπαναγορεύεται* : et sic plane Suid. in *Διαγόρας*.
 1073. In Schol. *Μενανδρος* : ‘lege *Μελάνθιος*’ vid. Athen. [vii. 325. C.] et Schol. Plut. 845.”
 1078. lege *ἀγάγη τις* [fortasse et Schol.]
 1081. Suid. *Ἐγγει*, *ἔμβαλε*.—1085. Ald. *ἡμων*.
 1095. Bentl. olim deleverat *ἐ* : postea scripsit “*vei τ' ἐν κολπαι :*
ναῖω,” [et sic MSS. excepto τ'.]
 1096. Froh. *ὄφ' ἑλισσμένης*, Bentl. delet *ὄφ'* et citat Surl. in *Πηλομένης*. [ita Br.]
 1103. lege *οἱ* [Dawes *ὅς*.]—1105. lege *πρωτα* [ita Kuster.]
 1115. Pro *ἀν μὴ* lege *οὐ*.
 1121. Citat Suid. in *Ἀλφειόν*. [et in *Ἀλλ' οὐνοῖ*]
 1131. *ἐκατοντόργιον* Suid. in *Δούρεις* : at *ἐξατοντόργιον* in *Ἐξακοδόμηται*.
 1138. Citat Suid. in *Τύας*.
 1147. *ἀν ἐρμυσαίντο* : lege *ἀπορμυσαίντο* [sed vide Bentl. Eq. 659.]
 1163. lege *δρά*. [et Schol.] Suid. *Δρῶ*.
 1157. lege *πελεικώτων* [ita Dawes. et MS.]
 1161. Fo. *πάσχεις* [sed cf.] Pac. 681. [Br. quoque voluit *τάσχεις* collato 1041.]
 1185. Pro *XO*. legit Bentl. *HEL*. et delet *HT*. in 1186. [ita Br.]
 1187. *στρ.* 1262. *ἀντιστρ.* [ita Hotibius.]
 1196. *ὄνης* Suid. in *Περίδροσις*.
 1208. lege *τούτο* [ita Kust. et MSS.]—1217. Ald. *οὕτως*.
 1229. *σὺ* abest ab Ald. lege *φράσσιν ὃ ἐγὼ μοι*.
 1239. *δειλὰς* Suid. in *Μάκελλα* : at *δεινὰς* in *Μῶσα*.
 1241. Habet *περὶ πύχας* et mox delet *σοῦ* Suid. in *Διγνός*.
 1242. lege *καταθαλάσῃ* [male : vid. Dawes.]
 1243. Inter Schol. *ἀναζητημάτων* : lege *ἀναζημάτων* [sic Kust.]
 1253. lege *σοῦ δ'*.
 Ibid. *διακόρου*——et τὰ σκέλη Suid. in *Διμήρισαν*.
 1256. lege *στύομαι* : ut Suid. in *Τριέμβολον* [ita Kust. in Notis.]
 1258. In Schol. “lege *ἀράς ἐπάταξα*” [et Aristoph. Eq. 1127.]
 1259. lege *ἡ μὴν σε παύσει* [recte vid. Nub. 863. *Ἡ μὴν σὺ*
et 1244. *Ἡ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην*.]
 1264. *γε* delet Suid. in *Ἀποκεκλήκαμεν* [ita MSS.]
 1281. Ald. *πάντες* : lege *ἅπαντες* [ita Kuster.]

1283. Suid. Συναρτή-τρονον una voce, recte.

Ibid. Inter Schol. ad *ἐκί-νεται* adscriptus Bentl. "Falsum: vid. Lys. 990."

1285. lege *φιλκλ-α* [ita MSS.] 1287. lege *ἡμεις*.

1297. lege *Συρακοσίη* [ita Porson. Miscell. Crit. p. 55.]

Ibid. In Schol. sic legit Bentl. *Συρακούσιος ὁ ἔσκειν ἑνὶ ἀν' ἀγῆ Τῶν κοινῶν τῶν ἐπὶ τῶν τεχνῶν. Ἀναβάς γὰρ ἐπὶ τὸ βῆμα ἄλλαται περιτρίχων* [ita fere Porsonus l. c.]

1298. *καλείται* Suid. in *Ἰκ-α*.

Ibid. lege *HEI*. *Καὶ γὰρ ἦκεν* ab *ἔκω* [ita Schol.] Suid. *Ἰκ-α*.

1299. *Ἐπὶ στυφοκόμπου*. Ex corrupta hac lectione nunc habemus *Στυφοκόμπου* apud Hesych. Polluc. Etymol. et Suid. Nota Nullum alium auctorem laudant. Etymol. vero non prior ille et vetustus sed in 2do edit. interpolatus. lege *πὶ ὀρτυγκόμπου* in Schol. e Suid. et Polluc. pro *Ὀρτυγκόμπου*. [et sane Dionysius ὁ Ζαπυρός legebat *Ἐπὶ ὀρτυγκόμπου*. teste Schol. Etym. Midias fuit *ὀρτυγκόμπος* vid. Plato Alibad. p. 291. 28. Biss. 2. emendatum op. Athenaei xi. p. 536. D. a Schweighausero post Kusterum ad Suid. in *Ὀρτυγκόμπου*.]

Ibid. Inter Schol. ad *Μετχρύης* scripsit Bentl. "Io. Θεοκρίτης: vid. Schol. ad 923" mox pro *συκοφαντία* legit *συκρινάτια*.

1313. *σιρ*. 1325. *ὄντισι*. [ita Porson Hec. 1169. et Houbius.]

1314. lege *καλῶ* [ita MSS. vid. Porson. l. c.]

1326. Scal. *ἐξόμν-α*. 1328. lege *ἐπὶ τῆ* [ita Porson. l. c.]

1335. Scal. *οὔτοι* [ita MSS.]—1340. lege *φ-υδ-αγγαγγε-ιν*.

1372. In Schol. ad *Ἀνακρέοντος* adscriptus Bentl. "Hephaest. p. 30."

1377. lege *τ-έ-ιν* [ita MSS.]—1378. Vid. Athen. vii. p. 554.

1384. lege *ἀναπτάρμενος* [ita MS.]

1387. lege *ΚΙ. κρέμεται*—*ἑμῶν* ex Ald. [ita Kuster.]

1392. Inter Schol. adscriptus Bentl. "Suid. *Διθυράμβων νόον*."

1403. In Schol. *Ἐμαρχος*. "lege *Δικαίανδρος*" [ita Kust.]

1407. Fo. *καταγελων*.

1410. Inter Schol. "lege γ' ἄρ' *ἐπὶ περάτων*" [quae conjectura praestat Blomfieldiana in Museo Critico, N. iv. p. 430.]

1426. *ὅπαί*: cf. Ach 969.

1432. Suid. in *Ἐπίτω* habet *σκάπτειν*: quod male praefert Kusterus: sed in *Ὅλα ἐρίσταται* habet *σκάπτειν*: ubi Kusterus tacet.

Ibid. Schol. corrigit Bentl. e Schol. ad Vesp. 953.

1442. lege *γέ μου* Suid. *τέ μου* in *Διτρήφης*: et *τέ με* in *Πυτιναῖα*.

[1455. Pro *ἐγκακλήκως* voluit, ut opinor, Bentl. *ἐγκεκυκλήκως*: vid. Vesp. 1466. ubi Scal. e Schol. emendavit *εἰσκεκύκληκεν* pro *εἰσκέκληκεν*.]

1463. Inter Schol. pro *Ἀριστοφάνης* legit Bentl. *Ἀριστοτέλης*: [ex Hesych. V. *Κερκυραία*.]

1467. ἀπολούμενος Suid. in *ὄνα ἀπολιβάζεις* : et ὄν ὡς κούπτ' ἀπολούμενος in *Ἀπολιβάζεις*.
 1470. στρ. 1482. ἀντιστρ. [ita Ald.]
 1471. lege θαύμ-αστά γ' ἐπετόμ-σθην vel --μ-στ' ἀπεπτόμ-σθην.
 1477. δεινόν Suid. in *Ἐκτοπον*.
 1478. τοῦτο μὲν οὖν Suid. in l. c. : lege τοῦτο τοῦ μὲν [ita Porson
 Miscell. Crit. p. 29. du ante Fionll. ad Herod. Attic. p. 58.]
 1480, 1. Uno versu : vide Schol. et alibi.
 1484. λύχων ἐσθία Parodia e *Σχολῶν* : *φρυγία* [c. Schol.]
 1490. ἐντόχῳ et ἔρω Suid. in *Ὁρίσσει* : lege ἔρω. [Pierseon. ad
 Mar. p. 177. ἔρω]
 1495. lege ἔστ' [at ἔα est monosyllabon.]
 1497. dele τὸν [sic MSS] vel Δι' : vid. Ram. 1121
 1498. ὦρα Suid. in *Πηνία*.
 1500. Frob. βούλητος MS. βούλντος [quis sit ille MS. nescio]
 1503. In Schol. ἐκακλόβηται. MS. ἐκακλόβηται [ita legitur in
 Schol. φησὶν ἐκακλόβηται]
 1504. MS. ὦ φίλε [ita Kust.]
 1506. ὀλέσται. MS. ὀλέσει leg. ὀλέσει μ' [ita Beck.]
 1508. σκιάδιον Suid. in *Τρόνθι*
 1520. Inter Schol. ἀνότερον MS. 1528. lege τὸν *Τριβαλλοί*.
 1548. Suid. *Τρίων* ἢ οὐκ ἔστιν. Alhuda ad h. l. Mali Kusterus
 mutavit in *κατάραις*.
 1551. Froben. εἴρεον τρεῖς leg. εἴρεον γ' αἰρετοῖσι. et sic Schol.
 Ald. Καὶ τὸν εἴρεον γ' αἰρετοῖσι] ἐρετοῖσι
 1552. στρ. 1693. ἀντιστρ.
 Ibid. lege *Σκιάδιον* Suid. *εἰς* in *Φρυγίῳ* [ita Hermann. de
 Met. p. 112.]
 1556. Frob. ἦ : lege ἦ ut Suid. in *Πισόνος*
 1560. lege *Ὁδύσσεος* et mox ἀνελθ' [ita Boithous.]
 1562, 3. Uno versu.
 1562. An legendum *πρὸς τὸ λαίγμα*. Hesych. *λαίγματα*, πέρ-
 ματα ἱερὰ, ἀπάργματα. Photius in Lex. *λαίγματα*, ἱερὰ ἀπάργματα.
 sic in sua serie.
 1568. Inter Schol. "Cas. [ad Athen. vii. p. 327. E.] *Πρόλλιος*—
πλυντρίαις — *αἰκίας* et *Σπρέττις*" ["Casaub. αἰτίαι vel αἰκίας :
 recte nam αἰτίαι est motibus. Athen. vii. p. 584." E folio ad calcem
 libri.]
 1589. lege *ὀρνθεῖα λίπαρ' εἶναι*. [ita Elmisl. ad Ach. 93.]
 1613. Ald. omittit σῶ. lege *ταυταγῶ* : vid. 171. 446.
 1614. Suid. *Βαβακατρεῦ*.
 1615. Fo. *σιναιεῖ* : [mox legit Bentl.] *ΠΕΙ*. *ἔτερον* [sed in mar-
 gine] lege *HP*. ut infra.
 1619. lege *ἀποδιῶ μισητία*. Suid. *μισητίαις* in *Μενετοί*.
 Ibid. Inter Schol. "lege *περὶ σφυρὸν deletο καὶ*" [ita Kust.]
 1626. lege *ἔγωγε* et dele γ' [ita fere MSS.]

1629. lege εἴ τι. vid. Lys. 167. [ita Dawes.]
 1648. Ald. ἀκαρη ut alibi [Vesp 699.]
 1647. Inter Schol. "lege εὐρημένη" [ita Porson. Advers. p. 283.]
 1660. Citat Suid. in Ἀγχιστεία.
 1670. Ald. σίτιαν. fo. αἰκίαν. vid. Schol. [ita Kust. et MSS.] sic
 περιέχον βούπιν 1169 et alibi σκύτη βλέπειν [Vesp. 641.]
 1672. Fo. ὀρνίθων τε.
 1678. lege λέγει ut his [soll. in 1679 et 1682.]
 1680. lege βαβάζειν vel βαβάζει γ' [Rusik. βαβακίζει γ' et confert
 Βαβάζειν Hesych.]
 1687. lege ἄρα [ita Br.]—1692. ὁλλὰ γαυικήν: lege γαυήλιον.
 1693. Inter Schol. Κλεψύδρα· ἀρήνη ἐν Ἀργεῖ. lege ἄρτει.
 1712. ὁσμὴ: ita quidem Suid. in Ὀσμῇ. Sed quomodo ἀνανό-
 μαστος ἰασηνειαῖος? quomodo ὁσμὴ est θέαμα? Lege sine dubio
 Περμπή [at confer Eisch. Prom. 115. ὁμὰ προσέπτα μ' ἀφεγγής]
 Ibid. Scal. κύκλω. at κύκλου Suid. et ὁ Αὔραι διαπνέουσι. sed vide
 in Διαπνέουσι.
 1715. Frob. θεαίς. Ald. θεῖς [ita Kust.]
 1727. lege ὁμεναιῖς νομφιδίσις δέχεται.
 1730. lege Ἥρα—Ολυμπία [ita Rusik. aliique.]
 1733. lege ζυνεοίμισαν [ita Dawes. aliique.]
 1738. Citat Suid. in Πάροχος.—1743. Citat Suid. in Ἀθονίας.
 1761. Fo. Παίαν: vid. Lys. 1293.
 In folio ad calcem libri scripsit Bentl
 "Erotyanus in Lexico Βλακεύειν—οὐ μένηται Ἀριστοφάνης ἐν
 Ὀρνισι· quare locum." [Immo respexit Lexicographus ad v. 1313.
 βλακικῶς.]

IN CONCIONANTES.

2. Faber εὐσκότοισιν. Scal. ἐξησκημένον: lege εὐσκόποισιν [ut
 vulgo] ἐξηστημένον [ita Palmer.]
 10. Scal. λορδουμένων ut Suid. in Λορδουμένων.
 13. Fab. ἀφύων: recte: vid. Thesm. 223.
 14. Scal. Βαρχίου at βαρχείου Suid. in Στρά.
 17. Lege συνίσσει [ita Bisetus.]
 23. Scal. ἐγκαλιζομένης [ita Br.] vid. 98. lege κἀγκαθ—vel δεῖν—
 κἀγαλιζομένης: vid. Hesych. et Etymol. Ἀγαλιζομένη.
 26. Ald. θαιμάτια, vid. 75. et 275.
 31. lege προσιουσῶν [ita Faber.]
 34. lege θυρανῶσα ex Hesych. Suid. Τρυγονῶσα.
 36. Suid. Κνῦμα: vid. Thesm. 488. [ita MSS.] κνῦμα Gry. [De
 illa editione vid. ad Thesm. 2.]
 45. ἡμῶν Ald. Gry. et Suid. in Χοᾷ.—46. lege Ἀλλ. Γύ. [ita Br.]

64. Ald. φικιδωρίπου.—53. Ald. πάρεστ'.
65. Suid. Ἐμπληρώμενος : at πεπλησμένους in Τριχίδες : et sic Schol.
66. Equit. 659. At vid. Vesp. 422. [et 1122.]
67. Faber. προσφέρεις : recte.—70. lege καλόν γ' [ita Rav.]
79. ἐπιτήδεις scil. ὁ Λάμιος : male Faber. ad σκύταλον refert.
80. Eioh. τύχη. Ald. Gry. τύχαι [ita Kuster.]
97. Ald. et Edd. Vet. τό. lege τὸν ut Suid. in Φορμίσιος.
102. τὸν Πατριόμου Suid. in Ἀγρόβοις : at recte Περγάμου in Περωνί.
103. κρατται : latet forte obscenum. Theocrit. Id. 11. 143. Ἐπράχθη τὰ μεγίστα καὶ ἐς πόδον.
105. lege σουτί γ. | sed vid. Elmsl. ad Ach. 108. in Auct.
106. Gry. ἐσθ' ἔταν γ. : et sic Schol. recte : male Faber.
109. Inter Schol. "lege ὁλ' ἀργύριον ἤ."
129. Faber. πόριζ' [et Ach. 14.] μὲν ληρών Suid. in Ἀριστοφάνει.
130. Faber. μεθύοντων. [ita Br. tacite] et sic Suid. in Περωνί.
141. Gry. τισαῦτ' Ald. τισαῦτ'.
144. Eioh. κάθιζ' : Ald. κάθιζ' : [sed] vid. 169. κάθιζ'.
161. lege ἐκκλησιάσουσ' [ita Kust. in Not.] μὲν οὐδ' ἂν προβαλεῖν τὸν ἑσπέρην πόδα — ταῦτ' Suid. in Ἀκριβαλῆσιται : ubi Kusterus οὐ προβαλεῖν ἂν — sed nos rectius οὐδ' [cum Suida.]
167. μὰ Δι' οὐκ Ἐπίγονόν γ' ἐκείνον ἄνδρα νομιστέον ἀλλὰ γυναῖκα ex sententia est. Male Faber. [quocum tamen facit Br.]
- Ibid. Ald. εἴ τι βλέψασα [unde firmatum aliquatenus conjectura Elmslei ad Ach. 178. in Auct.]
173. Citat Suid. in Μέτα.—178. Ald. et Gry. γίγνεται.
180. Ald. θυταρέτας [Suid. ut editum in Δυσσερεστοδόμενος.]
190. lege ἄμυσσας.
195. lege δὴ δ' [ita Br. e. MSS.] : vid. 315. et 822. [et Elmsl. ad Ach. 10.]
202. lege ὥστίζεται vel ὥθιζεται : vid. 300.—204. lege ὠνήρ.
215. πρῶτα μιῖαρια Suid. in Βάπτουσι.
234. Faber. ἐπιθυμήσουσιν [et sic Rav.] : at Scal. inserit μάλ' [et sic Br.]
239. lege γ' ἄν.—240. Ald. διείξετε. Gry. διάξετε.
243. lege Πνυκί [ita MSS.]
244. lege vel ἀκούσας vel ἀκούσας ut Gry.
246. Benth. olim voluit στρεπτήγιδ' : at postea nihil mutandum vidit ob 489. 496. et 722.
255. lege μὲν ἂν εἶπον Suid. in Τούτῳ habet μὲν εἶπω.
276. lege ἐπαναβάλεσθε [sic Toup. ad Suid. 1. p. 186.]
281. lege Πνύκ' et 283. πνύκα ut Suid. in Ἐπαποτρέχειν.
282. lege σπειύσαθ' [ita MS.]
283. ὀρθοίσι Suid. in Ἐπαποτρέχειν [et sic Porson. ad Hec

284. Scal. πάσπαλον: sed potius πασπάλην [ita Faber e. Bi collato Vesp. 91. at editum habet] Suid. in Πάσπαλον.

287. ὁ γὰρ κίνδυνος Suid. in Ἐξελύθη.

288. Faber ἐνδύμεναι: vid. 372.

289. στρ. 300. ἀντιστρ. [ita Dawes.]

290. Faber ὅς: ut Suid. in Κεκονιαμένο, [et MSS.]

Ibid. οὗς Suid. in Ηρώ.

291. ἦκει Suid. in Κεκονιαμένο.

292. Pro στέρων quod agnoscat Suid. in Ὑπερτερεῖα legimus βλέπων ὑπὸ τριμμά κλῆ-εὐγων σκορυδάλην: sic alibi κρομμυξυρεγγίαι [Pac. 518.]

293. lege Νηριτιμίδα [ita Br.]

294. lege σαιτεῶ προσέχων νοῦν cum Fabio et σαιτεῶ Suid. in Παραχορδαίς. (sic) recte.

299. Ald. Gry. χρεῖν μ' — 301. ἐλθοντ' lege ἰκοντ'.

307. κδ: lege ἐν—α καὶ

315. Faber ἥδη κείνο. lege ὅτ: ἡδ' ἐκαστ: immo ἐκ ὅ: vid. 822. [ita MSS.]

321. Ald. γυναιχ' — 329. Citat Suid. in Τί τοῦτο

332. Ald. κροκόπιν: lege κροκότιόν γ': mox Fab. οὐκ ἐθέλει vid. 341.

344. Faber ἔγωγε: [et Br. tacite.] — 345. Ald. ἔτυχον, Gry. ἔτυχαν.

352. dele τὴν [ita Br. e MSS.]

354. lege νῦν [ita Kust. in Not. et MS.] — 363. Ald. ἂν οὖν.

364. lege τοῖς κατὰ πρῶκτὴν [ita MS.] ut Plato διαδοκαλὸς των κατὰ μουσικήν.

366. Ἀντισθένη Suid. in Ηρωκτὸς [et Αξητιάαν: et sic MSS. vid. Elmsl. in Quarterly Rev. N. xiv. p. 413. ad Suppl. 928.]

368. Ald. βουλέπω, Suid. [bis] βουλέται.

374. Ald. τριβώνιον [et sic MSS. at χιτώνιον Junt.]

377. dele τὸν [ita MSS. mox] lege B.1. ὄρθριον et XP. Καὶ δῆ.

381. Ald. νῦν. Gry. νῆ Δρ.

382. lege B.1. — ἦλλες. XP. ὥστ' [si bene memin.]

384. Ald. Gry. οὐδέ ποσιπ: mox lege ἦλθ' [ita MS.]

385. lege ut Suid. Σκυτοτόμοις, [et sic Faber.] vel σκυτομεῖ: mox Ald. ἡκάζομεν.

387. Ald. λευκοπληθὺς [λευκοπληθὺς Suid. in Ὅυ γὰρ]

398. Citat Suid. in Ηρωκτὸς: et 411. in Δημότικα [ubi exstat] σωτηρίας δεόμενον at δε—σιν in Τετραστατήρην.

402. Faber. ὅς [ita MSS.]: et in 416. τραπή: ut Suid. in Κναφεύς.

417. ἂν ὑμῶν οὐδένα βλάψει Suid. in Κναφεύς: ut editum in Τετραστατήρην.

420. “Ἐς τῶν σκυλοσφον. Ita Aldi editio et Suid. in Σκῦλα. Legitur καὶ σκύτος ἀμφιδόρον in Ἀμφιδώρον Ἀχαῖν et Ἀχαῖν: quod

τα τamen ex integro Epigrammate recte dedisti in Θείας [ubi] dixeram Τὸ σκύλος ἀγρίης: sed postea incidi in Suida locum Ἰγρέα Τὸ σκύτος ἀγρίης ἔνεκα τῆς πλατάνου. Haec sunt ex Addend. Epist. Prior.

Ibid. Faber. ἀποκλείς. Suid. in Ἀλφिताμοιβός, habet ἀποκλίς, τὴν θύραν.

126. Inter Schol. ad Νουσικόου — ἀλφिताμοιβός, adscripsit Bentl. "Xenophon. Ἀπομνήμ. lib. 2." [p. 410. H. Steph.]

128. lege ἀντίδωσ' [vid. Edm. ad Ach. 178. in Auct.]

138. Frob. κλέπτειν [adeoque mox σκυφαγεῖν voluit Bentl. et Ald. κλέπτει] — 140. ἀλλας Ald. et Gry.

141. Ald. γυναικα ὁ ἔφη πρᾶγμα ἴσκει Suid. in Νουβουτικόν, ut editum.

142. Faber. κούτε τᾶπόρρητ' : et sic Gry.

147. χρυσίον, Suid. in Σουβαλῶν, ad χρυσόν.

153. dele τε [ita MS.]

161. Citat Suid. in Ἀστυνακτί. — 168. Ald. et Gry. κινεῖν.

168. Post h. v. inserunt Bentl. e Gry

B. 1. "ἵσταται οὐ δῶσονται ΧΡ. οὐ δέ γ' οὐ Δία [Δία ταύτ' ὅς] ἀιστῆς τ' καὶ νινχ' ὅμα

172. Faber. μινύττ. sed lege ἡ μύρα: Suid. in Περιπέρες et Μῶρα habet χ' ἡ μύρα.

173. Vid. Sub. 511. — 182. Ald. χαίρο· lege οὐ γ' vel οὐ δέ.

185. Καὶ lege οὐ: et cum Fabio τᾶνσι καὶ τὸ κλέλει. [ita Rav.] — 188. Suid. εἰμεν.

193. sic dividit Bentl. Ὑμῶν — πτη [ὦ δὲ] — ταια, [ὦ δὲ] — γῆ [ἡμῶν] — ῥον [ἡμῶν] — σαια — ῥον — ἡσῆα. [et sic Rav.]

194. Citat Suid. in Παροβλίπουσα, et 507. in Παρμπόσατα.

509. Frob. ὁρᾶται: dele ται. [ita Kust.] mox Ald. ὁ ἑνέγκαι.

510. lege καίται δ' ἤδη vel δὴ τοι [Br. ἤδη καίται]

512. Ald. εὐνομίσκ' [ita Suid. in voce ipsa.]

514. lege χρήσωμαι [ita Br. tacite] — 521. lege μιν [ita Rav.]

532. ἀντιβαλοῦθα [ita Kust. in Not. et MSS.]

533, 4. Citat Suid. in Νίχου.

536. Frob. ἵνα λαίνομαι: lege ἵν' ἐλαίνομαι B. [fortasse ed. B Junta: sed vid. ad 919.] vid. Suid. Ἰλαίνομαι: qui ita legit [et sic Kuster. in textu.]

539. dele καὶ [et sic Rav.]: Ald. καὶ κατίσχ' ἡ Gry. καστὶ χ' [ut MSS.]

546. Ald. ἔσθην ἔγωγ' ὠχόμην: lege ἐφ' ἣν ἐγὼ χόμην [ita Rav.] B. et Gry. ἐφ' ἣν [De isto B. vid. ad 536.]

550. Frob. κάθισο. Scal. κάθησο [ita Kust.]

577. lege ἀλλὰ πετίσθαι vid. Lys. 55. [et 321. τίτου sed ἄπτισθαι stare potest; nam] Faber. τῆς διανοίας. recte.

598. Gry. τόνδ' οὐδ' [ita B. Junt. et MS.]

591. lege μου [ita Faber. et MS.]

592. [ὡς est Kusteri.] lege γὰρ vel οὖν.

599. lege B.1. κἂν μὴ καταλῇ. PP. ψευδορκήσει.

601. lege οὐδ' [ita Faber. et Br.]

607. lege βούληται σκαλαθῦραι omisso τοῦτον et sic Suid. in Σκαλαθῦραι.

608. Ald. et Gry. ἀφελῶν : ab ἀρελῆς.—615. lege συνῶμεν.

617. H. v. post ἐρεῖδεν inseruit Bentl. et ad oram libri scripsit, "Illum ordinem versuum seiva et lege, οὐχὶ μαχοῦνται : HP. περὶ τοῦ ; B.1. περὶ σοῦ. PP. καὶ σοὶ τὸ τριῦτον ὑπάρξει. ubi περὶ σοῦ intellige scilicet muliebrem : ut σοὶ in 199."

619. lege ὑμέτερον [ita B. Junt.] Ald. [enim] delet HP. et B.1. in 620.—621. lege ἐπὶ τοὺς δέ.

626. Frob. Λυσιστράτους. Ald. Λυσικράτους : recte [ita Suid. in Λυσικράτης.—627. lege γ' ἢ [ita Br. et Suid. in Καταχρήνη.]

629. Forte propria nomina sub illis latent, "Ὅταν Εὐβαδία γ' εἴπῃ Πρῆτερης.

632. lege γὰρ ἅπαντες [ita Faber.]

639. Faber. μὴ τὸν ἑαυτοῦ. male.

644. lege τ' αἶ.—646. lege ἄρ' ἐπεπόνθειν. vel—δη. Attice [vid Porson. ad Med. 863.]

648. lege λιπαρῶ [Rav. et MS. λιπαρὸν] χωρεῖν : ut alibi [scil. Plut. 616.] λιπαρὸς χωρεῖν ἐκ βαλανείου.

Ibid. Inter Schol. "Casaub. ad Athen. vi. c. 10. [emendat :] licet Suidas [in Δεκάπους] ut in vulgatis.

651. lege δίκην τῷ.—653. δὲ abest ab Ald. lege vel γε vel γ' ὑπόστους.

654. lege AN. [voluit fortasse. XO. enim. Rav. tribuit Νῆ τῇ Δήμητρ' εὐ γε διδάσκεις : ubi Bentl. adscripsit AN. sed vid. 720.]

Ibid. Ald. et Gry. PP. του.—657. B.1. delent Ald. Gry.

659. Ald. Gry. κλέπτοντες : alii τύπτοντες : lege ληφθέντες.

662. lege οὐδείς οὕτως [ita Br.]

663. πῶς γὰρ κλέψαι μετὸν αὐτῷ Suid. in Μετόν.

664. lege AN. οὐκ ἦν.—665. PP. οὐδ' ἦν.

676. Gry. γε. Ald. τε [male. vid. Porson. Advers. p. 33.]

680. στοὰν Suid. in Κληρώσω. [sed vid. Elmsl. ad Ach. 548.]

683. lege B.1. ἵνα κάπτωσιν ; PP. μὰ Δι' ἀλλ' ἵν' ἐκεῖ δειπνώσιν. B.1. ὅτῳ [ita Br.]

Ibid. Ald. et Suid. κάμπτωσ' : Gry. κάπτωσι. mox Suid. οὕτω—ἐξελῶσιν ἅπαντες.

685. Ald. Gry. et Suid. ἐστὶ.—689. Citat Suid. in Προσπίπτουσαι.

697. lege τοῖς εὐπρεπέσιν δ' [ita Porson. Miscell. Crit. p. 38.]

704. lege προθύροισι [ita MSS.]

706. lege νῦν vel γ' ἄρ'. [Br. τ' ἄρ' sed βαδιστέον γ' ἄρ' in Ran. 669.]—714. lege τουτογι [ita Koen. ad Gregor. p. 56.]

719. lege κλατωνάκη, τὸν : citat Suid. in Κατωνάκης.

730. lege *AN*. i. e. maritus *Praxagoræ* : vid. 516. [ubi *Frob.* V sed *Kuster B.1*]
 730. lege *οὐδ' αὖτως* vel *οὐ γὰρ ἤ* vel *οὐ γὰρ οὖν*.
 732. *Faber*. *ἦ ἢ* [ita *MS.*] *Suid.* in *Ἰστω* ut editum.
 736. Citat *Suid.* ἀπὸ τῶν νεκρῶν in *Ἰωρία*.
 738. lege *Κόμισι, καὶ θάλλους καθίστη* [ita *Scal.*]—741. *Ald.* *AN*.
 742. *Scal.* *ἢ Δι' ἔσομαι*. *Gry.* ἀνὴρ ἔσομαι [ita *MS.* E nota *Bianckii* patet edit. *Gry.* aut ignotam illi fuisse aut neglectam.]
 742. γ' ἐκτεμένους *B.* [vid. ad 536.]—743. fo. οὐδέπω ἄλλῃ.
 746. In *Frob.* οὕτως abest. Supplet *Bentl.* e *Suid.* in *Οὐδ' ἄν πρὸς τὸ* [ita olim *Bisetus*]—751. *Gry.* et *Scal.* οὕτω.
 752. Inter Schol. "lege *πιτρασκόμενα*"
 771. In *Frob.* deest σ' : id reposuit *Bentl.* ex *Ald.* *Gry.* quæ *μοχ* ἐπιτίθεισι γάρ.
 775. *Gry.* τὰ γάλακτα : deest in *Ald.*—781. *Ald.* τί θρά.
 787. *Ald.* οὐδέτερον : lege *διχέειν* [ita *Kust.* in not.]
 789. *Frob.* μ' ὄχλημα' : legi μὲν ὄχλημα' vel αὐτὸ σγλήμα.
 805. *Faber* : ἐπὶ οἷσι *AN* : *ΦF.* ἐπὶ τῷ *Gry.* ἐπὶ τῷ.
 806. dele *AN*.—807. adscribe *AN.* et lege *ΦΕΙ.* τί [ita omnia in *Kust.*]
 813. *Ald.* γὰρ ἀνα.—818. *Ald.* *AN.* lege *ΦF.* [ita *Kust.*] *μοχ* ἐμαῖς : deest in *Frob.* non *Gry.*
 820. *Scal.* ἐπὶ οἷσι [ita *MSS.*]
 822. lege *ἦ δ' :* vid. 195 et 315. [ita *Br.*]
 823. *Scal.* ἦρθεσαν.—825. lege *AN* [ita *Kust.*]—826. *Gry.* *ΦΕΙ.* *ἦ* [ita *Kust.*]
 828. *Scal.* σὺ [ita *Br.* e *MS.* et *Suid.* in *Ἰ. ἀφ' οὗ.*]
 837. *Scal.* -στᾶς [ita *Rav.*] et *φρόν-ται* in 811 [ita *Br.*]
 841. Citat *Suid.* in *Σμορί*.—844. lege *καχλαῖα* vel *καχλάδα*.
 846. ὁ deest in *Ald.* supplet *Bentl.*
 850. Pro *KH.* legit *Bentl.* *AN.* hic et in sequentibus.
 852. lege *πρὶν γ' ἂν* [ita *MS.*] *Ald.* ἀπενείχε :—et *τηνία :*
 855. *Ald.* ὅπως : lege *ἡμους* [ita *Kust.*]
 864. Vice : *O. M.* legit *Bentl.* *ΦΕ.*
 871. *Ald.* μελητέον : lege *μελλητέον* [ita *Kust.*]
 881. Distingue post *τρογγήσεν*, [vid. *Vesp.* 632.]
 885. *Faber*. *κάποχώρασεν* [ita *Br.*]
 888. 900. Hos dimetros facit *Bentl.*, exceptis 893, 4. μάλλον ἢ γὰρ | τὸν φίλον ᾧ ἐυνείην : et *μοχ* in 893. ubi legit *ἐπὶ γήνη* | ἐν—
 λ-ζαι | κἀντέτριψαι | τῷ—μα.
 899. *Faber* deducit a *παραλέχομαι* : non *παραλέγμαι*.
 901. *Scal.* τρίμμα.—909. *Ald.* ἄλλη. lege ἄλλη [ita *Kust.*]
 911. *Scal.* οὐδ' αὖτως—*Faber*. οὕτως 916. *Scal.* ὕδαρ πᾶσαις.
 919. *παράκυφθ'* *Faber* *παράκυφθ'* *B.* [non *Bern.* *Junt.* si fides sit *Bianckio*.]

921. Totum versum AE. tribuit Bēntl. et legit καὶ νῦν γ' [et sic Tyrwhitt.]

923, 4, 5. lege γὰρ τί, 'H' ἄρχουσα—IP. τί μοί—NE. σὺ δὲ [ita Br.] mox Suid. ἄρχουσα.

933. μέτρα τῶν στ. λίων [vid. Hermann. de Metr. p. 116.]

934. ἀντιστοιχεῖται Suid. in Ἀνάσκειν.—946. dele NF. [sic Br.]

947. στρ. 941. ὀντισσε. Lehrs.

949. lege εὐφρόνη [ita MS.]—Faber ὥσπερ.

957. Fo. φλιων: [sed] vid. 947.—958. dele τῶ.

960. Ald. et Gry. τήνδ' [immo Ald. εἰν. ἐγένοντο, sic.] Frob. τήνδ' [at Kust. τήνδ'.]

964. με Suid. in ἑσπάζον [ita MS.]

965. Ald. χρυσολαίλαμον: alibi—ἐκλιν Suid. οὐλτων in Λαϊολόχειρ et Θρύψις. Iulianus Epist. 18. ἵνα σὲ τοῦ μέλημα τοῦτον, ὡς φησὶν Σαπφώ, περιπτύξομαι.

966. Suid. in Θρύψις et Χαρίτων habet θρύψις. recte, etsi uget Kusterus. [atque probat Kust. in Not.]

972. οὐ βινούθ' lege Σεβιν: illam Sebnium, qui τῶ ὄγμῳ Ἀναφλύστις erat. Vid. Ram. 430. Σεβινόν ὅστις ὁ εἰν Ἀναφλύστις.

980. lege οὐδ' ἐδείπνεις.

981. lege οἶδ' οἶδ' [et. 990. ubi οἶδ' bis Ald.]

985. Ald. πρὸς γε.—986. lege μέλ' ὀφρῶσ' [ita Br.]

995. γράδιον Suid. in Ἐξὸν et Κρεάγρια [sic semper Bēntl.]

997. lege ὦ τάν.—1016. Frob. ἐλθόντες: lege ἐλθόν τις ut Gry.

1019. Faber. ἀλλὰ κλέξ' σπ.—1025. Αἴν καὶ καρῶ.

1027. Faber. ἤνπερ οἶε γέ: lege ἤνπερ γ' ut ννημενί [in Pau. 616: mox Gry. κρηίων [quam suam vocat conjecturam Brunckius] lege κρηίων.

1035. Faber. λόγον.—1047. Frob. τῆς. Scal. τῆσ' [ita Kust.]

1048. Gry. ἔλκει σ' [ita MS. et B. Junt.]

1049. Ald. ἡμφισμένην.—1055. lege πλέων γ'. sine γ' Ald. [mox Kust.]—1059. Ald. εἴ τις.

1065. Ald. νηρῶν: lege πλειόνων. vid. Suid. Πλειόνων [ita Canter.]

1071. Ald. ἡμῶν: lege ὅμῶν [ita Kust.]

1079.—ἴτε Suid. in Πορθμῶν.

1081. Ald. κακόνου: Quidam κακόνου, Hesych. κακόνου.

1084. Citat Suid. in Βολβός.

1088. Ald. ἐν. Gry. ἐνί.—1089. All. βούλη. lege βούλη γ' [ita Kust. vid. 973. ubi Bēntl. βούλη γ'.]

1096. Ald. συνείξομαι Gry. συνείξομαι.—1097. Scal. ἐὰν τοιοῦτο.

1106. Ald. et Gry. ὑμεῖς—ἄρεστ'—1107. Ald. γε.

1111. Frob. ὑπερπέπεκαν. Ald.—παικαν. lege—παικεν et sic Gry. Scal. ὑπερπεπωκεν.

1113. ἀπανθήσαντα πάντ' ἀπέπατο Suid. in Ἀπανθήσαντα et Μεμύρωμαι. Scal. ἀνέπατο.

1116. Scal. et Faber ἐκλεγόμενος.

1136. XO. [Br. id adscriptit adv. 1141. ἐγὼ δέ]
 1145. μελοδωπινικὸν Suid. in Μέλος: lege μελλο — [ita Kust]
 1147. Seal. σόφους. — 1153. dele γε.
 1157. οὖν omittit Suid. in Κρητικὸς et in Μέλος habet κρητικῶ.
 1161. Faber. λειπ — at Suid. λοιπ — in Μέλος.
 1162. Ald. — ποτιτρίμμ. — 1164. Fab. — κιχλ —.
 1165. Ald. φαλλοκιγκλ —.

ON EPIITAPHIS.

ON the subject of Epitaphs, as on almost all other subjects of literature, we must look to the Grecian writers for the best models. The Grecian Epitaphs are distinguished by brevity and a dignified simplicity. Brevity I think ought to be a principal feature in compositions of this sort. Even a brief account of the lives of Statesmen, Warriors, Poets, and illustrious men whose abilities or actions will be recorded in history, ought by no means to make part of an Epitaph. Some striking feature in a man's character, some brilliant saying, some one particularly splendid action, which may at once recal to our recollection the merits of the deceased, appear to be the proper subjects for Epitaphs. When obscure men insist on having monuments, with flattering inscriptions, erected to their memories, some kind of history must be given of them, otherwise they will in a moment sink into oblivion. But I premise here that my observations only apply to Epitaphs on illustrious men. As to brevity in the kind of writing, I find in a common-place book in my possession the following insertion, but without any notice from whence taken: "Plato vetabat majores lapides sepulchro extra quam ut possent laudes defuncti quatuor heroicis versibus comprehendere." I add another requisite to the Epitaphs on illustrious men, that they be written in the Latin language, and this on account of its universality. It is understood in all the civilized countries of the world, even in those where one would least expect to find it. Houtt Bell in his *Travels from Russia to China* (he is called honest from his well-known veracity) mentions having heard a Chinese on some public occasion pronounce an eloquent Latin oration. I may further add that public inscriptions of this sort ought to be more adapted to the intelligence of strangers, and foreigners, than of natives, and therefore should be in a language intelligible to them.

¹ The reader is referred to a Letter to Dr. Beattie on this subject, and on Epitaphs in general. See an account of his Life and Writings, by Sir W. Forbes, 41 21—23. Ed.

Perhaps the propriety of this requisite of Latin, which I maintain, may in some slight measure appear to be discountenanced by the Round-Robin presented not many years ago by some ingenious and literary men to Doctor Johnson, after he had produced his Latin Epitaph on Goldsmith, in which Round-Robin these friends requested that the Epitaph might be in English. But any man the least conversant in the Latin language, who reads this Epitaph, will not for a moment entertain a doubt of the real origin of the requisition. The inscription, besides being totally void of all those elegances, and graceful turns of which that language is capable, is really not Latin, is in itself crude and meagre. His friends clearly saw that he could not write Latin, and they knew he could write good English. In reply to the request, Johnson insisted that the Latin language was the proper language, and in this I esteem him right; but he added that he would make any alteration in the Epitaph that might be required. This answer could not satisfy his friends, whose object it was to have the whole composition remanded to the anvil, and forged over again. Upon this, fearing to speak the truth, and to encounter the pride, and boisterous temper of the man, they were under the necessity of letting it pass, and of suffering Johnson to expose himself in Westminster Abbey, where he will remain exposed whilst the Abbey remains. Johnson was educated at a petty country school, probably under very insufficient teachers. Those who have not had the advantage of studying for a length of time under able masters, and who are self-taught scholars, rarely excel in composition in the learned languages. This is very evident in all Johnson's Latin productions, as a Correspondent, in your Twenty-third Number, in a comment on one of Johnson's epitaphs, properly remarks. An inspection of the Epitaph will clearly establish my statement. The Epitaph thus begins, "Olivari Goldsmith Poetæ, Physici, Historici." These words sufficiently show that Goldsmith was conversant in various branches of literature; but this sentence follows: "Qui nullum fore scribendi genus non tetigit, nullum quod tetigit non ornavit." The word "~~tetigit~~" seldom occurs: it is sometimes used by the comic poets in a ludicrous sense. Quo pacto Rhodium tetigerim in convivio nunquid tibi dixi? Ter. Si neminem alium potero, tuum tangam patrem. Plaut. Tetigit te triginta nims. Plaut. The word attingo is very frequently made use of by Cicero, in the sense of touching on a subject slightly or superficially. Leviter perstrinxit, et attingi. Cic. de Or. l. 2. Catullus uses the word in this sense.

Indication rare
Simul poemata attingit.

Tetigi can have no other meaning in this place than that of attingi, so that the literal translation of the paragraph is: There is scarce any kind of writing which he did not superficially touch upon, and

what he superficially touched upon, he adorned. But this could not be the meaning which Johnson intended to express, who certainly did not wish to speak disrespectfully of his friend. Then follows, *Sive risus essent movendi, sive lacrymæ affectuum potens, et levis dominator*. How a man can be a very powerful, and a very gentle mover of the passions, I do not well comprehend: nor in what part of his writings Goldsmith elicits tears, I cannot guess. Then succeed these words: *Ingenio sublimis, vividus, versatilis, oratione grandis, nitidus, venustus*. Here appears a strange jumble of inconsistent words which attribute to Goldsmith incompatible excellencies. Now come the unfortunate words, *Hæc monumentum*, which refer to the beginning of the Epitaph, and create strange confusion here. Some word seems omitted. Now observe the conclusion: *Memoriam coluit Sodalem amor, amicorum fides, Lectorum veneratio*. I cannot well construe this, but fortunately for me, the writer of Goldsmith's life, from whom I transcribe the Epitaph, translates the whole. The translation of this last paragraph is as follows: His memory will last as long as Society retains affection, Friendship is not void of honor, and Reading wants not *her* admirers. The translator, we perceive, here personifies reading, and bestows honors upon her, to which I fear she is not intitled. But he adds new beauties to the original.

It is high time to resume my subject. I can produce to your readers an epitaph which I deem complete, omnibus numeris absolutum; and as it is I believe but little known cannot fail of being acceptable to many of your readers. It is the Epitaph of Sir Christopher Wren in St. Paul's Church: the inscription being placed in the under part of that fine building has occasioned its concealment. I quote from memory, and of course can't date. But I give the material and striking part.

Subtus pæct
Hujus Templi Cerditer
Christophorus Wren
Lector, et monumentum requies,
Circumspecte

It is short, appropriate, and I think sublime. The author, it is, I believe, unknown. For my own part I had rather have been the author of it than of some Epic poems in high repute. The excellence of this Epitaph did not escape the notice of that eloquent Latin poet, Vincent Bourne. He has taken it nearly totidem verbis. It may be found at the latter end of his poems among other monumental inscriptions.

In Porticu Septentrionali
 Templi Westmonasteriensis

H. S. E.

Gulielmus Duckenson,

Architectus.

Qualis! Suspice.

There are other Epitaphs in the collection, all distinguished by brevity, and elegant Latinity.

I have been led into this subject of Epitaphs, by reading an inscription intended for a statue of the late Mr. Pitt, erected by the Corporation of London, and written at their request by Mr. Canning, a most ingenious man, and classical scholar, and a great friend of Mr. Pitt. I do not know that it was possible to have selected in all appearance a person so capable of doing justice to the subject. I must confess, however, that in my mind he has failed on the present occasion. A man cannot at all times be equal to himself. But his talents here are not called in question by me, but his judgment. The inscription I think too long, too elaborate, too historical. If any one should be disposed to think me presumptuous, and that I take unwarrantable liberty in censuring the compositions of men of established literary reputation, and cry out *perisise pudorem*; I reply that I merely attempt to give my own opinion. But to any one who may be offended at my freedom, I give ample scope for retaliation in the sequel of this essay. I confess that I should prefer to this long, and well-expressed inscription, before mentioned, a pithy sentence to the following purpose: *Hic Vir est qui ad debellandam Galliam, Europæ militentem vincula, stravit viam. Quid debeatis huic viro, Britanni, ex animis nunquam deponite.* I give this merely to show my sentiments on the subject, and not to exhibit a correct performance. It is written *currente calamo*, without proper attention or consideration. I am fully sensible that a more appropriate, and happily expressed inscription might readily be produced, but this is sufficient to explain my meaning.

OBSERVATIONS

On some Idioms of the Greek Language

AUXILIARY VERBS.

87. THE Greek language admits the use of several verbs, accompanied by the participles, or infinitives of other verbs, to express, most minutely, the *time*, and *manner*, of action, or existence. In which respect, it differs, entirely, from the genius of the Latin, but has been followed, in many instances, by the English. Thus,

88. To express a *purpose of doing*, or the *proximity of an event*, *μελλω*, with the infinitive, is used; as,

Ὅτι μελλεις λεγειν. Whatever you are about to say.

89. The *various modes of action*, or *existence*, are expressed as follows, by auxiliaries and participles; viz.

• *Commencement*, by *γινωμαι*:
 Εγινετο ανθρωπος απεσταλμενος. There was a man sent.

• *Simple existence*, by *ειμι*:
 Ην διδασκων αυτους. He was teaching them.
 Ουκ ειωθως ων. Not being accustomed.

• *Priority*, by *υπαρχω*:
 Τηρηξα ευ ποιων σε. I first served you.

¹ We have adhered to the learned author's plan of a plan, however, which we deprecate.—Ed

Energy, by *χω*:

Τὸν λόγον σου ἠγάπησα, *ἐξ* *χω*.¹ I have admired your discourse.
 Ἀδελφὴν τὴν ἐμὴν γάμος *ἐξ* *χω*. You have married my sister.

Accident, by *αὖτε*, or *τυγχάνω*:

Μένει, *αὖτε* *χω*ν (ὡς *οὕτως*). Remain as you are.
 Τὸ γὰρ *αὖτε* περὶ *χω*ν. He is walking.
 Ὅστις *αὖτε* *χω* τὸ γὰρ *αὖτε*. Whoever he is.

90. To express the *completion of an event*, *εἰμι* is used, with a past participle. The present of *εἰμι*, in such an expression, is equivalent to the pluperfect tense, but it is much more emphatical, while *συνεῖμι* expresses the future perfect, in the indicative, as the substantives of the poets do, in that mood; as,

Πρὶν ἀποκρίσται, τὴν πόλιν *εἰ* *χω*. He was after driving the foreigners from the city.

Κεῖναι *εἰ* *χω*ν *εἰς* τὴν ἀνατ-*θῆ*- You will have offered an acquisition, and lucky gain.

91. *Intempered performance* is expressed by *ἐξέρω*, or *ἐξέρωμαι* with a participle. This expression is so energetic, that it cannot be literally rendered into any other language, as,

Συνέριπται *ἐξ* *χω*ν *εἰς* τὴν ἀνατ-*θῆ*- They conspire to do some thing to your detriment.

Οὐκ *αὖτε* *χω*ν *εἰς* τὴν ἀνατ-*θῆ*- You cannot too quickly tell.

Ὅστις *αὖτε* *χω*ν *εἰς* τὴν ἀνατ-*θῆ*- Whoever first contended a kindness on his friend.

92. *Secrecy*, so as to express not only the knowledge of another person, but even a person's own consciousness, is expressed by *λαβάνω*, with a participle. As the Latin and English have no word corresponding to *λαβάνω*, in this sense; the phrases, in which it occurs, are rendered adverbially; as,

Ἐλαβον τινες *ἐκ* *χω*ν *εἰς* τὴν ἀνατ-*θῆ*- Some persons entertained angels unawares.

Ἀποσπῶσι *λαβάνοντες* ἄμεινον. They will be ignorantly saying what they ought not.

93. A variety of other circumstances are expressed, by joining appropriate adjectives with *εἰμι*, and participles; as,

Φανερός *ἐν* ἀμαρτανῶν. He seemed openly.

Δόξει *εἰς* *χω*ν *εἰς* τὴν ἀνατ-*θῆ*- We will do it secretly.

Οὐ *πω*πὸς *ἐξ* *χω*ν *εἰς* τὴν ἀνατ-*θῆ*- I never denied that I had learnt any thing.

¹ The past participle, in English, appears to be transitive, in such expressions as this. The Latins say, *habebat priusquam sibi habuisse suspectas*—and the like. But they cannot combine two participles; *ἔχω* *ταράξας*, *having disturbed*: which they render, *quum turbassem*—*et*, &c.

94. Sometimes the indicative, or infinitive, is used, instead of the participle, as,

Ἐπείδει δα-ν, ὅτι, οὐκ ἀνέ-τε, μαχ-
μῆα. Let us show that we fight wil-
lingly.

Εἰ παύειν, αὐτὸς, ἔτι. It is not certain, if he furnished

ὅσα ἐν τῷ γένει, καὶ, πατρὶ, οὐκ ἐστίν. You cannot deny that you are
μὴν υἱός. my son.

95. *Strong and earnest desire*, is expressed by the imperfect, or second aorist of ἐθέλω, agreeing in number and person, with its subject, and commonly followed by the infinitive. The participle ἔτι is usually expected, or understood, with ἐθέλω, as

Μετ' ἐλθέτω, καὶ, αὐτὸς. • I wish that I could accompany you.

Μὴ ἐθέλω, λαλῆσαι, μετὰ, αὐτόν. Would to God I did not speak to him.

Ὅτι, καὶ, ἐθέλω, σέβειν, αὐτόν. I wish you had perceived

96. *Imperious duty, or necessity*, is expressed by second aorist participles in ἔπει, either agreeing with their substantives, or, which is more usual, having their arguments in the dative, and governing their objects, as the verbs do, from which they are derived, as,

Ὅτι, ὁ, θεός, ἐπεί, τιμᾶται, αὐτός. The good man alone must be
honor'd.

Ὅτι, ὁ, θεός, ἐπεί, τιμᾶται, αὐτός. To whom it is never to be
acknowledg'd.

Ὅτι, ὁ, θεός, ἐπεί, τιμᾶται, αὐτός. The wise man must a long time
glorify his object in the

PREPOSITIONS.

97. There is nothing more difficult, nor yet more necessary, in acquiring a knowledge of the Greek Language, than to have a clear idea of the manner in which the various relations are expressed, by means of the prepositions.

Two methods have been adopted by philologists, to ascertain the meaning of the prepositions; but both very unsatisfactory. The first is by deriving each preposition from some word, either in Greek, or Hebrew, or Arabic, that seems to have a resemblance, in sound, and sense, to the meaning which *they have already attached to the preposition*. But it will be evident to any person, who thinks seriously upon the subject, that this derivation, *a posteriori*, will afford little instruction, when the deriver can *know* nothing, and may *guess* any thing.

The second method is more unphilological still. That is, by supposing the *meaning* of the preposition to change, according to the case to which it is prefixed. Nothing can be more certain, than that every word has only one original meaning; and although it may be very difficult to analyse a phrase, so as to ascertain the meaning of each constituent part, when they are amalgamated; yet

we are not rashly to pronounce that it is impossible, or to charge the noblest, and most accurate language with a violation of the first principles of philology.

A more philosophical and natural manner of acquiring a true understanding of the prepositions is, to follow the course of nature, in the formation of language; and, from considering what the primary relations are, to ascertain how they have been expressed.

98. The first manner, therefore, in which it is probable that relations were denoted, was by variety of termination, or different cases. Thus the genitive was used to denote that *by which any thing was possessed, or from which it proceeded*; the dative that *to which any thing was acquired, from which it was taken, or by which it was done*, and hence, *interchange* in general; while the accusative denoted *the general object of action*. But, as these cases express relations only in a general manner, it became necessary to specify them with more precision; hence *preposita* were used to denote the various modes of relation, each having its own distinct and unalterable meaning but *blending* with the meaning already expressed by the case, to complete the idea intended to be expressed.

99. Every person knows, that the idea of one word *governing* another is merely an arbitrary invention of philology, and can have no foundation in nature. Hence the same preposition would be prefixed to different cases, without either changing its own meaning, or having any influence in requiring those particular cases. The use of the case must depend upon the nature of the subject, while the preposition is merely prefixed to give precision to the expression.

100. As the relations of place are the most obvious, it is probable that they were the first denoted by prepositions: and an attention to them, in their simplest form, will enable us to ascertain the primary meaning of the prepositions themselves.

A very simple and easy manner of understanding them is, to conceive one body, in a state of rest; and then to consider, in how many different positions another body may be placed, with respect to it.

These may be reduced to the following twelve categories; viz.

- | | | |
|--------------------|------------|--------------|
| 1. In conjunction. | 5. Below. | 9. Around. |
| 2. In opposition. | 6. Before. | 10. To. |
| 3. In. | 7. Behind. | 11. Through. |
| 4. Above. | 8. Beside. | 12. From. |

101. These, with their several modifications, are expressed by the prepositions; thus,

In conjunction. Συν, *with*.

In opposition. Ἀντι, *against*: and, as the part opposed must be considered the front, ἀντι, *before*.

In. Εἰς, *into* and ἐν, *within*; and, where several objects are placed together, μετα, *in among*.

Above. Ὑπέρ, completely over: ἀνά, risen to top: ἐπί, come to, and upon: κατά, descended upon.

Below. Ὑπό, completely under: κατώ, descended to bottom.

Before. Πρὸ, before in place, or order: ἀντί, in opposition. See above.

Behind. Μετά, after, in order.¹

Beside. Μετά, following beside: κατέ, descending, or set down beside: πρὸς, merely, or nearly in contact: παρά, in complete juxtaposition.

Around. Ἀμφί, on each side: περί, completely around.²

To. Μετά, following after, or coming over to: πρὸς, towards, to contingently: ἐπὶ, to and on: εἰς, to, into: παρά, unto, coming along side: ἀνά, up to: κατώ, down to.

Through. Ἀνά, through, from bottom to top: κατά, through, from top to bottom: διά, through, as dividing, pervading, or moving in any direction, except directly up or down.

From. Ὑπὸς, from slight adhesion: παρὰ, from strong adhesion ἀπὸ, from surface, or resting on: ἐκ, out of: κατώ, from bottom descending.

102. From this theory, the true meaning of the prepositions may be easily ascertained, and it will appear that those which seem to have the most opposite meanings, as παρά, and πρὸς, retain, in every instance, one signification, viz. that of *moving in a direct line from one body to another, arriving and remaining at it, or passing by it.*

1. Ἀμφί, on each side.
2. Ἀνά, up to, up through, upon.
3. Ἀντί, opposite, before.
4. Ἀπὸ, from surface, or resting on.
5. Διά, through.

¹ When the relations to be expressed were more complex, including those of three or more objects, such as, *behind, beyond, &c.*, or when the idea of *distance*, or the like, was to be added to the primary relation, adverbs of place were introduced.

² Ἀμφί and περί are sometimes used together, as, ἀμφὶ καὶ περί τῆς θύρας, *round about an altar*; sometimes they are used indifferently for each other, and, in some books, as the septuagint, περί is hardly ever used.

³ Contrary to every principle of philology ἀνά is said to mean, sometimes, *up and down*, and the assertion is illustrated by such examples as, ἔβη ἀνά καὶ κάτω. *He went up and down the army.*

But what occasion is there to suppose that the person mentioned returned upon his steps at all? Would any critic say that ἀνά καὶ κάτω ἀρχὴ καὶ τέλος ἡ ἀρμή, should be rendered, *The arrows of the god went up and down the army*; as if an arrow sent from a bow could change its direction?

Even when ἀνά and κατώ are applied to motion on a plain, they retain their original meaning; and are used according as the speaker conceives the object, to which he moves, above or below the level on which he stands: and a very little observation will convince any person, that we regard almost every object in one or other of these relations.

6. *Εἰς*, into, in.
7. *Εκ*, out of.
8. *Εν*, in, within.
9. *Επι*, unto, on.
10. *Κατα*, down to, down through, or beneath, at bottom, down from.
11. *Μετα*, following over to, with, among.
12. *Παρα*, unto, beside, from adhesion.
13. *Περί*, around.
14. *Προς*, before.
15. *Προς*, towards, to, at, from contingency.
16. *Συν*, together with.
17. *Ὑπερ*, over.
18. *ὑπο*, under.

103. From the relations of place, the transition is easy to those of time, and the modes of thought. And the primary meaning of the prepositions is, in general, easily discernible, in these various applications of them. Yet it is not strange that, in the use of a language which flourished for many centuries, extended to various countries, and was spoken in several dialects, local circumstances and habit should have introduced a considerable variety in the use of the prepositions. That this was the case will be evident to a person who compares the ancient Ionic with the modern Attic writers.¹ Hence the propriety of following nature in the progress of language, when endeavouring to ascertain the true meaning of the prepositions; rather than endeavouring to deduce their sense from the various use of them by so many different authors.

104. It would very far exceed the limits of these observations to exhibit a general list of the peculiar and idiomatical use of the prepositions. The following examples may serve as a specimen of it:

<i>Ελαττος τον ιππον ανα κρατις.</i>	Driving the horse at full speed.
<i>Κατεσκηψαν, αναχρησιν, εις πολεμους.</i>	In progress of time, they were engaged in war.
<i>Ελαβου ανα δηνναριον.</i>	They received one penny each.
<i>Ανδ' ων δικαία ετοιμειτε.</i>	Because you did just things.
<i>Απο γλωσσης εδεηθησαν.</i>	They made a verbal request.
<i>Οι απο της Στωας, απο της Ακαδημιας, κ. τ. λ.</i>	The Stoics, the Academics, &c.

¹ Let the reader compare the language of Chaucer, or any other of our ancient poets, with that of the present day, and he will readily conceive the changes to which a living language is subject.

*Multa renascentur, quæ jam cecidere: cadentque
Quæ nunc sunt in honore vocabula, si volet usus,
Quem pefes arbitrium est, et ius, et norma loquendi.*

Horat.

οἱ ἀπο τῆς βουλῆς.

Δια τριτῆς ἡμέρας.

Τὰ χρηματὰ αὐτῶν οἱ ὠφέλειαις ἐθέεντο.

Δια χρόνου ἐδρακεῖν αὐτόν.

Πάντας ἔχειν Ἀθηναῖς, εἰς τὴν σελήνην.

Ἀπισχοῦντες, εἰς ὅσον ἐνέλιχτο.

Ὅρκον κατακτεῖναι - ἔκταν ἐννοεῖν.

Γενεῖν τοῖς (χώραν) αἰεὶ πειρατῶν αἰετῶν.

Τοὺς ὕστατους ἐπόντας ἐν ἑργῷ ποιεῖσθαι.

Ὁ ἐπι ταῖς βασιλικαῖς σφραγίδων.

Ἐπεὶ ἐφ' αὐτῶν ἐγένετο τὰ στρατοπέδων.

Ἐπὶ ἀρχόντος Ἀθηναίων Νικιστρατοῦ.

Τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν.

Ἐμὲ ἐπ' αγαθοῖς διαπρεπεστερεῖν φανῆναι.

Βασιλεῖς οἱ ἐπὶ διαδοχαῖς παισὶν ἐτελεύσαν.

Ἡ κατὰ πόδας ἡμέρα.

Οἱ Ἀθηναῖοι, κατὰ μίαν ναῦν τεταγμένοι, περιεπλεον αὐτοὺς κυκλῶ.

Παρὰ τοσοῦτον οὐ κατελήλυθ' ἡμῶν, παρ' ὅσον οἱ διωξάντες τῆς εὐθείας ἐξέτραπησαν.

Αὐτῶ μὲν ὁ ὄμιλος, πρὸς πολλοῦ τῆς πόλεως ὄντι, ὑπήντα.

Πρὸς Δίῳ, διηγῆσαι ἡμῖν.

Πρὸς ἐπιστολαῖς εἶναι.

105. There are, likewise, many adverbial phrases, made by the combination of prepositions with nouns, or adjectives; such as,

Ἀπο σπουδῆς, diligently.

Ἀπο τοῦ φανεροῦ, openly.

Ἀπο τοῦ εἰκοστος, unlikely.

Δι' ἀκριβείας, correctly.

Εἰς ὕβριν, contumeliously.

The senators.

Every third day.

Then property they made their own, put to their own benefit. It was long since I had seen him.

That all should come to Athens, at the new moon.

Having resisted as long as they could.

Avoid an oath, as much as possible.

He endeavours always to take the country to which he comes.

You are angry at those who spoke last.

The keeper of the king's seals.

When the armies were in their quarters.

When Nicostatus was Archon of Athens.

Some things are in our power, other things not in our power.

That I shall appear much more conspicuous.

Kings who died, leaving children to succeed them.

The following day.

The Athenians, having their fleet drawn up in a single line, sailed round them in a circle.

By this means only he escaped being taken, that the pursuers turned out of the way.

The people met him, a considerable way before the city.

For the sake of Jove, relate to us.

To be writing letters.

Ἐπιτυχῶς, accidentally.

Κατὰ μέγα, greatly.

Παρ' ὀλίγον, nearly.

Πρὸς χάριν, agreeably.

Παρά πολὺ, not nearly.

CATALOGUE OF JOSHUA BARNES'S WORKS.

IN an article entitled *Momi Miscellanea Subseciva*, (*Class. Journ.* xxiv. p. 262.) the writer has treated Joshua Barnes somewhat too roughly; and in justice to the memory of so meritorious and so diligent a scholar, I shall present to your readers a list of his Works, published and unpublished, and at some future period shall perhaps enter on some further vindication of his literary character from the aspersions thrown on it by this writer, by Brunck, and by some respectable critics of our own country. Though the author of *Momi Miscellanea Subseciva* has never seen Barnes's *Esther*, yet he may be assured that it is a work of much merit, in the opinion of several unprejudiced and real scholars.

VINDEX.

"A Catalogue of Books written by Joshua Barnes, B.D. The Queen's Majesty's Professor of the Greek Language, in Cambridge.

Those marked thus * are printed.

1. Divine Poems, English, in five books. 1. *Κοσμοποιία*, or the Creation of the World. 2. *Ἡ Διπλὴ Ποιή*, viz. of Man's Fall, and Christ's Redemption. 3. An Hymn to the Holy Trinity, with other divine Poems, Fancies, and Epigrams. 4. A Pastoral Eclogue on the return of King Charles II. with an Heroic Essay on the Royal Exchange. 5. Epigrams, Ms. 1669.

2. The Life and Death of the Usurper, Oliver Cromwel, presented to Dr. Mew, Master of St. John Baptist's College, Oxon. now Bishop of Winchester, Anno 1670.

3. The Tragedy of Xerxes, of Pythias and Damon, of Holofernes, and several other Tragedies, English, and some Latin, wholly, or principally composed by him, with several of Seneca's Tragedies translated. All these, while at School in Christ's Hospital.

He went to the university, 1671, where he wrote these books following.

4. The Warlike Lover, or the Generous Rival, a Tragedy, English, relating to the Dutch War, and the death of the thrice Noble, Loyal, and Valiant Edward Montague, Earl of Sandwich, Ms.

5. * Greek Poems in seven books. 1. * A Poetical Paraphrase on the book of Esther, with Scholia, printed Anno 1678. 2. An Heroic Essay on the Patriarch Joseph. 3. Christ's Sermon on the Mount, the Creed, Commandments, Pater Noster, and other Scriptural Hymns, Paraphrased, in Greek and Latin Verse. 5. An Heroic Fancy on Homer, with Epigrams. 6. An Heroic Poem on the Death of the aforesaid Earl of Sandwich, called *Ἀγγλοβελγομαχία*, Greek, En-

glish, and Latin. 7. *Ἀλεκτρυοναχία*, or a Cock-fighting, Greek, and Latin Verse.

6. *Gerania*, or news from the Pygmies, printed A. 1675.

7. *Solomon's Song* Paraphrased, English Heroick, Ms.

8. *Lexicon Poeticum*, Latino-Græcum, cui additur aliud propriorum Nominum, etc. for the use of great Schools, a singular help for those who are not perfect masters of the Poetical Greek, to make good Greek verse by; large folio, Ms.

9. An accurate Treatise about Greek Accents, of their use, variation, Rules, Antiquity, etc.

10. *The Cambridge Duns*, a Comedy, Ms.

11. *A Mock Poem* on the Ninth of the *Iliads*, and on the Ninth of the *Odysseys*, printed 1681.

12. *Franciados*, a Latin Heroic Poem on the Black Prince, designed in 12 books, 8 long since finished.

13. *The Art of War*, in 4 books, English Prose, Ms.

14. *Hengist*, or the English Valour, an Heroic Poem, in 4 books, English, Ms.

15. *Landgartha*, or the Amazon Queen of Denmark and Norway, a Tragedy, formerly designed as an entertainment for their Royal Highnesses the Prince of Denmark, and the Princess, now Queen Anne.

16. *King Edward III.* English History, Folio, in 4 books, printed A. 1688.

17. *Ecclesiastical History*, from the beginning of the World to the Ascension, etc. Latin Folio, Ms.

18. *Miscellanies*, being select Poems on several occasions, English.

19. A Dissertation on *Columus*, of their Antiquity, Use, Signification, etc. Lat., Ms.

20. A Discourse on the *Sibylls*, in 3 books, Latin, Ms.

21. *Philosophical and Theological Poems*, Latin, printed on several occasions at Cambridge.

22. *Divine Poems and Meditations* for five years, Ms.

23. *Euripides*, with Scholia and notes, his *Life*. *Treatises* of Theater and Tragedy, 3 Indexes, etc. printed A. 1694.

24. *Pindar's Life*, Latin, in 4 parts, Ms.

25. *Calendarium Academicum*, or a Methodical Direction for young Students at the University, for the first four years: With General Rules of morality, etc. A Form of Prayer, etc. ready for the Press.

26. *Homeri Odysseæ*, cum variis Lectionibus, Notis in Textum, et Scholia, necnon accurata Emendatione ipsius Græci Textus, Scholiorum, Versionis Latinæ, Copioso Indice, etc.

27. Thirty two Lectures on the first Book of Homer's *Odysseæ*, read in the Public Schools at Cambridge, Ms.

28. Thirty two Lectures on the first ode of Pindar, read ut prius. Ms.

29. Lectures on Theocritus, with his Life, ut prius, Ms.

30. Lectures on Sophocles, read ut prius, Ms.

31. *Anacreon*, enlarged with above 300 genuine verses and fragments, collected and amended from a Ms. in the Vatican with a parti-

cular Account of all his Measures, an accurate Version, Notes, his life; an alphabetical Index of all his Words; a critical and philological Index on his Life, and the Notes; in a far more exact manner than ever before: ready for the press.

32. * The Happy Island, or the Mirrour of Government, being the Inauguration of Queen Gratiana, with England's Interest, or a sure way to Victory: Item, The case of the Church of England, printed 1703.

33. * A Sermon preached on St. Matthew's Day, before the Lord Mayor, &c. With an Apology for the Orphans of Christ's Hospital, printed 1703.

34. A Sermon preached at St. Paul's Cathedral, before the Lord Mayor, on All Saints' Day.

35. A Discourse of Natural Physick, or a Direction for Health, by way of Novel, Ms.

36. Sermons, Speeches, Problems, Declamations, Translations, Epistles, and other Exercises, Greek, Latin, English, and Lectures in Logic, Ethics, &c.

37. Occasional Interpretations, Illustrations, Emendations, or Corrections of Places, falsely translated, Collations, and other Explications of sundry Places of Scripture, from Genesis, to the Revelations.

38. Communes Loci poetici, philologici, theologici, critici, &c.

He has made considerable Preparations for these Works following.

39. The Life and Death of George Castriot, alias Scanderbeg, the valiant King of Epirus.

40. The Life and Death of Tamerlain the Great, Emperour of Tartary.

41. The Life and Death of the Royal Prophet and Psalmist David, King of Israel, one of the first nine Worthies, the Type of Christ and his Ancestor, according to the Flesh: With all his undoubted Psalms, in curious Meter, refer'd to their proper places, as they were occasionally indited: All carefully collected and methodized from Scripture, and in an elaborate Style, &c.

This Catalogue is taken from that which is subjoined to the Sermon mentioned above in Article 32.

The Sermon itself is written not only with great learning, but with considerable eloquence. As a specimen of the style, I will lay before your readers the exordium:—

“ Well hath the Church of God all along endeavoured to preserve the memories of Patriarchs, Apostles, Prophets, and other Holy Men, and also Women, Servants of God, and in their several Ages, burning and shining Lights of the World, by embalming their names with Anniversary Honours; by appointing Festivals, and other Memorials of them in the Church, and by recording them in the unalterable Diptych of their minds: not so much to pay unto them the just respects due unto their exemplary piety, ardent zeal, and fruitful doctrine, as thereby indeed to honor and praise God

Almighty, the fountain of all good and grace, *in and for these his Saints and Servants, departed this Life in his Faith and Fear*—and also to stir up in the Living, by such honorable and public remembrances of the Dead, a desire to imitate such illustrious predecessors, who, by constantly treading the rugged path of virtue and piety in their days, have now attained unto that Glory, and that Repose, that Crown, and that Kingdom, after which we ought all most earnestly to aspire.”

BIBLICAL CRITICISM.

Every attempt to facilitate the understanding, to amend the style, or to correct the inaccuracies, of our translation of the sacred writings, deserves the thanks of the public at large, as an undertaking fraught with general utility. But in making our conjectural emendations the greatest care is requisite lest we suffer popularity to mar, or bigotry to destroy, the majestic simplicity of the language.

The chief excellence of a translation, which is intended for the perusal of all classes of society, is, in my opinion, to combine the utmost artlessness of style with the closest adherence to the sense of the original: though at the same time when a slight paraphrase would render the meaning of a passage more obvious, such paraphrase I deem perfectly allowable.

With these sentiments I should wish to make a few observations on C. P.'s corrections in the common Translation of the New Testament inserted in your last. Many of them I consider answer the purpose for which they were intended; some I think unnecessary, and to a few I object. Of these last only I shall take notice, and state my grounds of objection in as necessary a manner as possible.

J. J.

In chap. 1. v. 20, C. P. alters, “while he thought on these things;” to “when he had determined this.” Can C. P. adduce any satisfactory authority why *ὁπότε* which, as, *mente agito, considero*, should take so diametrically opposite a meaning as “to determine”?

Chap! 2. v. 2. Though C. P. can have Coverdale for a precedent in his alteration of this verse, I am far from agreeing with him; and not being aware of any particular benefit resulting from the insertion of “new,” I am inclined to consider it an innovation, every useless species of which I think reprehensible.

In v. 23d of the same ch. C. P. would leave out ἐλθὼν altogether in his Translation. I should feel gratified by a sufficient reason for so doing.

Ch. 4. v. 24. Though C. P.'s alteration is perfectly just as to the meaning of the original, I object to it as rendering the passage unintelligible to the lower orders of society.

Ch. 5. v. 28. The addition of "impure desire," I consider redundant; can C. P. adduce an instance of lust signifying pure desire? I think not.

Ch. 9. v. 24. Here C. P., following Whiston, would render it as if written ἐγέλων; for what reason I am unaware. And though I am conscious that κατὰ does not always increase the signification, why dispute the authority of Hederic who renders καταγελάω, irrisco. Besides I should think the laughing of the people was not the mere smile of contempt, but the loud jeer of contumely.

Ch. 12. v. 5. As C. P. alters "sabbath," to "rest" in this verse, I suppose no particular reason can be assigned for this verse alone, let it be altered throughout the chapter, and not only the sense is marred, but the very purport of our Saviour's discourse destroyed. Lector Judicet.

In the sixth verse C. P. alters "one," to "something;" will he have the goodness to inform us what that something is?

Chap. 16. v. 13. Does C. P. recollect a rule in grammar which says, "When a nominative comes between the relative and the verb, the relative must be in the objective case?" If he do, upon what authority does he defend his reading?

V. 28. I take the sense of γένομαι here to be rather to have a perception of, than to taste in a literal sense, so am an advocate for retaining "of."

Chap. 23. v. 24. The change here appears to me improper. To strain off, I understand applicable only to the sense of purifying by filtration or squeezing through something; whereas here the word strain signifies to make violent efforts.

Chap. 27. v. 39. Why shaking instead of wagging? The latter purely conveys the idea of derision better than the former.

NOTICE OF

Julii Phædri Fabulæ Novæ et Veteres: Novæ, Juxta Collatas Cassitti et Jannellii Editiones Neapoli Nuper Emissas; cum selectis ex utriusque Commentario Notis; Veteres, Juxta accuratissimam editionem Bipontinam, cum selectis doctissimi viri Schæbe ex commentario notis. Parisiis, 1812.

IN one of our early Nos. we gave an account of the manner, in which these new Fables of Phædrus were discovered. We now present our readers with a more ample explanation, from the Preface to this edition.

Novæ istæ Fabulæ quomodo emerierint, et an Phædro jure tribuantur, nemo erit fortasse qui non requirat. Primus fuisse Cassittus videtur, cui Perottinum codicem Neapoli in regîa bibliotheca evolventi, præsto fuerint et obtulerint se, contra spem, Fabulæ Phædri ineditæ, quæ doctissimum Dorvillum fugerant, numero triginta et duæ, ceteris jam diu vulgatis immixtæ, necnon Elegis Avieni, et quibusdam Perotti poematibus.

Primus quoque idem Cassittus fortasse fuit, qui istas Fabulas exscripsit, emendavit, et ubi characteres defecerant, etiam supplevit. (Vide editionem Neapoli confectam anno 1811, ex officinâ Monitoris utriusque Sicilia.)

Post Cassittum, Cataldus Jannellius aliam eandem Neapoli, eodem anno 1811, typis Domnici Sangiacomo, Fabularum editionem condidit. Sed in Cassittum invehitur, quod is istarum Fabellarum lectiones molestâ curâ et improbo labore ex codice Perottino à se erutas, inepto plagio surripuerit, negatque Cassittum unquam Perottinum Codicem legisse, unquam exscripsisse, sequæ unum contendit, qui codicem per triennium versaverit, exscripsit, interpretatus fuerit, et diligenter custodierit. Lectorem denique invitât, ut lectiones, quæ a suis discrepant, ut a Cassitto inventas et obtrusas habeat.

Nos item hanc diu mere parum curavimus; sed in eo insunimus operam, ut quod in Cassitto et in Jannelio, sive repertoribus, sive interpretibus, Fabularum repertarium optimum esset, schigeremus.

Nunc si requirit a vobis lector. Utium jure ac meritò novæ Fabulæ Phædro tribuantur? hoc addemus.

1°. Virorum judicio doctrinâ præcellentium qui Perotti tempore vixerunt defuisse archiepiscopo Sipontino tanto operi condendo par ingenium, atque adedò nullo modo adscribi Perotto opus posse.

2°. Ipsum Perottum in Præfatione ad Pyrrium præfixâ opusculo Fabularum dixisse:

Non sunt hi mei quos putas versuâ,
Sed Æsopi sunt et Avieni, et Phædri.

Quod manifestè indicat nunquam Perotto in mentem venisse, sibi eas pro suis vindicare.

3°. In his nos Phædri ingenium, venustatem, acumen invenisse.

Præterea posse doctorum testimonia proferri à quibus illæ et stylo, et elegantia, et latini sermonis nitore cæteris Phædrum prorsus similes judicatæ sunt; et neminem esse, vel mediocriter in Phædri lectione versatum,

qui genuinum illius textum in unaquaque Fabula non clare distinctoque perspiciat. Adcò ut quod de veteribus Fabulis quidam regius interpic papyrorum Herculanensium dixerat, de his novis apprimè dici queat :

Hunc Phædri ignotum per plurima secla libellum

Sunt qui Augusto non tribuere stylo.

Audit has Pytho voces, irrisit, et inquit :

O utinam non vos falleret invidia !

Aurea namque mei redissent sæcula regni,

Si quis nunc tantâ conderet arte librum.

On a former occasion we mentioned the general conviction, that these new Fables were genuine. We have since that time examined them ; and we shall enable our readers to do the same, by printing them among our *Adversaria*, as we shall find room.

We shall at present venture to suggest a few doubts of their authenticity, arising from internal evidence. Those, who have seen Mr. Robertson's interesting account of Literary Forgeries, which we hope to take an early opportunity of republishing, will not be surprised if some scepticism is exercised on the subject of these Fables.

"Jucunditatis causam non repulit Venus."

Fable xi. v. 2.

As we believe a cretic to be very unusual in the real works of Phædrus, we conclude that *repulit* is here meant for an anapest. But we recollect no authority to make the first syllable short. In *reperit* and *retulit* the first syllable is uniformly long in Phædrus, who would not have contradicted the universal use and analogy of *repulit*, by making *re* short in it.

"Hic e conspectu patris cum recesserat."

Fab. xii. v. 2.

Phædrus, with the best Latin writers, never uses the indicative in the imperfect and pluperfect tenses after *cum*. We need only refer the critical reader to his Fables.

"Male cessit, ait, artis quia sum nesciens."

Fab. xiv. v. 4.

According to our ideas of the versification of Phædrus, it is not easy to scan this verse. It is true that the difficulty will be removed by reading *inquit* instead of *ait*.

"Sensum lapudica et novum cupidine."

Fab. xv. v. 19.

It should have been placed either the first or the second word in this clause. It will be difficult to find an instance of its position as the third word in Phædrus, or in any good author.

Perhaps a more minute examination would enable us to enlarge this list ; but we will leave the Fables to the judgment of our readers ; observing at the same time, that they contain many beauties of sentiment and of style, which are frequently not unworthy of Phædrus ; and which, to use an expression employed on another occasion, *si elles ne sont pas de lui, mériteraient bien de l'être.*

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS.

AUCTORE G. B.

No. II. [Vid. No. XXV. p. 33.]

Εἴη probe scio nonnullos esse faturos, quibus mihi sine persuasurus conjecturas meas esse numeris omnibus absolutas; neminem tamen spero adeo fore iniquum, qui neget meum cavendum esse fliciter excogitatum et stabilitum finiter. Ipse quidem nullus dubito, quin Bentleio, si superses esset, huc critica ratio placuisset unce. Ille enim non amplius hasisset de vera lectione in Nub. 705 quam metri lux nunc tandem manifestam reddidit. Verum enimvero non illi tantum loco, sed et aliis multo magis tenebrosis, ὥς ἀνέλπιστον affulsit e metro, quod ipse primus restituisse dicar carminibus Poetae inter optimos Comicos habendi, et eo nomine cuius hominum doctorum non indigni. Pergam igitur in opere, quod suscepi, perficiendo, et dea fabulas percurram: quas Vires metri penitus suis molestias dum multas percunt, Nubes nempe et Aves. In illa tamen, utpote saepius tractata et ab Hermanno ipso edita, leviores maculae inesse videbantur. Sed et graves quaedam restant, metri solies ope elucundae. In hac vero plurima sunt loca torde habita, quae nemo huc usque sanare potuit, et nemo in posterum tractare volet, nisi actum ut agat. Lege igitur in Av. 230. et sqq.

*Ὅσα τ' εὐσπόρους	τιὸ τιὸ τιὸ,	
ἀγρότων γῶας	ὅσα θ' ὁμίον	
νεμεσθε φῦλ-	κατα κήτους,	20
α μυρία	ἐπὶ κισσοῦ χλάδουσ-	
κριβοτελέγων,	5 ἰ νόμον κακῆσι,	
σπερμιολόγων	τά τε κατ' ἔρη,	
τε γένεα ταχ-	τά τε κοτιότρ-	
ὺ πετόμενα,	αγα, τα τ' κημαρόδραγ'	20
μαλθυκὴν ἰ-	ἀνύσατε πετόμενα	
έντα γήρυν,	10 πρὸς ἐμὴν ὑϊόαν,	
ὅσα τ' ἐν ἄ-	τῆστοι τοῖσιν,	
λοκι θάμα	ὅσα τ' ἐλείους παρ' αὐ-	
βῶλον ἀμφὶ τιτυ-	λῶνας ὀξυστόμους τ'	30
βίζεθ' ὥδε λεπτόν	ἐμπίδας κάπτει, ὅσα τ'	
ἡδυμελεῖ	15 εὐδρόσους γῆς τότους	
τᾶ φωνᾶ,	ἔχετε λειμῶνά τε λιειόωντ-	
τιὸ τιὸ τιὸ	α Μαγαθῶνος, περὶ τοιχίλος τ'	

ἄτταγᾶς, ὧς ἦκει γὰρ τις ὁριμὸς πρέσβυς
 ἄτταγᾶς, καινὸς γυνώμην, καινῶν δ'
 ὦν τ' ἐπὶ πόντιον οἶμον θ' ἐλόντος
 φύλα μεθ' ἀλκυόνουσι παταγαι,
 δεῦρ' ἵτ' πυρσόμενοι τὰ μέγιστα,
 πάντα γὰρ ἐνθάδε φῶν ἀθροίζομεν
 οἰωνῶν τὸν ἀνελιχόμενον 11
 ἰσοσυλλιγῆ κικακβαῦ.

V. 1. MS. Rav. ὦσι τ' : at u est prava emendatio super ἀτταγᾶς scripta : voluit librarius ὧτ' : ut conigeret ἀτταγᾶς in ἀτταγᾶς : similitur apud Hesych. pro ἰγρόται legitur ἰγρόται. In voce ἀτταγᾶς spectat Aristophanes ad illam populi Atheniensis partem, quae nominatur Γελοῖοι, plerumque et nominumquam ἰγρόται vel ἰγροῖωται, ut ex Hesychio patet. ἰγροῖωται, ἰγροῖοι καὶ γένος Ἀθηναίων ἦν δὲ τῶν γεωργῶν οἱ ἀντιδιεστέλλοντο πρὸς τοὺς εὐπατριδας καὶ εἰτόν τοις ἐπαινετοῖς. V. 15. Vulgo ἰγρόμενος ζωνῶν. At ἰγρόμενος est ὁ ἀρεσκόμενος : at sententia postulat ὁ ἀρέσκων, i. e. ἰδυμελής. Cf. inf. 659. ἰδυμελὲς ἀθήνη. Etenim ortus est e compendio : et τα latet in να. V. 21. Ex h. l. citat H. Stephanus κλάδοι. At κλάδοις tuetur satis Euripid. in Phoen. 1527. et sane formas insolentes Comicus numquam sectatur, nisi ludendi causa : hinc scripsit in Iys. 633. Καὶ σπρίσω τὸ ξίφος τὸ λατὶν ἐν μυστρί κλαδί, dum in animo habuit Scythion illud apud Athen. xv. p. 690. Ἐν μύστρου κλαδί τὸ ξίφος σπρίσω. V. 22. Pro ἔχει reposui κακχέει, i. e. καταχέει : quod verbum est in hac re solenne. Vid. Sapphus Fragm. lv. quod longe aliter quam edidit Blomfieldus in Museo Critico, T. i. p. 24. sic legi debet Πτερυγῶν ὑπο κακχέει λίγρον ἀχέτας αἰοῖαν Ὅποιον φλογεῖται καθίτ' ἐπὶ πετάλῳ κατ' αἶγλαν. Ibi vulgatus e Demetrio de Elocut. s. 142. p. 61. Πτερυγῶν δ' ὑποκακχέει λιγυρὰν αἰοῖαν ὅτι ποτ' ἂν φλόγιον καθίταν ἐπιπτάμενοι καταυεῖη. At Demetrii codex, teste Galeo, ἐπὶ πᾶσι τῶν πετάλων ἐπιπτάμενον : quod parum distat a conjectura ὑπὸ πετάλοις, quam fecit Jacobs. ad Meleagri Epigr. cvi. qui tamen melius reposuisset πετάλων ὑπο νεκρῶν πτερυγῶν ὑπο, opportune advocatus verbis Clementis Alex. Cohort. p. 2. ὦρα καύματος, ὁπνίκα οἱ τέττιγες ὑπὸ τοῖς πετάλοις ἦσαν ἀνὰ τὰ ὄρη ἐξορήμενοι ἥλιω : licet πτερυγῶν aliquatenus tucatio Hesiodus in Ἔργ. 581. ἀχέτα τέττιξ Δεινόρεα ἐφεζόμενος λιγυρὴν κατέχευεν αἰοῖαν Πυκνὸν ὑπὸ πτερυγῶν βέρεος καματώδεις ὦρη : ab eodem tamen hausi ἀχέτας, quod nomen fuit cicadae, de qua Demetrius loquitur : necnon Aristophanes in Av. 1095. Ἦνίκα ἂν ὁ θεσπέσιος ἐξὺ μέλος ἀχέτας ὕαλπει μεσημβρινοῖς ἡλιομανῆς βοῆ : et πετάλων ὑπο confirmari possunt ab Homerida Hymn. xvi—xix. ed. Hermann. Ὅρνις ἦτ' ἔαρος πολυάνθεος ἐν πετάλοισι Ὁρνὴν ἐπιπροχέουσ' ἀχέει μελίγερυν αἰοῖαν, et, citante Ruhnkenio in Epist. Crit. p. 67. Pamphilus Epigr. i. p. 258 = 190. χλωροῖσιν ἐφεζόμενος πετάλοιςιν — ἀχέτα τέττιξ : cui simile est illud Aristophanes in Ran. 695. ἐπὶ βάρβαρον ἐξομένη πέταλον—κελαρύει. Haud

scio tamen annon praeestet, tam in Hesiodico loco quam Sapphico πετερόγων ἄπο propter Phaëni Epigr. i. p. 258 = 190. πετερόγων ὅκα μύονταν ἐν ἡνίην Ἰακρὶς ἀπὸ πετερόγων. Verum utcumque de illi coniectura statuas, noli dubitare de ἐπὶ πᾶσι τοῖσι. Etenim πᾶσαι εἰσι sunt clavus ligneus, de quo quidvis pendeat. hic dicitur porticus, cui avis insidebat. Neque minus veram esse scripturam καθεύδει· κατ' αἴγλαν patet e locis similibus jam allegatis, quibus et in hebraeo quod addam praeter verba Meleagris Ἰακρὰ δ' ἐπὶ πᾶσι τοῖσι κατ' αἴγλαν, a Jacobso citata, Schol. ad Theocrit. Idyll. vi. 128. αἴγλα ἵκται, Ἰστ-τιγες λαλαχέοντες. V. 29. Ἐλπίε· exprimebat et per alios. ipse ἵεποιον ἐλπίος, etenim teste Hes. claus. πελοῖς fut. dicitur malis καὶ καὶ κλειῖς τι. V. 33. Vulgo τὸν ἐρῶντα. Alii τὸν ἐρῶντα· certum campus καρῶς quam ἐρῶς: etenim λαγὺς teste Hesychio fuit τὸν ἐρῶντα. V. 41. Vice ταναοσίρων bene repositum Bentleius δουλιχαρείων ex Homero.

305, 6. Distichon Iamb. Dim. Acat.

311, 2.
τίς ἄρ' ἐμ' ὅς Ἰκαλῶς;
τίνα τίπιν ἄρα ποτὲ νέμεται;

στρ. 315, 6.
τίνα λόγον ἄρα ποτὲ
πρὸς ἡς γὰρ φίλον ἔχων πάρε;

Inter has vulgantur πρὸ μ' ὅς et mox ἄρα νέμεται ut ποτὲ agnoscent Memb. et Rav. dein πρὸς γ' ἐμὲ φίλον ἔχων, a πάρε addit Rav. quocum consentit Suidas in Ἰάκρῃ, ubi tamen exstat φίλ' et γ' omittitur.

327.
ἔα ἔα
πρὸ δρόμου, ἀνδρία γ' ἐπάθμεν
ὅς γὰρ φίλος ὦν
ὁμῆτρ' ἡμῶν τ'
ἐνέμετο πέδιλα παρ' ἡμῖν,
παρ' Ἰθὴ μὲν θεισμένης λιχναίους,
παρ' Ἰθὴ δ' ὀρκυῖος ὀρνίθων.

στρ. 331, 10.
ἐπὶ δὲ
-ι αὖ γ' Ἰθὴ δ' ἐπὶ τῷ τῷ ἡμῶν
ὁμῆτρ' ἡμῶν
πρὸ γὰρ ἐπὶ παρ' ἡμῖν
ἐπὶ δὲ τῷ τῷ ἡμῶν
πρὸ γὰρ ἐπὶ τῷ τῷ ἡμῶν
καὶ τῷ τῷ ἡμῶν

ἐξ δὲ δρόμου ἐκάλεισε παρ' ἡμῶν τ'
ἐμὲ παρὰ γένος ἀνδρῶν, ὅτερ, ἐξ-
ὅτ' ἐγένετο, ἐπ' ἐμῶν
πολέμιον ἐπὶ δὲ τῷ τῷ ἡμῶν.

Hos omnes versus antistrophicōn esse voluerunt Bentleius et Brunckius ad mentem Scholiastae: verum ad illam normam redigi nequeunt, quos ipse nominibus μεσσηδῶν et ἐπωδῶν nominavit. ubi γ', quod exstat ante ἐπὶ δὲ τῷ τῷ ἡμῶν, posui ante ἐμὲ finalem: inter cetera dedi in V. 2. ὦν pro ἡν et mox ὁμῆτρ' vice ἡμῖν, quod repetitum plane abundat, et in 15. πᾶς τις et iterum πᾶς vice πάντα et ὡς. De πᾶς cum imperativo, cf. infr. 1186, 8. Ran. 372. 1195. Pac. 300. 457.

400 et seqq.

XO. Ἰναγ' ἐς τίειν τόλιν ἐς
ταυτόν

καὶ τὸν θυμὸν κοτάθου κίψας

παρὰ τῆς ἐγγύς, ὅς τε ἐπ' ὀπλήτης.

κλινυποθυμῶν· τούτῳ, τίνας ποτὲ

ποίησεν εὐαλα·

-τὶ δὲν· τίς·

νὶάν γ' ἔπειθ', σέ τοι καλῶ

ΕΠ. καλῶς ἐς τοῦ κλύειν θέλων;

XO. τίνας, πόθ' ὅθ' ἐς καὶ πόθεν;

ΕΠ. ξύνω σοφῆς ἀφ' ἑλλάνων· 10

XO. τύχη δὲ ποίκα κομίζ· στρ.

εἰ ποτ' αὐτοῦ πρὸς ἔρ-

ως ἐλθέειν; ΕΠ. ἔρας;

δίδω διαίτης τε καὶ ἀντιστρ.

τοῦ συνοικεῖν γέ σοι 15

καὶ συνοικεῖν τὸ παν.

ἐπαυδῶ.

XO. τί φῆς; λέγουσιν οἷνε δὴ τίνας;

λόγους; ΕΠ. ἄπιστα καὶ πέρας
κλύειν.XO. ἐρεῖ τί κέρδος ἐνθάδ' ἄξιον
μοιῆς, 19

ὅτα πέποιθ' ἐμοὶ ξύνων κρατεῖν ἂν ἢ

τὸν ἐχθρόν ἢ φίλοισιν ὠφελεῖν 21

ἔχσιν; ΕΠ. μέγαν τιν' ὄλβον οὐτ'

ἀνεκτ-

ὄν οὔτε πιστόν· ὥς

σᾶ ταῦτα πάντα, καὶ

τὸ τῆος, καὶ τὸ καῖστ', καὶ 25

τὸ θυμῷ, προσβιβᾷ λέγων.

XO. πότρεα μαινώμενος;

ΕΠ. ἄφροντον ὥς φρόνιμος·

XO. ἐν σοφόν τι φρονί;

ΕΠ. πυκνότατον κίναδος 30

σέξισμα κύρου τρίμμα παιπάλημ'

εἶλον· XO. λέγειν κλέειν νιν λόγον·

κλύων γὰρ, ἂν λέγεις μοι,

λόγων ἀνεπτέρωμαι.

V. 4. Vulgo καὶ πόθεν. At in formulis ejusmodi καὶ omitti potest. Cf. Hom. Od. A. 160. Τίς, πόθεν εἰς ἀνδράν; πόθι τοι πόλις; Est tamen ubi copula servata. Cf. Philoct. 56. τίς τε καὶ πόθεν πάρεσι. Unde congas Sophoclis fragmentum in Ἀλκίτῃ legendo Δῆμαινε τίς τ' εἰ καὶ πόθεν; e contra Euripidi excimenda est copula quam Valckenaei ad Phorn. 175. intulit Helen. 86. Ἀτὰρ τίς εἰ; πόθεν, τίνας τ'; αὐτὸν σὲ χρεή, ubi vulgatur τίνας ἐξαυδᾶν; at scripsit Tragicus Ἀτὰρ, ὅστις εἰ, πόθεν, τίν' ἐξαυδᾶν σὲ χρεή. V. 13. Ita Rav. pro ὅστις. V. 14. Vulgo καὶ σοῦ συνοικεῖν τε σοί. At nemini placere poterunt σοῦ et σοί sic repetita, neque articulus omissus. V. 17. Vulgo λέγουσι δὲ δὴ contra metrum et canona Elmsleii ad Ach. 178. in Auctario. V. 18. Ἄπιστα καὶ πέρας, i. e. ἀπιστότατα. Hinc intelligas Eurip. El. 1185. ἄλυστα καὶ πέρα et Sophocl. Epigoni. Fragn. 2. Ὡ πάν σὺ τολμήσσοι καὶ πέρα: Quod ad ἄπιστα κλύειν cf. Aeschyl. Suppl. 285. V. 19. Nice ὅρα εἰποςὺ ἐρεῖ: quod melius convenit cum προσβιβᾷ λέγων, quantum vocum gl. est λέγει: quod vulgatur in v. 22, ante μέγαν. V. 22. Pro οὔτε λεκτόν, quod vix stare potest una cum λέγων, dedit οὐτ' ἀνεκτόν: similis var. lect. in Hipp. 875. ubi monuit Valckenaei. phrasin οὔτε λεκτόν esse paulo rariorem. V. 24. Vulgo ταῦτα γὰρ δὴ πάντα. At Rav. omittit γὰρ δὴ. V. 32. Ε μοι λέγειν ἐμιν νιν λόγον. Redde νιν ἴλλος: mox delevi σὺ post ὄν.

411. et sqq. στρ. } Hæc antistrophica indicantur a Bentleio.
539. et sqq. ἀντιστρ. }

628. et sqq.

ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις
ἐπηπλήσασα καὶ κατώμωσ', ἦν
οὐ παρ' ἐμὲ
τιθέμενης
ὁμόφρονος λόγ-
ουσι δίκαιους
ἀνδρῶν,

οπισθεν,
ἐπὶ θεοῦς ἤγ', ἐ-
μοὶ φρονῶν ἔχοντος
μὴ πάλιν
τὸν χρεῖον
θεῶν, ὡς ἴσασιν
τὰ πάντα τῶν θεῶν.

V. 4 Vulgo θέμενος et in 12 deest εἶν.

676. et sqq.

ὦ φιλόφθι-
ζουθὲ φίλτατ
ὄρνυμι πάντων, ξύνομι-
νῶν μὲν ὅμιλον. ἔσονται δ'
ἡρώϊ ἡλῆες·

ἡλῆες· ὡς ἔλεγε
ἔσονται φθόγγων ἐμοὶ φίλων
ἀλλ' ὡς ἐλεγεβόλον καὶ κενῶν
αὐτῶν, ἐλ-γμοσιν ἔσονται
καρχοῖ των ἀνακτιστικῶν.

V. 1 Εἰς ὦ φίλη ὦ ξυυθὴ ὦ εἰμι ὦ φιλόφθιζουθα. Exstat Bentleio.
in Rau. 210. Vesp. 279. V. 10. Vulgo ἀνέκαυτων.

737. et sqq. στρ.

769. et sqq. ἀντιστρ.

} Ita exstant in Kust.

851. et sqq.

στρ.

ὁμῶς ῥηθὲ συνθέλω
συμπαραϊνέσας ἔχω
προσθία μέγαλα
σεμνὰ πρῶτ' ἐναι θεοῖσιν,
ἀμα οὐ προσετι χάριτος οὐνεκα
πρόβατόν τι θύειν
ἴτω ἴτω δὲ Πυθιάς βῶα θεῶν.

895. et sqq.

αντιστ.

ἔσται θύας σοὶ γ' ἀντ' ἄρας.
ἔσται με, ὅντερον μ-λεις,
χρῆμαί τι θύειν
σεδῆς ἔσται πόλιν, καλεῖν δὲ
μόχαυρας· ἐνὰ τινὰ μόνον· εἰπερ
κανὼν ἔσται ὄψον
τὰ γὰρ παρόντα σύματ' οὐδὲν ἄλλοι.
πλῆ.
γένειον ἔσται καὶ κερᾶτα.

συναδέτω δὲ Χαῖρις ὠδάν.

Hæc antistrophica detexerunt Bentlenus et Hotibius, quorum
uterque delet τῶν ante θύας et τ' post γένειον : hic quoque voluit ἐνέκα
pro ἐνέκα, ipse reposui Atticum οὐνεκα : et mox τι inserui post χρῆ-
μαί τι et deleui ὅσιον gl. vocis θεοσ-βῆς : et ἔσται βῶαν eum ex ἐπὶ βοῶν.
Verum hæc sunt levia : majoris est momenti emendatio versus
Antistrophici εἴτ' αὖθις αὖτ' ἄρα σοι : ubi quoad metrum, ἄρα satis
bene scripserunt Benth. et Hotib. verum ipse sensum nullum
video : dedi igitur ἔσται θύας σοὶ γ' ἀντ' ἄρας. Etenim diras effude-
rat Peisthetærus paulo ante Παῦν ἐς κῆρακας ; (sic enim distingui,
necnon in Ach. 864.) et sane illud θύας bene converit cum præce-
denti τουτογλὶ θύσω.

864. et sqq. Haec omnia sunt ἀμετρὰ, utpote scripta ad imitandam dictionem prosaicam Sacerdotis vota fundentis. Aliud similis rei exemplum exstat in Thesm. 297. et sqq.

904. et sqq.

Νεφελοκοκκ-

υγίαν τὰν

εὐδαίμονα κλέσον ᾧ Μοῦσ-

α τῆς ἡμῶν ἐν ὠδαίς

} Hi centones ex ore Poetae
} sunt e Lyricis compositi; quo-
} rum fragmenta tempore alio
} probe constituam.

908. et sqq.

στρ. 912.

ἀντιστρ.

ΠΟ. Ἦκυ μελιγλώσσαν ἐπέων

ΠΟ. οὐκ' ἀλλὰ πάντες ἐσμὲν οἱ

εἰς ἀν-

} διόσκαλοι

ὅαν θράπων Μουσάων

•θεράποντες Μουσάων

ὅ τ' Ἴρος, κατὰ τὸν Ὀμηρον.

ὀτρηροὶ κατὰ τὸν Ὀμηρον.

Vulgo hic ἐτρηρός et mox ὀτρηροί. At nullus iustus vocis sic iteratus. Reposui igitur ὅ τ' Ἴρος: etenim Irus apud Homerum fuit paupertate insignis, sicut Poeta apud Comicum: cf. 934. et 935.

924.

ἀλλὰ τίς ἔχει Μοῦσ' ἔων γάτις,

ὦν σύ γ' ἐπώνυμ-

είαπ-ρ ἵπταν ἀνέμυγα πλοῖν.

ὅς ἐμὲν,

ᾧ πάτερ

ὅ, τι περ

κτίσσει. Ἦγν-

τεῦ κεφάλα λῆς

ας, ζάεων ἐερ-

5

πρόφρων ὀμμεν ἰκτη.

10

V. 1. Vulgo ὠκεῖα, at postulatum verbum: dedi ἔχει: saepe repetitum ἔχει φάτις vel simile quid. Cf. Pac. 114. φάτις- ἔχει. Soph. 11. ἦν ὠκεῖα- ἐπὶ λῆ. Pion. 681. βάξις ἦλθ. Helen. 229. ὠκεῖα ἦλθ. Vid. et *Classical Journal*, No. xv. p. 146. V. 9. ἦν ὠκεῖα quod fuit gl., erat Domum λῆς. V. 10. ἦν ὀμμεν ἔμμεν τῶν φρενὶ ὀμμεν ἰκτη. Hesych. ἰκτης---πτωχὸς---οἱ δὲ ἰκτηρ---Certe ἔμμεν abundat repetitum neque ἰκτης male convenit cum mea conjectura ὅ Ἴρος.

936. et sqq.

τός ἐμοί γ' οὐκ ἀέκοντα

α φίλα Μοῦσα τοῦ πλοῦ-

ον οἰεῖται

τὸ δ' ἐν τεῶ

φρενὶ Πινόαρει-

ον ἔπος τίθει.

} V. 1. Vulgo τόσος μὲν: contra
} metrum: et mox τὸ δὲ τεῶ φρενὶ
} μολῶ. Πινόαρει. Ipse dedi δ' ἐν
} τῶ- τίθ. collato Soph. in Trip-
} tolema Θεὶς ὁ ἐν φρενὸς θέλτοισι
} τούς ἐμούς λόγους.

941. et sqq.

Νυμᾶδεςσι γὰρ ἐν Σκύθαις ἀλᾶται Στρατιῶν,

ὅς ὑφαντολόνηται οὐδὲν ἔσθως πέπεται;

ἀκλαῆς ὁ ἔβα σπολάδος ἀνευ

τε χιτῶνός οἱ ζώνες, ὃ λέγω.

1372. et sqq.

ἀνατέταμαι γὰρ πρὸς Ὀλυμπον πετεύγεσσι καὶ ἰφαι-
πτάμενος, ὅδ' ὃν ἄλλοι' ἐπ' ἄλλαν ἐπέων ἐλαύνων.

HEI. τί τοῦτο τραγῶμα φορτικὸν δεῖται πτερυῶν ;
ἀσπαζόμεθα φιλόφρον Κινησίαν
τὴ δούρῃ τόσα σὺ κυλλὴν ἀνὰ κοῖλον κυκλεῖς ;

AI. ὅρως ἡφυβῶ φρενὶ σῶμά τε γένναν τ'
ἐννυσθαὶ λῶ λιγύφανες ἀνδρῶς.

Ita totum locum legere malim : vulgatur in v. 1. ἀναπέτομαι ἢ
—πέτομαι ὅ : et sic legisse videtur Hephaestion p. 30—53. at e
Scholiis patet Trachyn fuisse in prima sede versus huius Ana-
creontei : etiam ibi scriptum fiat, ut opinor, Διὰ τὴν ἱερωίαν οὐ γὰρ
ἐμὸν καλλοτρυγτ' ἀνιθάν : collato Eysisti. 668. Νυν δεῖ νῦν ἀνιθῆσαι
πάλιν κἀναπτέρυσσαι παντὶ τῷ σώματι : mutavi igitur τίτομαι in πτάμενος :
denique abundaret πέτομαι, reposui τέτομαι. Similiter aliquis di-
citur τῇ in τοῖς τινά τόποις : vid. Lexica. V. 2. Vulgo hic μελέων
et mox σώματι γένναν ἐρέπων : ubi Schol. pro var. lect. praebe-
ἐπέων recte igitur μελέων cum ἐλαύνων, etiam ὅδ' ἐλαύνειν est
proba locutio, necnon δὲ ἐπέων comparari potest cum ὅδ' ἐλγίων
in Eq. 1015. et οἶμον ἐπ. in Pindar. Ol. viii. 92. V. 3. Vulgata
Τοῦτο τὸ τραγῶμα φορτικόν vix intelligere nequeo. Reposui τί τοῦτο
τραγῶμα φορτικόν : etiam quare Peristheterus, quis haec res ludicra
vel portuenda (nam φορτικὸς est vox sensu duplici), cui opus sit alis :
mox Cinesiam visum ipse primus salutat (ἀσπαζόμεσθα) : et scisci-
fatur cur per caelum tendat iter : sic enim lego κοῖλον vice κυκλον.
Mox in v. 6 pro σῶματι γένναν, sive, quod exhibent MSS. 2. τὴ
νῖαν dedi σῶμά τε γένναν et e γένεσθαι cum ὁ ἐννυσθαὶ : etiam σῶμα
ἐννυσθαὶ dicitur quis, ut γῆν vel χθόνα ἐπιέσσεσθαι apud Xenophon-
tem vid. Hemsterhus. ad Hesych. v. Ἐπιέσσεσθαι γῆν. et quae dic-
turus sum ad Tro. 1149. denique λῶ hic ut in 930. dedi pro gl.
βυβλόμαι

1392. et sqq.

ἅπαντα γὰρ
δίδειμι σοὶ
εἰδῶλα πέτεινῶν
τῶν δουλιχοδείρων,
πόδ' αἰθερ-αλί-δερμον
ἀλώμενος ἄμ' ἀνέμ-
ων πνοιαισ-
ιν βαίην.

Hæc sunt nunc turbata et interpolata :
etenim αἶερα est e var. lect. pro αἰθερα— :
et οἰωνῶν gl. e πετεινῶν necnon ταναοδείρων,
ut in v. supri. 254. pro δουλιχοδείρων :
mox ἀλᾶδερμον Scholia intelligere ne-
queunt : neque ipse video, quid hic faciat
ῶπ'. unde cum πόδ' : de phrasi βῆνα.
πόδα vid. Porson. ad Orest. 1427.

1398. et sqq.

τότε μὲν νοτίαν στείχων
πρὸς ὀδόν, τότε δ' αὖ βορέα
σῶμα πελῶν ἀλγίλεον
αἰθέρης αὐλακα τεμῶ.

V. 3. Πελάζων et mox τέμνω
contra metrum.

1410, 1.

ερνίβες τίνες οἱ πτεροῖς
οὐκ ἔχοντες εἰκελόν

} Vulgo οἷδ' οὐδὲν ἔχοντες πτεροποικίλιν
} quod nequeo intelligere.

1415, 6.

τανυσίπτερε ποικίλα χελιδοῖ
τανυσίπτερ' ποικίλα μάλ' αὐθις.

1470. et sqq. στρ.

1482. et sqq. ἀντίστρ. } Ita exstant in Kust.

1553. et sqq. στρ. 1694. et sqq. ἀντίστρ. Id monuit Bentl. et
Fiermanni de Metris p. 112.

1661. et sqq. Hi versus sunt Iambi, sic legendi,

Νόβω δὲ ως ἀγγιστινὸν, οὐτὼν γησίον

Παῖδων, ἐὰν οὐ μὴ ᾧσι παῖδες γησίον

Ταῖς ἐγγυτάτω γ' οὐκ μετ' ἵναι χορευταῖ

Vulgo ἵναι ἀγγιστινόν, quæ gl. est manifesta. Veram scripturam
seivaviv Hesychi emendatus a Valck. ad Anthon. p. 9. sic Ἀγγισ-
τινὸν- τὰρ δὲ Σόλωνι. Ἀγγλ' ἐστὶν ἐμνόν, ἐγγὺς τὸν βαμνόν.

1720. et sqq.

στρ.

ἀντίστρ.

ἀντ' ὅτι- τὸν πύχον- πύχον

τῆς ὥρας τοῦ ἄλλου

π-ριπ-τεταῖ

γὰρ ἡ γῆρας

τὸν μάκρον μάκρον σὺν τόχῳ

τῇ μνηστῆρ' ἐπὶ τῇ πόλει.

Ita debui emendare ad Troad. 376. Pessimo ἀπορρ inferri
Brunckius.

1731. et sqq. στρ.

1737. et sqq. ἀντίστρ. } Ita distinguuntur in Kust

1748. et sqq.

ὦ μέγα χρύσειον ἀπτεροπῆς φάος.

ὦ Διὸς ἀμβροτον ἔγχος πυρφόρον,

ὦ χθόνια βαρυ-

αχέες ἐμφοφόρ-

οι δ' ἅμα βρόνθ',

αἰς Ἐνοσίχθ-

ων διὰ τοι σὲ τὰ πάντα κρατή-

σας πάρεδρον βασιλείαν ἔχει.

Διὸς, ἧμην

ἑμέναι' ὦ.

10

V. 5. βρόνθ' i. e. βρονταῖ, eliso diphthongo. V. 6. Ἐνοσίχθων
dedi; ejus expositio est ὁ χθόνα σείει. V. 7. Inserui τοι: quod
sæpe sic locum tenet inter prepositionem et nomen. Cf. Vesp.
781. Ἀνά τοι μὲ πείθεις et Eccl. 975. διὰ τοι σὲ πόνους ἔχω. Hanc
corrigo Nub. 913. legendo Διὰ τοι σ' οὐδὲς ἐθέλει φοιτῆν.

1755. et sqq. στρ. } Ita distinxit Brunck
1759. et sqq. ἀντιστρ. }

1763. et sqq.

ἀλαλαλαὶ ἦ

ἦ Παῖαν Τῆν-

ελλα καλλιπικὸς ᾧ

δαμόναι ὕπεργατε

Rav. ἀλαλαλαί: mox reduplicavit ἦ.

Diu me tenuit disputatio de Cantibus fabulae inter Comici reliquias maxime prolixa: at brevi potius et confici quicquid ad Nubes pertinet: etenim Antistrophorum a meo non omnia ab aliis aut me sunt detecta.

1775. et sqq. στρ. } Ita notantur in Kust
1798. et sqq. ἀντιστρ. }

157. et sqq.

ΧΘ. λῆμα μὲν πάρ-σσι τρῆέ γ' οὐκ ἄ-
τλημον λλ' ἐτοιμὸν ἴσθι σ' ὥς συ
ταῦτα μάλ' ἢ παρ' ἐ-
μὸν κλ-ις ὠν-αν-
μηκες ἐν βρο- δ
ταῖσι ἔξεις:

ΣΩ. τὸν πόντα χρέον μετ' ἐμοῦ—ΣΤ. τί πείτομαι γάρ;

ΣΩ. ζηλατότατον βίον ἀνθρώπων διόξεις.

ΣΤ. ἀρά γε τοῦτό τίς ὄψομαι. ΣΩ. ὥστε τοῦ πολλ- 10
οὺς ἐπὶ ταῖσι θύραις λέει καλεσθαι
βουλόμενος ἀνακινῶσθαι λόγους καὶ
πράγματι ἐς ἀντιγραφάς, πολλὰν ταλάντων
ἄξια, σὴ φρενὶ συμβου-
λευσόμενος σὲ μετελθεῖν.

V. 2. Vulgo abest σύ. V. 7. Vulgo τί πεί. γ. τὸν πά. χρ. μ. ἐμ. voces transposui. V. 9. Vulgo τοῦτ' ἄρ' ἐγὼ, et mox ὥστε γε. At voces inutiles metrum commonstrat. V. 11. Vulgo ἀνακινῶσθαι τε καὶ ἐς λόγους ἐλθεῖν πράγματα ἀντιγρ—μετὰ σοῦ. At vocem activam postulat lingua. Cf. Iys. 1179. ἀνακινῶσάτε. Med. 685. 811. Iph. A. 11. sed vide Pierson ad Mær. p. 20. Mox ἐλθεῖν trajecto, cum σὲ μετελθεῖν e μετὰ σοῦ ἐλθεῖν. Etenim omnis jocus inest verbo μετελθεῖν, ad te venturos esse vel te persecuturos: quod sane faciunt Strepsiadis creditores ad fabulae finem.

510. et sqq.

ἀλλ' ἴθι, χαιρεῖσάντι τῷδ',

οὐνεκα ταύτης ἀνδρίας,

εὐτυχία γένοιτ' ἂν ἀνδρ-

ῶπῳ, ὅτις προήκων

στρ.

ἐς βαθὺ τοῖς νεωτέρους

ἡλικίας τὴν φύσιν αὐ-

τοῦ πράγμασιν χροῖζεται,

4

καὶ σιφίαν ἐπασκεῖ.

ἀντιστρ.

8

V. 1. Vulgo χαίρων, τῆς ἀνδρ—οὐν—ταύ—voces transposui et

dedi futurum legitimum χαιρήσονται: quod exstat in Vesp. 186. Plut. 64. Eq. 235. Aliquatenus se tueri poterat ἴθι χαιρῶν e Pac. 153. χάρει χάρων ib. 720. χαίρων ἀπὸ ib. 730. ἴθι χρίζων. Ran. 157. χρίζω - χώρει. Ach. 1142. Ἴτε δὲ χαίροντες et Vesp. 1009. Ἴτε χαίροντες quae, magis ad rem apposita, citare debuit Monkus ad Hipp. 1138, qui tamen melius rem gessit ad Alcest. 282. collatis Alc. 333 χαίροντες ἡφραίνοισθε et ibid. 447. χαίροντα ἐκείνῳ. Unde patet me temere Monkium reprehendisse in *Classical Journ.* T. ix. p. 35. neque in Alceste neque in Nubibus quidquam esse mutandum, nisi in tuo iubente. V. 3. Vulgo exendit ἀν. V. 7. Προχρητίζεται reposui χρίζεται. Hesych. Χονδρίζοντες, λιγνύμενοι.

863. et sqq. στρ. } Ita exstant in Kust.
89 v. et sqq. ἀντιστρ. }

700 et sqq.

ΛΟ. ἡρόντιξ- δὴ καὶ
μαῖς ι, τρώτους τῶ
πάντας, πεκυτόν
στρόβι, πυκνύσας
ταχύνει ἵκαν ἱε ἄπρυν τεισῆς, ἱπ' ἄλλο
πῶς γὰρ ἐκείνους γ' ὕπνος ἢ ἀτίστω
γλυκύσμος ἐμμέλων.
ΣΤ. ὅταν ἀλίσταται
ΣΤ. αὐτὰσχικς
αὐτὸκλινς

10

V. 9. Bene Brunekius τρώτους collato Plut. 306), sed male expulit ι. Vulgo πάντα τρώπον τε σκυτόν. At MSS. 2. πεκυτόν. V. 6. Abest γ'. V. 7. Γλυκύσμος ὕπνος est res nulla contra vero γλυκύσμος est qui dulci vinculo palpebras conjungit.

11. et sqq.

ἀρα γ' αἰολάνει πλεῖστα δι' ἡμᾶς ἀγαθ' ἀντίχ' ἔξ-
ων μόνους θεῶν ὥς ὅς' ἔταιμος τὰ γε πάντα ἐξῆν,
ὅς' ἐν κλεῦρης
σὺ δ' ἀνδρὲς ἐκ τοῦ
πεπληγμένους καὶ φανερῶς
ἐπληγμένους γνοῦς ἀπολάψ-
εις, ὅ, τι πλεῖστον δύνασαι φιλεῖν γὰρ
πῶς τάχα πόλλ' εἰς ἑτέρους ἵρέσθαι.

V. 6. Hunc locum a nemine intellectum, egregie possum emendare legendo γείσ' ἀπολέψεις. Priorem vocem exponit Hesych. per τὰς ὡὰς τῶν ἐνδυμάτων. Verum ibi exstat γείσας. At γείσα corrigitur ex Etymol. v. Γεισίποδες qui Aristophanem glossae auctorem appellat. Hic γείσα vestem omnem significant. Etenim e Nub.

856. patet Strepsiadem amictum amisisse. Neque id mirum. Collato enim v. 179. conjici potest Socratem hic quoque suam furandi peritiam ostentasse; dum Strepsiade scena exibat. Redde igitur γέιο' ἀπολέψεις *vestem surripies*. Nec bene ἀπολάψεις. e MSS. edidisse Bruckium nunc satis liquet. V. 8. Vulgo ταχέως; εὐλεῖ γὰρ πως τὰ τοιαῦθ' ἐτέρως. At Suidas, indicatus a Bentleyio, habet in Φιλεῖ γὰρ πως—φιλεῖ γὰρ τὰ πολλὰ ἐτέρως: denique erui τάχα eis e ταχέως, metro et sensu jubentibus.

949. et sqq. στρ.

1024. et sqq. ἀντιστρ.

} Ita distinxit Kust.

1154. et sqq.

βοάσσομαι τὰρα τὸν ὑπέρτονον
 βοᾶν, ἰὼ κλάετ' ὦ βολοστάται
 αὐτοὶ τε καὶ τάρχαϊα καὶ τόκοι τό-
 κων
 οὐδὲν γὰρ με φλαῦρον ἐργά-
 σαισθ' ἔτι
 τοῖς ἐμὶ τρέφεται
 τοῖσδ' ἢ ἰδύμασι παῖς,
 ἀμφήκει τῇ γλώττῃ

λάμπων πρίβυλος, στύλος
 σωτήρ δέμης,
 ἐχθρὸς βλάβῃ,
 λυσανίας πατρῶ-
 ῶν μ' γάλων κακῶν,
 ὃν κίλεστον τρέχω
 ἐνδύων ὡς εἰμ' ὦ
 τέκνον, ἔξελθ' οἴκῳ
 αἰε σὺ πατρῶν.

V. 4. Ita MSS. et Suid. ed. Med. mole Br. ἐργάσεσθ'. V. 7. Abest τῇ. V. 8. Pro ἐμὲς reposui στύλος collato Iph. T. 57. Στύλοι γὰρ οἶκον παῖδες εἰσιν ἄρρενες. Et enim hic Comicus deridit Euripideum—cujus sunt ὦ τέκνον ἔξελθ' οἴκων αἰε ματέρως in Hec. 169. ut monuit Schol. in MS. Cant. teste Porsono ad Hec. l. c. ed. tertia. V. 10. Rav. optime βλάβῃ. Vulgo ἀνιάρως.

1206. et sqq.

ὦ μκαρ Στρεψιάδες
 αὐτὲς ὡς σοφὸς ἔφες,
 χ' οἶον τὸν υἱὸν τρέφεις,
 φήσινυσι ἐγὼ μ' οἱ φίλοι,
 χ' οἱ δῆμον

ζηλοῦντές σ',
 ἡνίκ' ἂν νικᾷς λέγων
 τὰς δίκας· ἀλλ' εἰσάγων
 σε βούλομαι πρῶτ-
 ον ἐστίασαι.

V. 5. Vulgo δημόται: quæ gl. est. Sic apud Homer. Il. B. 198. Δέμον ἄνδρα exponitur per δημότην—cert. iæ mutationes ex levissima et fulta egregio Codice Rav. qui legit τρέφεις et εἰσάγων.

1303. et sqq.

στρ.

ἀντιστρ.

οἶον τὸ πραγμαμάτων ἐρᾶν φλαυρῶν ὁ
 γὰρ
 γέρων ὅδ' εὐρηθεῖς
 ἀποστερησάι, βούλεται
 τὰ χρήμαθ' ἃ δανείσατο
 κοῦδ' ἐσθ' ὅπως ὡ
 τήμερον λήψεται
 πρᾶγμ', ὃ τοῦτον ποιή-
 σει τὸν σοφιστήν, ὃν πανουργ-
 εῖν ἤρεατ', ἐξαίφνης λαβεῖν κακόν τι.

οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν,
 ἔπερ
 πάλαί ποτ' ἐζήτει,
 εἶναι τὸν υἱὸν δεινὸν οἱ
 γνώμας ἐναντίας λέγειν
 τοῖσιν δίκαιοις
 ὥστε νικᾶν τὸ πᾶν,
 οἷσπερ ἂν ξυγγένη-
 ται, κἂν λέγῃ πόνηρ· ἴσως
 βουλήσεται κάφωρον αὐτὸν εἶναι

Houibus quoque hæc antistrophica esse vidit : qui tamen non bene expulit ἐρασθῆις et in antithetico πάλαι : rectius omisisset alterum ἴσας in v. 17. et mutasset ἐρασθῆις in εὐρηθείς.

1345. et sqq. στρ.

1301. et sqq. ὄντιστρ.

Ita dixit Schol. ἴσας vice
λημ' ἐστὶ τὰν θρώπων λεγε λέμ' ἴσας
ἀπέρωπων. Hesych. Ἀπέρωπων,

ἀπ' ἀνθρώπων. Exstat eadem vox in Choeph. 599. et similis locutio apud Hesych. Ἀρεΐφρων λέμα ex Æschyl. Νεανισκούς. In antistrophico lege tam ob incitium quam sensum οὐκ' ἀλλ' ἐρεβίνθου.

Ettonæ dubium Kalend. Jan. A. S. MDCCCXVI.

DE FRAGMENTIS POETARUM MINORUM GR. A TH. GAISFORDIO EDITIS.

F. H. BARKERI Epistola ad Th. Gaisfordium Gr. Ling.
Profess. Reg. Oxon.

PARS TERTIA.

PANYSIAS. Etym. M. p. 206, 15. Χρῆσις γὰρ γίνεται ἡ βουλή
ἐνθα καὶ πᾶσι

Διόνυσος βουλεύσειν, ἐν ἔχθρῳ καὶ πικρῶν ἀφαινεῖται.

“Πῶς, si vitio caret, extrinsecus postulat εἰρηται, aut simile quid, aut εἴς, legendum : nisi forte aliquis existimet pro auctoris nomine suscepisse : ut legendum sit Πανύσις. Sed lubricæ istæ conjecturae. In ἔχθρῳ quod sequitur, subaudiemus τὸ πρῶγμα, s. τὸ ἐκδιδόμενον, aut legemus ἔχθρ.” Sylburgius. Gaisfordius p. 111. “menda, quæ a scribendi compendius male intellectis ortum habent, egregiè codicis Dorvilliani, Etymologo M. detergens,”

“Litteris ἐν,” inquit, “quibus supra ἐν ὁ γράμματα significari manifestum est, sapissime utebantur librarii, siquidem vel ἐνθα vel ἐνθεν exprimere volebant. Promde istarum vocum constans in veterum

scriptis confusio. Etym. M. p. 206, 15. ἐνθα καὶ πᾶσι. Ms. ἐν

καὶ π.. Præclare igitur Sylburgius, ἐνθεν καὶ Πανύσις.” Fallitur Gaisfordius, quod ad ἐνθα attinet ; nam Sylburgius nihil monuit de mutando τὸ ἐνθα in ἐνθεν. Mirum est Gaisfordium inter Panyasidis Fragmenta p. 469—72. versum ab Etym. M. l. c. servatum non posuisse. Versus exstat ap. Eustath. ad H. A. p. 127.

“Θείαντος τοῦ Βήλου. Thoantem illum appellat ap. Apollod.

L. III. Panyasis, ex quo male *Πανύσσιν* in Cl. Alex. Admonitione ad Gentes fecerunt librarii." Munckerus ad Antonini Lib. Fab. xxxiv. p. 221. ed. Verheek.

Sequens Panyasidis Fragmentum, a Gaisfordio prætermissum, quod jam laudavi in *Class. Journ.* xlv. p. 170, tam accurate legitur in Schol. ad Homer. in ed. ap. Valcken., ut nunc demum video, quam corrupte in Etym. M. et Schol. Ven., quorum verba citavi. Etym. M. p. 106, 32.: *Βηλὸς ἀπὸ τοῦ βαίνεσθαι, ὡς καὶ ὁδὸς ἀπὸ τοῦ ὀδεύεσθαι, καὶ ὁ Πανύσσις δὲ τὰ πέδιλα βάλω λαγεί.* Schol. Ven. ad H. A. 591: *Καὶ ὁ Πανύσσις δὲ τὰ πέδιλα βήλω λαγεί.* *Πέδιλα* in Etym. M. corrupte legitur pro *πέδιλα*. Sed et *βήλω* et *βήλα* falsa sunt lectiones. "Pars ultima Scholii ad H. A. 591. egregio supplemento ditari potest e Ms. *ἔρχεται βηλὸς ἀπὸ τοῦ βαίνεσθαι ὡς καὶ ὁδὸς ἀπὸ τοῦ ὀδεύεσθαι καὶ ὁ Πανύσσις δὲ τὰ πέδιλα βίωλα λαγεί.*" Ad oram libri Suidam citat Is. Vossius, qui passim tantora signis adjectis in codicis margine designavit. Legitur ap. Suidam, *βίωλα πέδιλα, ὑποδήματα*, necdum præniteat Scholion legisse." Valekenæin *Diss. de Scholiis ad Homerum in ed.* p. 122. Pro *ὀδεύεσθαι* lege *ὀδεύεσθαι*, ut in Schol. Ven. et Etym. M. Zonaras p. 389. *βίωλα πέδιλα, ὑποδήματα*: Tittmannus in *Addendis* p. cxxiii. "Sic etiam Suidas, Lex. Ms. Colbert. Cod. 2109 *βίωλα*: vide Cangium h. v." Voc. *βίωλα*, quod, ut videtur, usurpaverat Panyasis, prætermittere non debuerant lexicographi H. Steph. et Schneiderus. Mirum est Etymologi locum effugisse Valekenæii diligentiam.

SIMONIDIS Fragm. lxxii. p. 380.

*Ὀλυμπία ὧς, ἐν δὲ Πυθῶνι τρία,
οὕω δ' ἐν Ἴσθμοῖ, πεντέδεκα ἐν Νεμέῃ.*

"Dedi *πεντέδεκα*, pro *πεντεκαίδεκα*, postulante metro. Sic Cratinus pro *ἐκκαίδεκα* habet *ἐκδεκα*. *Νεμαία* Vat." Gaisfordius. "Nollem Lexicographi plane neglexissent alteram formam, *Πυθῶν*. Ammonius p. 121. Valck. *Πυθῶν θηλυκῶς καὶ ὀξύτονος, ὁ τόπος*. Simonides lxx. (lxxi.) v. 3. sq.

*Ὀλυμπία ὧς, ἐν δὲ Πυθῶνι τρία,
οὕω δ' ἐν Ἴσθμοῖ, π-ντεκαίδεκα Νεμέῃ,*

ut versus scribendi videntur." Schæferus ad Schol. Apollon. R. iv. p. 311.

SIMONIDIS Fragm. xvii. p. 364.

Μαιάδος οὐρείας ἐλικθροφάρου.

"Ex. Schol. Pindari Nem. II. 17. Tzetze in Lycophr. 219. Mi-

¹ Simile quid in Photi Lexico occurrit; Κατὰ τὴν θύαν ὅτι πρὸς τὴν ὀδὸν, τὸ ἐπὶ τὴν ὀδὸν. Cod. D. habet *ἐπὶ τὴν ὀδὸν*, Etym. M. p. 493, 47. *ἐπὶ τὴν ὀδὸν*, vera lectio, quæ doctissimum Photi editorum præterit, est *ἐπὶ τὴν ὀδὸν*, ut corrigat Albertus ad Hesych. v. *κατὰ τὴν ὀδὸν*, et Schleusnerus in *Civis Novissimis in Phot.* p. 112., nescius ante se Albertum sic conevisse. Lex. Rheto. in Bekkeri Anecd. G. p. 270.: *Κατὰ τὴν ὀδὸν ἐπὶ τὴν ὀδὸν κατὰ τὴν ὀδὸν*.

rum est quantum in hoc fragmento erraverunt (erraverunt) Brunckius et Jacobsius." Gaisfordius. M. Chr. Got. Müllerus ad Scholia Tzetzae. p. 490. vol. I. sic edidit:—

“Μαιάδος Ὀρείης ἐλικοβλεφάρου γένεθλον,
Αὐτὴ γὰρ Κυλλήνης ἐν ὕρσσι θοὴν τέχῃ Ἑρμῆν.

“Pro his duobus vers.,” addit Müllerus, “legunt V. ut. 2. et 3. Μαιάδος Ὀρείης ἐλικοβλεφάρου κατάλογον, τέχῃ Ἑρμῆν. Thryllit. sic conjicit,

Μαιάδος Ὀρείης ἐλικοβλεφάρου κατὰ λ. γῶ,
Ἦ δ' ἐν ὕρσσι Κυλλήνης θεὸν τέχῃ Ἑρμῆα.

ut sint senarii iambici. Nec tamen hanc conjecturam sibi facere satis fatetur. ‘Luxati sunt,’ inquit Potterus, ‘hi Simonidis versus, et misere deformati, tam in Mss. quam impressis Codd., nec, ut verum fatear, placet mihi mea emendatio :

Μαιάδος Ἑρμῆος ἐλικοβλεφάρου γένεθλον,
Ἦ γὰρ Κυλλήνης ἐν ὕρσσι θοὴν τέχῃ Ἑρμῆν.

Quam tamen aequum est, ut hom. consulat eandem. Lector, aut ipse meliorem et accommodatorem excogitet, quod faciendi ut aliquam ansam praebeam, aliorum Codd. lectiones apponam : Μαιάδος Ὀρείης ἐλίκου βλεφάρου καταλήγον. Αὐτὴ γὰρ κυλλήνης ἐν ὕρσσι θοὴν τέχῃ ἔραται, Seld. Μαιάδος, Ὀρείης, ἐλικοβλεφάρου κατάλογος τέχῃ ἔραται, impressi: Bat. et Grav. μετὰ κατάλογος habent κατάλογον. Mea quidem sententia, probabiliter sic hos versus correxerunt Brunckius et Jacobsius

Μαιάδος Ἑρμῆος ἐλικοβλεφάρου
κατὰ λόγον αὐτὴ γὰρ Κυλλήνης ἐν
ὕρσσι θοὴν κηρύκει τέχῃ
Ἑρμῆν.

— Potterus hoc fragmentum in hexametros digessit, quod ut fieri posset, plura mutare necesse habuit. Sed et Simonidis Cantica desumunt esse, non latuit F. Ursinum p. 174. v. 2. κατάλογον et Κυλλήνης. V. 3. τέχῃ, quod Br., metro postulante, in τέκειν mutavit. Versus est dimeter iambicus acatalectus, qui anapestum habet in secunda sede et tribrachyn in quarta, quales ap. Pindarum multi.” Jacobsius. Ad Simonidem, Lyrici nepotem, hic locus pertinet, etsi voc. γενάλογος sit omissum, notante Müllerō Ind. Scriptorum in Scholis ad Lycophri.

SIMONIDIS Fragm. cccxvi p. 499. : “Schol. Venet. H. B. 2. νῆδυμος. — οἱ δὲ μὲθ' Ὀμηρον, καὶ χωρὶς τοῦ ν λέγουσιν καὶ Ἀντίμαχος, Ἐπεὶ οἱ ἥρωες, ἔλθων καὶ Σιμωνίδης

οὗτος δὲ τοι νῆδυμος ὕπνον ἔχων.

Exemplo caret Eustathius p. 163=123, 17.” Gaisfordius. Auctor Diatribes de Antimacho, 1 (Class. Journ. vii. p. 235.) “Fortasse Ἐχεν, ut versus imum sit.”

SIMONIDES. Antisthucistes in Bekkeri Anecd. Gr. p. 107. Κορδύλλη τὸ ἔπαγμα. Σιμωνίδης δευτέρω. Nusquam a librariis citatur Simonides δευτέρω, nec vox κορδύλλη reperitur in ejus Li. Simonidis a Gaisfordio editis. Pro Σιμωνίδης reponere Σιληνός. Σιμωνίδης pro Σιληνός libris occurrunt. "Ursinus p. 185." et scribit J. A. Fabricius in Notitia de Simonide (p. 305. Gaisf.), "ex Lucillo Tarrhalio in Σαρδάνιος γέλως et Theocriti Scholiaste in Idyll. I. 65. productum loca, in quibus citatur Simonides *Libro secundo de Sicilia*, et *Libro II. de Syracusis*, sed is alios Simonides Platone junior fuit, ut probe notatum Vossio de Hist. Gr. I. 8." At recte subjungat Harlesius:—"Eminere ego lubentius adoptionem emendationem Dorvilli in Siculis c. xiv. p. 246 sq. Is quidem in Theocriti Schol., pro *Simonides* substituendum putat Σιληνός. Nam is, ait, ap. Sudam (unde igitur Lucillus quoque Tarrhalienus mihi corrigendus videtur) in Σαρδάνιος γέλως (ex emend. Kusteri fide codd. Paris. et Photii in Lex. MS.) ἐν τῷ δευτέρῳ τῶν περὶ Συρακούσας et in Photii Lex. ἐν τῷ Δ τῶν περὶ Συρακούσας [Heimannus edidit, Σέλιος δὲ ἐν ὁ τῶν περὶ Σοκίσσας] et ἐν τῷ τρίτῳ, Σικελικῶν. p. Athen. xii. 11. p. 512. laudatur Silenus Calactinus, et ap. Stephanum ἐν Ἑλικῇ, Σιληνός ἐν τῷ δευτέρῳ. Voc. *Silenus* ap. Sudam quoque in Σιμωνίδης abest. Hactenus Dorvillius, in cuius sententiam transit Burmannus II. in Comment. ad Numism. Sic. p. 473." Silen Res Romanae a Dionysio Hal. et Livio xxvi. 49., *Graeca Historia* a Cicrone, et *Historiarum primus* a Diog. Laert. memorantur, notante Harlesio, ibid. Strabo III. p. 236. ed. Falc. de Gadibus loquens: Ἀρτεμίδωρος δὲ ἀτρεπῶν τούτῳ, καὶ ἅμα παρ' αὐτοῦ τινα βεῖς αἰτίαν, μνησθεῖς, οἳ καὶ τῆς Σιληνοῦ ὁξέως τοῦ συγγραφέως, οὗ μοι σοκεῖ μνήμης ἀξία εἶπαι, ὥς ἂν ἰδιότης περὶ ταῦτα, καὶ αὐτὸς καὶ Σιληνός. Harknio l. c. reponendum videtur Σιληνοῦ, sed nil mutandum, contra codicum auctoritatem. Notandus est Harlesii error, a Gaisfordio silentio praetermissus. "Pars hujus operis (*de Rebus Siculis*) fuisse videtur opus *de Aetha*, cujus secundum librum commemorat Steph. Byz. in Ἑλικῇ." Stephani verba sunt haec: Πλησίον δὲ αὐτῆς ἱερὸν Ἑλικῶν, οἱ εἰσι δὲ μόνες τινες, ὧς Αἰσχύλος ἐν Αἴτῳις γενεαλογεῖ, Αἰὼς καὶ Θαλείας τῆς Ἠφαίστου. Σιληνός δὲ ἐν δευτέρῳ, Αἴτῳις, τῆς Ἰλκεανοῦ καὶ Ἠφαίστου, κληθῆναι δὲ αὐτοὺς Ἑλικίους, διὰ τὸ ἀπεθανόντας πάλιν εἰς ἀνθρώπους ἰκέσθαι. Sed ante verba, Σιληνός δὲ, comma pro periodo substi-

Eusebium Praep. Evang. x. p. 467. ed. Paris. Ὅτι Ἀντίμαχος, τὰ Ὁμήρου κλέπτων, παραδιδόσθαι Ὁμήρου γὰρ εἰπόντος

Ἰδὼ θ', ὅς κάρτιστος ἐπιχθονίων γένει ἀνδρῶν.

Ἀντίμαχος λέγει

Ἰδὼ θ', ὅς κάρτιστος ἐπιχθονίων ἦν ἀνδρῶν.

καὶ Διοδώρου ἰππικὴν τὴν μεταθέσιν, ὡς δὲ αὐτῆς ἰστηριγμῶν τοῦ στίχου.

Obiter moneri voce παραδιδόσθαι augeat posse H. Steph. Thes. et Schneideri Lex. Habet tamen Schneiderus voc. παραδιδόσθαι e Porphyrio Quaest. Hom. et παραδιδόσθαι e Plut. vii. p. 118., quae non agnoscit H. St. Thes.

tuendum est. Recte L. Holstenius :—" Labuntur vñ dd., qui, inducti prava loci hujus distinctione, Silenum duos pluresque libros de Aetna scripsisse putant; sunt enim in *Siculanum Rerum libri* quorum, meminit Athenæus xii. p. 542., Σιληνός; ὃς ὁ Καλακτιανός, (Καλακτινός) ἐν τρίτῳ Σικελικῶν, κ. τ. λ." Notandus est quoque Mülleri error, qui, in Indice Scriptorum a Tzetza ad Lycophr. citatorum Vol. iii. p. 159, sic scribit :—" Σειληνός (l. Σιληνός,) ὁ Χῖος, ἐν δευτέρῳ μυθικῶν ιστοριῶν (δύο δὲ γέγραφα βιβλία) Anticleam esse matrem Ulyssis tradit, 786, 16. et 92 Photius, Lex. MS., qui eum nominat Σέλινον, laudat ad Σαρδάνιος [Σαρδάνιος] γένους p. 371. ἐν δ' τῶν περὶ Συρακούσας." Σειληνός in Photio, librarii error est, pro Σιληνός, ut patet e Suida, ubi de eadem re ad vocc. Σαρδάνιος γένους legitur, Σιληνός δὲ ἐν τῷ δευτέρῳ τῶν περὶ Συρακούσας. Suspicioni, in Photio, pro ἐν δ' τῶν περὶ Συρακούσας, e Suida loco, legendum esse ἐν τῷ δευτέρῳ τῶν περὶ Σ. Mendium e compendio scribendi ortum habuit. Ceterum confundit Mullerus Silenum Chium (de quo Tzetzes, Eudocia p. 113, 394. et Eustath. ad. Od. p. 1871. loquuntur, et qui, notante Haesio, ad poetas Cyclicos peramisse videtur,) cum Sileno Calicino s. Siculo Historico, quem laudant Suidas et Photius. In nota ad Tzetza locum, idem vir doctus Silenum grammaticum, de quo Athenæus Lib. xi. p. 782. b. loquitur, cum eodem Sileno Chio confundit. Sed nunc *Glossæ*, quas citat Athenæus, xi. et xiv. Schol. Apollon. R. i. 1299. et Eustath. ad Od. 1571, 5., atque *Historie Fabulose* ap. Tzetza l. c. Silenum historicum habuerint auctorem, dubitat Vossius de Hist. Gr. iii. 413., idque optimo jure, ut retur Haesius.

Ut voc. Σιληνός ap. Theocr. Schol. i. 65., Lucillum Tarrhæum, et Suidam v. Σαρδάνιος γένους, in voc. Σιμωνίδης abiit, sic ap. Suid. v. Σαρδ. γελ., pro Σιληνός δὲ ἐν τῷ δευτέρῳ τῶν περὶ Συρακούσας, omnes editt. ante Kusterum, qui e Codd. Paris. recte Σιληνός reposuit, habent Σιμωνίδης.

Scribitur ap. Tzetza Σειληνός ὁ Χῖος, ut et ap. Schol. MS. Apollon. R. i. 1299. imper a Schaefero edit., Σειληνός ἐν γλώσσαις, ubi Scholia edita habent Σιληνός.

Nunc vero paucis ostendemus, (id quod nemini adhuc observatum est) non Σιμωνίδης pro nom. Σέλευκος in Scholia Apollon. R. et MS. et edita irrepsisse. " Quod Scholiastes Apollonii R. i. 763. Τὴν γὰρ Ἰωλκὸν Μινῶαι ᾤκουν, ὥς φησι Σιμωνίδης ἐν Συμμίκτοις, aut subintelligendum fuerit μέλεσι, aut alius fuerit Simonides illorum συμμίκτων scriptor, siquidem ejusmodi existerunt, qualia σύμμιχτα Philemonis, Callistrati, etc., de quibus Woweranus Polymath. c. 13." J. A. Fabricius in Notitia de Simonide a Gaisfordio citata. Nusquam alibi laudatur Simonides ἐν Συμμίκτοις, id quod corruptelam in hoc loco satis indicat. Dubio procul legendum est, Σελευκός ἐν Συμμίκτοις. Hujus testimonium adhibetur in ipsis Scholiis Apollon. R. ii. 1054.: Στυμφαλίδες δὲ λέγονται περὶ αὐτὴν ὄρνιθες, ἃς πλωίδας εἶπεν Ἀπολλώνιος· οὕτω δὲ αὐτὰς

ὀνομάζει καὶ Σέλευκος ἐν Συμμίαις. Hæc Σύμμια a Suida memorantur, qui tradit Sclencum, Alexandrinum, Grammaticum, Romanicum cognominatum, Romæ docuisse. Hujus fuerint glossæ illæ sapius ab Athenæo citatæ.

“Strabonis locus l. xv. p. 728. ed. Morelli, in vitio forte cubat, licet aliud videatur Allatio p. 211., nam pro verbis, ὡς εἶρηκε Σιμωνίδης ἐν Μήμονι (Μέμν.) διθυράμβῳ των Δηλιακῶν, Casaubonus e Suida legit Σῆμος ὁ Ἰλεῖος s. ὁ Ἀῤῥίος.” J. A. Fabricius in Notitia de Simonide. P. Ern. Jablonskius in Syntagmate de Memnone Græcorum et Ægyptiorum Franc. ad Viadr. 1753, 4. p. 23, ut et Gyzardus t. ii. p. 163. ed. 1696. hæc verit: “Simonides, poeta Lyricus antiquissimus, in *Dithyrambo*, quem inscripserat *Memnonem*.” Σιμωνίδης quidem et διθυράμβος bene conveniunt; sed quid negotii est Semo Delio in opere historico, cui titulus Δηλιακῶν, cui διθυράμβῳ? Si igitur vox Σιμωνίδης vitiose in hoc loco legatur, ut putat Casaubonus, certe vox διθυράμβῳ, de qua silet Casaubonus, non stare potest. Pro Μέμνῳ διθυράμβῳ, Cod. Mosc. habet Μειμωνίῳ θυράμβῳ. Casauboni verba sunt hæc:—“Legēbam, ὡς εἶρηκε Σῆμος ὁ Ἰλεῖος, auctore Suida, qui ita scribit, Σῆμος Ἰλεῖος, γραμματικὸς ἐγγράφει Δηλιακῶν βιβλία ἤ. Verum notandum est, quem Suidas Eleum esse ait, eundem Ἀῤῥίον appellari ab aliis, ut ab Athenæo iv. c. 23. p. 173. et Stephano, quem vide, id est Τέγυρα. Quare, si hos sequimur auctores, non ὁ Ἰλεῖος, sed ὁ Ἀῤῥίος fuerit legendum.” Eleus per errorem, ut putat Schweigh. ad Athen. vol. xiv. p. 188., perhibetur ap. Suidam. Semi Delii Ἀῤῥίος, s. Rerum Delicarum liber, ab Athenæo sæpe laudatur. Judice Berkelio ad Steph. Byz. v. Τέγυρα, Strabonis locus emendatione illa non eget. “Ap. Etym. M. Σῆμος hic appellatur Σῖμος, et ejus libri τῆς Παλᾶδος inscribuntur: utrumque perperam pro Σῆμος et τῆς Δηλιάδος, uti recte monuit Sylburgius.” L. Holstenius ad Steph. Byz. v. Βιβλίη. Σῆμος ὁ Ἀῤῥίος citatur a Photio in Lexico v. Πρόμνητος.

“Pro Simmia, Simonidis nomen male positum a Suida in Συμμίαις: vide Jonsium p. 23.” Fabricius in Notitia de Simonide. Fallitur vir doctus; Suidas enim v. Συμμίαις non Simonidis nomen pro Simmia posuit, sed tantum ea de Simmia Rhodio, Grammatico, dixit, quæ ad Simonidem pertinere videntur: Ἐγγράφε κατά τινὰς πρώτος Ἰάμβους.

SIMONIDIS Fragm. ccxv. p. 408.: “Etym. p. 270, 45. Σαυλὸν τὸν τρυφερόν καὶ γαῦρον Σιμωνίδης ἐν Ἰάμβους,

Καὶ σαῦλα βαίνων ἵππος ὡς κορωνίτης.”

Gaisfordius. Eadem glossa exstat ap. Zonaræ Lex. p. 529, ubi, pro ὡς κορωνίτης, est καὶ κορωνίτης. Mendo laborat versus, judice Tittmanno, qui bene conjecit,

Καὶ σαῦλα βαίνων, ἵππος ῥὺς κορωνός τις.

Etym. M.: Κορωνός ὑφαύχην, γαυριῶν. Vide Archilochi Fragm. XL.

SIMONIDIS Fragm. exxvi. p. 405.: "Apostolius Prov. xv. 97. Περιαγειρόμενος φύλλοις βάλλεται καὶ ἄνθεσιν Ἐπὶ τῶν νικῶντων ἐν ἀγῶσι περιαγειρομένους δὲ ἔλεγον τοὺς ἀθλητάς, οἱ μετὰ τὴν νίκην περι- γόμενοι καὶ περιπτορνεύοντι, ἐλάμβανον, οἱ μὲν ζωάδας, οἱ δὲ χιτῶνας, οἱ δὲ πετάσους, οἱ δὲ ἄλλα γε ἅττα ὅθεν Σιμωνίδης περὶ Αἰτύλου φησὶν οὕτως·"

Τίς δὲ τῶν νῦν τσάσας πετά-
λοισι μύρταν, ἢ στράγγισι ῥόδων ἀνεδήσατο
νίκας ἐν ἀγῶνι περικτιόντων.

Vide Suid. v. περιαγειρόμενοι." Gaisfordius. Suidas, pro Σιμωνίδης περὶ Αἰτύλου, habet Σιμωνίδης Ἰερίλλου Photus in Lexico p. 303. Σιμωνίδης περὶ Ἰερίλλου Cod. B. Ἀγρίλλου, omisso περὶ. Nusquam alibi occurrit, quod sciam, Σιμωνίδης Ἰερίλλου, ut legitur in Suida et Photio, nec Σιμωνίδης περὶ Αἰτύλου, ut in Apostolio legitur, teste Gaisfordius, nec περὶ Ἰερίλλου, ut in Photio edidit Hermannus. J. A. Fabricius (in Notitia de Simonide, quam excerpserit Gaisfordius), hunc Apostoli locum citat, et, pro περὶ Αἰτύλου, ut Gaisfordius ad hoc Simonidis Fragm. edidit, περὶ Βαιτύλου habet. Περὶ Βαιτύλου, an περὶ Αἰτύλου in Apostolio ipso legitur, nescio; Apostola enim libro nunc careo. Pro περικτιόντων, quod exhibent Suid. et Apostol., Photius habet περικτιόντων. Egregie fallitur Mällerus, qui Ind. Scriptt. in Tzet. Schol. ad Lycophr. vol. iii. p. 150. "Scriptisse Simonidem," inquit, "τὸν γεγενεαλόγον orat. prosaica, locus in Photii Lex. ad Περιαγειρόμενοι p. 303. allatus ostendit."

PANYASTIS. Heroicum Panyasidis carmen ab Athenaeo xi. 469. d. xi. 508. c. appellatur Ἡράκλειά, ut et a Schol. Pindari Pyth. III. 177. et Steph. Byz. v. Β-μβια. Sed Suida et Eudocia p. 357. testibus, titulus fuit Ἡρακλείας: in utroque enim legitur, Ἐγραψὲ δὲ καὶ Ἡρακλείαδα ἐν βιβλίῳ ιδ'. Quod Fabricius, Haesius, et Gaisfordius silentio praetermittere non debuerant. Sic quod Athenaeo III. 82. b. et Etymologo p. 153. 5. est Rhiani Ἡράκλεια, id ab Eudocia p. 371. et Suida appellatur Ἡρακλείας.

In Notitia de Panyaside, quam excerpserit Gaisfordius ex Fabricii Biblioth. Gr. ed. Harles, occurrunt haec verba: "Panyasidis carmine pentametro composuit Ἰωνικά de Codro et Nilco, Ioniisque colonis, versu 7000." Suidas: Ἐγραψὲ δὲ καὶ Ἡρακλείαδα ἐν βιβλίῳ ιδ', εἰς ἔπη θ'. Ἰωνικά ἐν πενταμέτρῳ (ἔστι δὲ τὰ περὶ Κόδρου, καὶ Νηλέως, καὶ τὰς Ἰωνικάς ἀποικίας) εἰς ἔπη ζ'. At sic legitur in Eudocia p. 357.: Ἐγραψὲ δὲ καὶ Ἡρακλείαδα ἐν βιβλίῳ ιδ', ὡς ἔπη θ' Ἰωνικά ἐν πενταμέτρῳ ἔστι δὲ τὰ περὶ Κόδρου καὶ Νηλέως, καὶ τὰς Ἰωνικάς ἀποικίας εἰς ἔπη ζ'.

"Panyasin," ait Fabricius, "juniorē, qui libros II. de Insomniis scripsit, et meliore jure, quam prior, Τερατοσκήπου nomen, a Suida alteri tributum, meretur, citat Artemidorus I. 66. II. 35."

Panyasis tamen, ὁ ἐπιποιός, ab Eudocia quoque p. 357. appellatur Τερατοσκοπός.

SIMONIDES. "Hiscē epiniciis Carminibus etiam adscripserim. quod Simonidem ἐν Πεντάθλοις laudant Lucillus Tarrhæus ab Aldo editus, Suidas, Apostolus in 'Αλκυονίδες." Fabricius in Notitia de Simonide, ex Biblioth. Gr. a Gaisfordio exscripta p. 353. Grammaticus S. Germ. ap. Bekker. Anecd. Gr. p. 377. (ubi articulus plenius legitur quam ap. Suid. v. 'Αλκυονίδες): 'Αλκυονίδες ἡμέραι περὶ τοῦ ἀριθμοῦ διαφέρονται. Σιμωνίδης γὰρ ἐν Πεντάθλοις ἑνδεκά φησιν αὐτάς, καὶ Ἀριστοτέλης ἐν τοῖς περὶ ζώων. Δημαγόρας δὲ ὁ Σάμιος ἐπτά, Φιλόχορος ἐννέα. τὸν δὲ ἐπ' αὐταῖς μῦθον Ἀγέσανδρος ἐν τοῖς περὶ ὑπομνήματι λέγει οὕτως. 'Αλκυονέως τοῦ γίγαντος, θυγατέρες ἦσαν Φθονία, Χθονία, Ἀνθή, Μεθώνη, Ἀλκίππα, Παλλίνη, Δριμὼ, Ἀσκήρη, κ. τ. λ. Locus Simonidis, ad quem refert Grammaticus, occurrit num. xviii., ubi Jacobsius, a Gaisfordio laudatus:—"Ad hos versus respicit Mich. Apostolus Prov. ii. 51. diversitatem sententiarum de diebus Halcyonidis persequens: Σιμωνίδης γὰρ ἐν Πεντάθλοις ἑνδεκά φησιν αὐτάς. Male: legerat ap. auctorem, quem exscripsit, *IA*, cum esset, sive esse deberet *IA*." Suidas tamen et Grammaticus S. Germ. l. c. habent ἑνδεκά. Simonidem certe Hesychius sequitur: 'Αλκυονίδες ἡμέραι τινές, τὸν ἀριθμὸν ἰδ' γαλήνην, ἐν αἷς νοσσεύει ἡ ἄλκυων: ut et Apollon. R. Schol. i. 1086. et Schol. Ven. ad Il. i. 558. Quod ad filias Alcyonis attinet, inter eas a Grammatico S. Germ. l. c. numerantur Φθονία, Χθονία, Ἀνθή. Hæc fortasse corrupta sunt: in Suida etiam corruptius legitur, Φωσθονία, Ἀνθή. Kusterus: "Φωσθονία, hanc lectionem MSS. tuentur et edit. Mediolanensis. Reliquæ vero Edd. habent Φθονία, Pausanias ap. Eustath. ad Il. i. p. 776. Φθονίς." Verius fortasse legi potest, Φθονίς, Χθονία.

SIMONIDIS Fragm. clxxvii. p. 404.

Ἀπὴ δὲ φοξίχειλος Ἀργεῖη κύλιξ.

Pro φοξίχειλος, quæ est vox nihili, legendum esse φοξόχειλος, quod in Scholis Venetis ad Homerum reperitur, jam monui in secunda hujusce Epistolæ parte (*Class. Journ.* xlv. p. 71). Nunc addendum est, recte legi φοξόχειλος in Zonaræ Lexico p. 1817., ubi falsus est Tittmannus, dicens, "φοξίχειλος Schol. Ven. ad Il. B. 219.:" nam ibi est φοξόχειλος.

Photius, in loco a Gaisfordio prætermisso: Κύβηβον Κρατίνος Θράτταις, τὸν Θεόφραστον. Ἴωνες δὲ τὸν μητραγύρτην, καὶ γάλλον νῦν καλούμενον οὕτως Σιμωνίδης. "Ni vehementer erro," ut dixi in *Class. Journ.* xlv. p. 173., "verba, οὕτως Σιμωνίδης, non ad voc. κύβηβον referenda sunt, sed ad voc. γάλλον, quod Simonides usurpavit Fragm. cviii." *Pereant, qui ante nos nostra dixerunt!*

* Lege Ἠφίσανδρος ἐν τοῖς περὶ ὑπομνήματων, e Suida.

Nunc demum legi hæc in Schleusneri *Curis Novissimis in Phot.* p. 153. "Locus ad quem respicitur, exstat Anthol. T. i. n. c. vi. p. 147." (n. cviii. ed. Gaisf. p. 391.) Pro *θεόφραστον* recte Ruhnkien. ad Tim. p. 11. reposuit *θεοφώρητον*. "Ipse Photius paulo ante habet: *Κύβητος ὁ κατεχόμενος τῇ μητρὶ θεῶν, θεοφώρητος*," Schleusnerus Animadvv. in Phot. p. 29. "Simonides, qui in fine hujus articuli laudatur," ut addit idem vir eruditissimus *Cur. Nov.* l. c., "est Simonides junior." Bene conject Jacobus Animadvv. ad Anthol. Gr. vi. p. 271.:—"Non veteris illius Simonidis carmen esse constat; sed nec illius nepoti cum Reiskio tribui potest. Sacra Gallorum post Ol. cxv. in Græciam penetrarunt. Jam Antiocho M. regnante, i. e. post Ol. cxviii. 2. vixit Simonides Magnesius, Sipyli filius, quem Suidas Antiochi res gestas scripsisse tradit. Vide Allatium p. 217. Van Goens Dissert. de Sim. p. 33. Ille fortasse hoc Epigr. conscripsit, in quo Gallus, vi tempestatis sub rupem compulsus, leonem tympani sono in fugam compulisse dicitur."

RHIANUS. In Notitia de Rhiano, quam exscripsit Gaisfordius e Fabricii Biblioth. Gr. ed. Harl., occurrunt hæc verba: "Rhianus scripsit poemata versu hexametro, *ἑξαμέτρῳ ποιήματα*: sic enim Toupius Emendd. in Suid. iii. p. 393. ed. Lips. coniecit in Suida vulgatum, *ἑμμετρῶν ποιήματα*." Eudocia tamen p. 371. habet, *ἑμμετρὰ ποιήματα*. Kusterus: "Cum omnia poemata sint *ἑμμετρὰ*, alterutram vocem supervacaneam esse existimo." Falluntur Kusterus, Toupius, et Harlesius; eadem enim locutio in Isocrate invenitur. "*ἑμμετρὰ* dicuntur quæ metrica sunt, s. metro constant (qua sign. Xen. ἐν μέτρῳ πεποιημένα ἔπη) quibus opponuntur τὰ ἀνεν μέτρων a Platone. Ut *ἑμμετρὰ ποιήματα* ap. Isocr. ad Nicoel., quibus opponit τὰ καταλογάδην συγγράμματα, quæ soluta oratione s. prosa scripta sunt." H. St. Thes. ii. p. 899. Errat Lexicographus, cum addit: "Item *ἑμμετροί* dicuntur qui ἐν μέτροις scribunt: Demosth. Epitaph. (p. 1391, 17. Reisk.): ὥστε καὶ τοὺς ἑμμέτρους καὶ τοὺς τῶν ἀδομένων ποιητὰς καὶ πολλοὺς τῶν συγγραφέων ὑποθέσεις τὰ ἐκείνων ἔργα τῆς αὐτῶν μουσικῆς πεποιθίσαι." Bene Reiskius ad h. l.:—"ἑμμετροί ποιηταὶ sunt οἱ ἐν μέτρῳ, τρυτέστιν ἔπει, γράψαντες, qui carmina versibus justæ magnitudinis condiderunt, verbo epicî, qui opponuntur τοῖς τῶν ἀδομένων (sc. uelῶν) ποιηταῖς, h. e. lyricis." ἑμμετροί ποιηταὶ sunt tam epicî, quam elegiaci poetæ: *ἑμμετρὰ ποιήματα* tam epicæ, quam elegiacæ carmina: κατ' ἐξοχὴν sunt epicæ carmina, ut in Suida et Eudocia: epicæ an elegiacæ carmina sint intelligenda, e contextu loci querendum est. Hinc explicanda sunt verba J. Pollucis iv. 52.: Τὰ δὲ ποιήματα, καὶ ὠδαὶ, καὶ ᾄσματα, καὶ μέτρα, καὶ λόγοι ἑμμετροί, ἔπη, ἡρωεῖα, (ἡβῶα) ἑξάμετρα. ὠδαὶ καὶ ᾄσματα sunt Lyrica carmina; μέτρα, καὶ λόγοι ἑμμετροί, ἔπη, heroica carmina. Kuhnus *ἑμμετροί* λόγοι redderet e Gloss. *modulata oratio*; sed Glossæ istæ non interpretantur.

ἑρμετροὶ λόγῳ περὶ *modulata oratio*, sed tantum dicunt: "Ἑρμετροὶ *modulatus*."

Simonidis. Fragment. xii.

ῥηγαίναν μιν ἵπτον ἀνὰ θ. αὐτῶ.

δούτερον δ', εὐὴν καλὸν γενέσθαι

τὸ τρίτον δ' ἐκλουτὴν ἀνδρῶν.

καὶ τὸ τετάρτον ἔβαν μετὰ τῶν φίλων.

In singulorum verborum lectione admodum variatur. v. 2. καλοῦσαν Athen. εὐὴν καλὸν Schol. Lac. εὐφρα καλὸν Clemens. Ap. Stobaeum utriusque versus sic legitur, ut ap. Br. v. 3. Athen. et Schol. Platon. τρίτον δὲ πλ. α. εἰς τ. ἔβαν μετὰ τ. φ. Brumekius secutus est Grotium, qui verba transposuit, ut versus efficeret Phalacios. Sed facta potius videtur Brumekium, qui ad calcem Anacreontis Argentorat. 1786. Gesnerianam lectionem restituit. Athenæi lectiones reducendas esse, uno συνῆβαν in ἔβαν mutato, demonstravit Hermannus de Metr. p. 415. Jacobsius, a Gaisfordio laudatus. Schol. Platon. p. 103. ed. Log. Bat. 1800, et Codex ap. Koen. ad Gregor. Cor. i. 336., habent, non τρίτον δὲ, sed τὸ δὲ τρίτον, et τετάρτον δὲ ἔβαν μετὰ φίλων. Alter Codex, notante Schaefero ad Gregor. I. c., μετὰ τῶν φίλων, et sic legitur in Siebenkeesii Anecd. Gr. teste Kiddo, vno ex "eximia antiquitatis omnis praeaeque elegantiae cognitione" clarissimo, (vide Kiddii *Opusc. Ruhnck.* p. lvi.) Optime Valck. Animadv. ad Ammon. p. 87.—"Quaecumque lato germine sata, feliciter surgunt, Graecis dicuntur εὐφρῆ. Hinc elegans facta ad humani corporis venustatem, et naturalem tranquillae mentis virtutem translatio. Selenæ βῆσις—εὐὴν καλὸν γενέσθαι, quam Grotius in Stobaei Floril. p. 425. interpretatur, *pollere ingenti secunda dote*: potius videatur reddenda, *accota paternitate gaudere*, quo sensu ibid. p. 152. Tyrtæus scripsit, Τῶνδ' εὐφρῆ χαρισίστερος." Sic intellexit Plato ipse in *Georgia* 7. p. 89. ed. Fimlers., Οἶμαι γάρ σε ἀνηχρεῖναι ἐν τοῖς εὐφρῆσι γένεσθαι καλὸν καὶ εὐφρῆ. "παν τοῦτο τὸ σκόδιον ἐν ᾧ καταριθμούνται ἄνθρωποι, ὅτι ὑγιαίνει μὲν ἀριστὴν εἶναι τὸ δὲ δεύτερον, καλὸν γενέσθαι τρίτον δὲ, ὡς φησὶν ὁ ποιητὴς τοῦ σκολιῦ, τὸ ἐκλουτὴν ἀνδρῶν." Teste Gregor. Cor. p. 336., εὐὴ est vox Dorica: Τὴν εὐφρῆν φησὶν λέγουσι: vide ibi Koen. et Ba. t.

ARCHILOCHI *Epigr.* LXVI. p. 17. "Schol. Platon. p. 93. Καὶ τὸ παρ' Ὀμηρῶς ὅτι ἐν ἡμέρῳ αἰσῇ (H. I. 378. ubi vide Schol.) ἐν τῇ τοχόνῃ τινες ἀκούουσιν μέμνηται ὁ αὐτὸς Ἀρχιλόχος, λέγων.

Καὶ δὴ πικρὸς ὥστε Κὰρ κεκλήσθαι.

Gaisfordius. Hic loci, cuius non memoriam, eam secundam

¹ Obiter in loco in Gaisfordiano Indice verborum Hesiodi p. 495, typographicam potuisse esse ἑρμῆσι pro ἑρμῆσαι, qui error doctissimum Editorem perierit. Ad H. I. c. Theogn. 116. p. 76. sic scribit Gaisfordius: "Locus

hujusce Epistolæ partem scribendam (vide *Class. Journ.* xxy. p. 176.) omnino tollit scrupulum, quo nobis olim injectum est de ratione *Archilochi* ap. Schol. Ven. ad Hom. II. I. 571., (et, ut nunc addendum est, ap. Scholia, quæ e MS. Vossiano protulit Valek. in Diss. de Scholiis ad Hom. in ed. p. 97.): Τὼ δὲ μὲν ἐν Καστὸς αἴσῃ. ἱπὶ τῶν ἱερῶν, οὗς ἀλλ' ἑκατέρωθεν ὁ Πρωκτὴς ἔειπεν, ἐν μείρῃ Καστὸς, οὐκ ἐν οὐλῶν. Ἦν Καστὸς Ἀλκαίης μὲν ὁ ἐπιγραμματοποιὸς ἐγκρίταλον ἔκρινεν, ἀπὸ τοῦ ἐν τῷ κάστῳ εἶναι τὰ γὰρ παλαιὰ τῶν γραμμάτων ἀτιμώταται τὸν ἐγκρίταλον λέγει οὖν τὸ, — Τὼ δὲ μὲν ἐν Καστὸς αἴσῃ, τούτῳ, τιμωμαι αὐτὸν, ἐν ἡ μείρῃ αἱ γυναῖκες τὸν ἐκτρέφουσιν. Ἐργίλῳ δὲ τιμωμαι αὐτὸν, ἐν μισθόφωρῳ καὶ τοῦ τύχοντος στυγαίου. Sensus Scholiastæ est, Archilochum abeubrita hoc vocabulum usurpasse, ut plane demonstraret, quid de ejus significatione in Homeri loco senserit. Dubio procul respexit Schol. Ven. ad Archilochi versum, quem Schol. Platon. nobis servavit,

Καὶ οὐκ ἔπικουρος ὥστι Κὸς κεκλήρομαι.

THEOGNIS v. 1095.

Ἦδὴ καὶ πτερόγεσσιν ἐπείδωμαι, ὅσπερ πτενόν,

ἐκ λίμνης μεγάλης αἶσα κακὴν πύργον,

βρόγχον ἀπὲρρῆξας.

“*Βρόχον*. Sic Codd. omnes, bene. Editores versum claudicare rati βρόγχον dederunt inepte. Aliud est βρόχης, aliud βρόγχος: aliud *macula retis*, aliud *collum*. Avis quæ se e retibus non aliter quam abrupto collo expedire potest, ea certe non avolat. Occurrunt apud veteres poetas quandoque versus ἀκίφσλον, quales quidem negat apud Theognidem esse Athenæus p. 632. d., sed telestet cum memoria.” Brunckius, a Gaisfordio laudatus.

Nescio quid sibi velit eruditissimus Schæferus, qui ad Apollon. R. Schol. MS. p. 137. (Ἰμερίας δὲ τὸν λαίρην καὶ τὸν βρόχον) sic scribit: —“*Leg. βρόγγχον*: in Theognide v. 1057. (1095.) Brunck. scribendum videtur βρόγχον.” Nam, teste Gaisfordio, Brunckius legit βρόχον, et Theognidis verbum facit ἀκίφσλον. An Schæferus ipse legit βρόγχον? Exemplum formæ βρόγχος nondum vidi.

THEOGNIS v. 173. Ἄνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιστα,

Καὶ γήρας πολιοῦ, Κύρην, καὶ ἡτιάλον.

Ἦν δὴ χρὴ φεύγοντα καὶ ἐς μεγαλήτα πύργον

“*Ῥίπτειν, καὶ πετρῶν, Κύρην, κατ' ἡλιβάτων*.

ab us imprimis celebratus.” Noltienus in Lexico Antibarbaro et Cellarius monent scribendum esse in *primis*, non *imprimis*, aut *imprimis*. Cellarius: “Discernitur ita a secunda persona verbi *imprimis* ab *imprimis*.” “In *primis* divi-e, ut *eum primis*, nec bene *imprimis*. Est enim in *præciis*, s. *inter primos* et *principes*: id quod si observatur, minus confunditur *inter se*, quæ idem significare quidem videntur, non autem plane significant, in *primis*, *præsertim*, *præcipue*, *maxime*.” Noltienus. II. l. monendum est, in secunda hujusce Epistolæ parte, *Class. Journ.* xxy. p. 170., *Hobstenius* typothetam posuisse pro *Holstenius*.

Πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος, οὔτε τι εἰπεῖν,

οὔτ' ἔρξαι δύναται· γλῶσσα δὲ οἱ δέδεται.

Per ἡπιάλου intelligendus est Latinorum *incubus*, ut vidit doctissimus Corayus ad Hippocr. *Περὶ Α. Τ. Τ.* “Le même sens conviendrait parfaitement à cet endroit de Théognis, où il est dit que la pauvreté opprime un brave homme plus que ne feroit l'épiale. Il assilit, pour s'en convaincre, de faire attention à ce que le Poète y ajoute, savoir, qu'elle lui ôte la faculté d'agir et de parler :

οὔτε τι εἰπεῖν,

οὔτ' ἔρξαι δύναται· γλῶσσα δὲ οἱ δέδεται,

ce qui est précisément le principal symptôme du *cochemar*.” Tom. ii. p. 36.

Ac velut in somnis, oculós ubi languida pressit
Nocte quies, nequicquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore nota
Sufficiunt vires; nec vox, nec verba sequuntur.

Virg. Æn. xii. 908.

THEOGNIS, v. 819.:

Οἳ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας,

τούτων τοι χάρη, Κύρ', ὀλίγη τελέθει.

Felicissima est Corayi conjectura, Gaisfordio, ut videtur, proisus ignota. “La variété des leçons m'a déterminé à traduire *pays montueux*, comme si le texte portoit, *χάρησι οὔρειοισι*. Il est possible que le *χάρησι* ait disparu sous la mauvaise leçon *ᾤρεισιν* de mon MS. 2146., et que l'épithète *οὔρειοισι*, restée seule sans substantif, ait été changée en *οὔρεισι*. Je suis d'autant plus porté à regarder le *χάρησι οὔρειοισι* comme la vraie leçon qu'on trouve *χάρην οὔρεινήν* au §. cxx. qui, comme l'observe Prosper Martian, correspond à celui-ci. Je puis citer un autre exemple d'une pareille confusion dans ce passage d'Aristote *Problem.* xiv. 3., *Διὰ τί ἐν τῇ ψυχροτάτῃ χώρᾳ, οἱ καῦτοι μᾶλλον γίνονται; ἥ διότι ἀντιπερισσῇσι τὸ φύχος εἰσὼ τὴν θερμότητα ἐν δὲ τῷ θέρει τούναντίον συμβαίνει.* Je le corrige en substituant *ᾠρα* au mot *χώρα*, et cette correction est justifiée par le mot *θέρει* qui suit, ainsi que par Hippocrate (de *Affectioibus* §. vii. T. II. p. 164.), qui pensoit également que les fièvres ardentes étoient plus fréquentes en hiver qu'en été. Qu'on me permette de citer encore ces vers de Théognis,

οἳ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας,

τούτων τοι χάρη, Κύρ', ὀλίγη τελέθει,

où je pense qu'il faut également lire *ᾠρη* ou du moins *κ' ᾠρη* (pour *καὶ ᾠρη*) dans le même sens de l'expression françoise, *on n'en fait aucun cas, on les méprise*, qu'on trouve dans Tyrtée l. 11.

εἰθ οὕτως ἀνδρός τοι ἀλαμμένου οὐδεμί' ᾠρη [ᾠρη]

γίγνεται,

ainsi que dans Hésiode (*Opér. et Dies*, 20.),

ἄρα γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε."

Notes sur le Traité des Arts, des Eaux, et des Lieux, T. ii. p. 222.

SIMONIDES. De duobus sequentibus Simonidis fragmentis silet Gaisfordius. Etym. M. p. 597, 12.: Νάκη τὸ αἰγείον δέρμα· κατὰ, καὶ κώδιον, τὸ προβάτιον (προβάτειν). οὐκ ἄρα τὸ ἐν Κόλχοις, νάκος ῥητέον κακῶς οὖν Σιμωνίδης νάκος φησί.

J. Pollux ii. (6.).: Ἀριστοφάνης δὲ, σῦκα τὰ ἐν τοῖς ὀφθαλμοῖς ἔλκη λέγει. σκνιπὸν δὲ, τὸν ἀμυδρῶς βλέποντα· καὶ Σιμωνίδης ὁ Ἰαμβοποιὸς,

* Ἡ τυφλὸς, ἢ τίς σκνιπὸς, ἢ μέγα βλέπων.

De voce σκνιπὸς s. σκνιπὸς ὁ ἀμυδρῶς βλέπων, quæ sæpe confunditur cum σκνιφὸς, sordidus homo, fuse, et, ut spero, accurate dixi in *Epist. MS. ad virum clarissimum, G. H. Schæferum.*

Thetfordiæ, Post. Id. Maias.

E. H. B.

An. MDCCXCI.

Post Scriptum.

Nunc demum in manus meas venerunt *Archilochi Reliquiæ*, ab Ign. Liebelio collectæ et editæ Lips. 1812. 8vo. Editor doctissimus p. 193. sic scribit:—

"LXXVIII. Τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τυχόντος στρατιάτου μοίρα. Schol. ad Hom. Villosion. ix. 378. Τίω δέ μιν ἐν Καρὸς αἴτῃ· ἀπὸ τῶν Καρῶν, οὓς ἀεὶ λοιδορεῖ ὁ Ποιητής, οἷον ἐν μοίρα Καρὸς, οἷον ἐν δούλου—Ἀρχίλοχος δὲ· Τιμῶμαι κ. τ. λ. Forte iambos sic restituas,

Τιμῶμαι αὐτὸν μισθοφόρου ἐν τάξει

Καὶ τοῦ τυχόντος στρατιάτου——

Ἐν τάξει, πρὸ ἐν μοίρα, ex Etym. M. terpono v. Καρὸς.—ἀντὶ τοῦ θανάτου, ὡς θάνατον πεφρακεν, ἢ ἢ ἀπὸ τοῦ κῆρ, κηρὸς, κατὰ συστολήν τοῦ η, καρὸς· ἢ, ὡς ἔνιοι, ἐν τάξει μισθοφόρου· πρῶτον γὰρ Κᾶρες ἐπολέμησαν ἐπὶ μισθῷ καὶ ἔδοξαν εἶναι ἀτιμώτατοι. Eadem habent etiam Scholia minora ad h. l. Speusippus Epigr. Anacret. T. i. p. 176. Ψυχὴ δ' ἀθανάτων τάξιν ἔχει μακάρων. Suidas v. Ἐν Καρὸς εἶπετο τάξει· ἀντὶ τοῦ ἐμισθοφόρει, ἐπειδὴ πρῶτοι Κᾶρες ἐμισθοφόρησαν. Sed egregie fallitur Liebelius: verba enim, (ut modo diximus), Τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τυχόντος στρατιάτου μοίρα, quæ nil nisi prosaicum sapiunt, sunt grammatici non Archilochi ipsius. Scholiastes, ut modo diximus, dubio procul respexit ad Archilochi versum a Schol. Platon. nobis servatum: ibi enim p. 93. legitur: Καὶ τὸ παρ' Ὀμήρῳ δὲ, ἐν Καρὸς αἴτῃ, ἐν τῷ τυχόντι τινὲς ἀκούουσι· μέμνηται δ' αὐτῆς· Ἀρχίλοχος, λέγων·

Καὶ δὴ πικουρος ὥστε Κᾶρ κεκλήσομαι.

Hic versus in Siebenkeesii Anecdotis Græcis p. 43., quæ laudavit Ign. Liebelius ad Fragn. xv. p. 88., sic legitur:

Καὶ δὴ πίκουρος, ὥστε Κᾶρης, κλήσομαι.

"Κᾶρης, Κάρητος, ut Μάγνης, ἦτος, cujus usitatio forma Κᾶρ, Καρὸς: nisi forte legendum sit ὥστε Κᾶρ κεκλήσομαι, Hom. Il. γ. 138. Φίλη

κεκλήσῃ ἀκοίτις, et Hymn. in 'Ερμ. 229. 'Αρχὸς φιλοπύου κεκλήσεαι ἡματα πάντα." Lachel. Verum vidit vir ciuitas, in Scholis Platoniceis a Rubincenio editis sic legi nesciens.

Notandus est Similes locus: 'Εν Καρδ' εἴτετο τῶξε' ἀνὶ τοῦ ἐμπεδωφόρει, ἐπειδὴ πρῶται Καρτε' ἐμπεδωφόρ' ἔσσι. Verba, 'Εν Καρδ' εἴτετο τῶξε', ex aliquo poetæ deperit sunt.

Thetfordie datum 23. Martii

E. H. 3

A. D. 1816.

Πόλις ὅτις ὀρεῖ.'

Οἶνος, Σέλιος, &c.

Viscera tamen hinc, hæc cubilia venas
Fœta metallorum, spumantque celamantia regna
Condita sub vinctis, et penetralia latetibus:
Dumque alii lustrant superi miracula mundi,
Sit mihi fas mersas res exquirere tenebris,
Tartareas et opes, et quicquid luce remota
Abdita rimatur vigili solertia curâ,
Effossunque novo tandem producere caelo.
Nam neque culturâ sibi dona patentia jactat
Sola superficies, ast una cæca cavernâ
Sponte tument gazis vastæ penetralia terræ:
Quojus ego aggrediar demersos hæc recessus
Subter in immensum præceps, ubi pondera glebæ
Cruda sopora jacent, quæ circumplectitur horror
Difficilis tenebrarum, et templa informia noctis.
Non tamen hæc alto torpent incognita fundo;
Arte hominum in lucem veniunt, tandemque labores,
Confessa artificis varios conflantur in usus;
Quæ quibus invemenda modis arcana dorebo.

Principio unde ortus, quæ sint elementa metalli,
Quâ fiant ratione, et quâ vi quæque videndum est;
An generata, pari quæ nunc perfectâ figurâ,
Cum mundo nascente forent; seu tempore ab ipso
Semina confluerent sensim, tandemque vapore
Sulphureo induerent mirum concreta rigorem?

¹ This poem was not inserted in the volume lately published by the author, intitled, 'Carmina Græca et Latina.'

Anne hæc incerto casu glomerata putemus?
 Nequaquam—sat enim sat subterranea moles
 Arguit interiora Dei miracula summi:
 Strata super stratis gremio telluris in arcto
 Pro variâ gravitate jacent; discretæque venâ
 Quæque sui generis, propriisque recondita nidis.
 Tantus mest ordo et brutâ concordia massâ.

Quare age, fossori quæ sint noscenda perito,
 Rara, nec ingenuis satis intellecta priorum,
 Quo more observans certissima signa latentes
 Exploret fibras, quæis artibus eruat audax,
 Egestis inhians gazis, molimine quanto
 Machina perumpat solida hæc funclamina, dicam

Fama est si montis percures ardua virgâ,¹
 Quæ fuerit coryli ramis excisa, bicornis
 Finca velut specie, poteris deprendere motu
 Læta metalliferas quæ prodant omnia venas:
 Haud secus in dextrâ micat auri virga potenti,
 Ductor ubi exangues animat Caducifer umbras.
 Sape color fuscus, montanaque rima dehiscens,
 Halitus inde acris per aperta foramina manet,
 Indicium dabit, atque ultro loca cæca patescunt:
 Qualiter has olim, nullo cogeme, repertas
 Esse ferunt lachras, terrâ exsudantque metalla:
 Sylvæ exortus quo tempore torruit ardor
 Spiramenta soli laxata; inde ignifer ætus
 Pondus inanatis liquefecit ductile rivis.
 Sape etiam torrens, subito de monte solutus
 Cum ruit eluvie pretiosas volvit arenas,
 Mistaque particulis impulsa est glarea venæ.
 Aut ubi terrifico ventorum prælia motu
 Erumpent luctata foras, sternentque sub auram
 Arboræos fetus, radicibus extirpatis
 Intertexta riget nudatâ fibra metalli.

His animadversis sensim labor impendendus;
 Namque loci genus haud namquæ est prænoscere, multæ
 Quidque ferant species terrarum, quidque recusent.
 Profuit et spatium, venæ quoque jura notare,
 Mensuræque modum; nullo haud discrimine, rectam
 Sive viam obliquam tendat, tortosque meatus
 Explorat solers opifex; mox ducere sulcos
 Divite sub saxo incipnat, tum fissa cavetur
 Area diductæ in solidum lato ore fenestræ;
 Nec mora, nec requies; pars se demittere certat.

¹ Vid. Georg. Agricola de re metal.

Altius incumbens studio, ferique bipennis
 Vi sibi rumpit iter, neque cœptis excidit ausis.
 At pars et latera atque arcus firmare columnis
 Fornicis ingentes, adituque advolvere sylvæ
 Robora congestæ, trabibus fulera alta futuris;
 Ne lapsum, evertens opera interrupta, minetur
 Desuper horrificamque trahat cava terra ruinam.
 Multifidos alii quamprimum urgere canales,
 Omnia ne nimio teneant humore lacunæ;
 Sæpe adeò scatebris torrens irumpit ab undis,
 Ut labor effusus pereat, nî machina ductu
 Mirifico fabricata, injectis ignibus indans,
 Sursum agat impulsos latices, terramque deorsum
 Excoquat, inque auras tenues ebulliat æstus.
 Ast alii, ut fundum permanet purior ora
 Ætheris, accipiunt per flamina longa tuborum
 Et liquidos reddunt cœli spirabilis haustus.

Parte alâ his cura est poscat seu tundere vena.

Inventasve locus comburere; sæpe lagonis
 Improba durities geminato obnititur ictu,
 Intima tum melius lavabit claustra viarum
 Ignea vis—sed enim admotis ita vivida flammis
 Sulphura turbarent putrisque volumina fumi,
 Haud raro ut torris disruptum accenderet antrum
 Funditus; hinc docta est mentem lampada, tortis
 Icta rotis, quæ nocte silex scintillat abactâ.
 Et trahit in gyrum albentes ninoxia sulcos.

Est locus Italiæ, Venetum continemus ora,
 Hic specus effossum, et deformis Tartara vitæ;
 Quos etenim mersere malis sua fata nocentes,
 Quique jugum bello capti patuntur herile,
 Ipsi etiam insontes, nullo discrimine, pœnis
 Damnati indignis, fundo volvuntur in uno.
 Compede ærura gemunt, tunduntur corpora plagis,
 Nec concessa quies, noctesque diesque laborant,
 Nec spes ulla fugæ; domini custodia sævi
 Excubias agit, et fauces statione tuctur;
 Nulli fas (vellent equidem,) remeare salubres
 Simplicis auræ latices et tela dei.
 Quale venenatum hic latebris teterrimus arctis
 Efflat odor tabum! quales scaptésula morbos!
 Decolor hinc hominum facies, et squabida pallent
 Ora situ; subit effectis pulmonibus æger
 Halitus, articulos macies exanguis adurit.
 Nec longum tempus, nimîâ, cum mole laborum
 Luctantes animas optatâ morte reponunt.
 O miseri! instantes quos tali sæva coercet

Vis operi—quid itum est tam magno in viscera terræ,
Quid tanto sudore parant tantoque periclo?

Aurum præcipuo cultu dignatur, avaros
Nil adeo accendens, et quo non carior ulla
Messis; adoptivo præfulgens nomine Solis.
Cedat dives aquæ, celebratis Hermus arenis;
Cedant ora Tagi rutilis stillantia gazis;
Nos juga mœnemur fulvo compacta metallo
Quasque sub orbe novo cumulat Peruvia moles.

Virginis os purum et pallorem argentea Lania
Vena refert, autoque tenet loca proxima quales
Pareit, Atlanteos extra ditissima fluctus,
Terraque inexhaustos proventus fundit Iberis!
Vindicat æs nomen Veneris, cui vivida formam
Pavonis dedit imbutam natura colore;
Æthere quam multum decus exprimit imbrifer arcus,
Tam variis stellata notis micat aenea lamma
Subjecta hanc Borea, necnon et Suevia ferrum
Martis alit specimen; crudâ hic rubigine torpet
Congeries, fecunda boni, fecunda malorum.

At plumbum, tanto quod livens temperat astro
Saturnus piger, atque humanis usibus aptum,
Quodque gent stannum titulos Jovis, Anglia mittit
Anglia, Damnonias perhibent quas navibus oras
Hinc Tyrios petiisse viros, antiqua, per orbem
Dissita, vecturos nostræ commercia terræ.

Ductilis argenti pondus vivumque liquorem
Mercurius regit; hæc subito corpuscula fuis
Dissiluisse globis, si contrectaveris; inde
Maternas cont; exultumque recolligit orbes.

Quid memorem Electrum Platinamve novâ arte repertam,
Dilectam argento; aut priscis orichalca fodinis?

Scilicet omnigena hæc, rerum quibus indiget usus,
Arte fabri manibusque exercita, tela laborum,
Suppeditantque viam ad sociæ munimina vitæ;
Quippe iterum lustris ævum de more ferarum
Fœdum homines traherent, essent nî pulchra metalla.

Præterea his varia est medicinæ sylvæ reperta;
Per cava terrarum ferrugineosque meatus
Didita vis liquidi chalybis laticesque salubres
Semine vitali subter labentia complent

Flumina. Nec venit ad vires felicius ullum
Auxilium medicas, quam gluten fossile, quodque
Concreti eliciunt succi; seu sulphure nitrum,
Aut oleo, aut sale, prægnantes vel alumine rivi.

Nunc age quos lapides amplexu terra coercet,

Inspice; quam tersâ vestita cubilia crustâ,
 Quam vario ornatu radiant! Multosque per annos
 Illæsum genus omne manet, nec robora mutat
 Maxima quis dubitet nigri miracula saxi
 Dicere quæ fert Ilva ferax; Magnesia quondam
 Orta silex; viden' ut sensûs et amoris in illâ
 Innata, illecebrisque suis sit prædita, virtus?
 Quin majora loquor; vis est comperita polorum,
 Nautica cum pinus dubium trajecerit aquor,
 Hæc cæli latera ostendens et certa viarum
 Ipsa velit secum et Palinuro sidera supplet.
 Marmora quid dicam, signis pirantibus apta?
 Aut quos (delicias hominum!) pretiosa lapillos
 Terra Eoa parit; quâ Dadaleo labyrintho
 Ardentes liquido scintillant lumine gemmæ;
 Seu vomat hic radios adamas notissimus omnes,
 Chrysolithæ deus fulvum, flammansve pyropus,
 Purpureove vicus amethysto certet iaspis.
 Quas lucæ studiosa lames et avida cupido
 Constituit metas; quæ non sint ausa? teruntur
 Quotque labore manus, digitorum ut scilicet unus
 Articulus inteat! sub fundo quaritur imo
 Baccha maris; sensitque novum, quod molle sub undis,
 Aëra corahum, tactâque induruit aurâ.
 Quid crystallæ loquat vitreis peflucida guttis?
 Quid roris lacrymâ cristam, quâ succinus humora
 Implicuit vivas pictoso carcere formas?
 Nec levis iste labor tenues discernere festas,
 Quas magè versicolor picto tibi prodit eunti
 Terra pavimento; casu hæc spectacula fingi
 Naturamne putas, tali ut sint prædita formâ,
 Nequicquam effudisse manu; vel inania summis
 Montibus, externo nasci conchylia lusu?
 Necnon et videas quam saxis marmora cavatis
 Extundit solidos pisces, pelagoque remoto
 Conversæ in lapideâ exuvie jacuere marmora:
 Quippe proculdubio exturbans has motus aquarum,
 Tempore quò cæli effusa patuere fenestræ,
 Sedibus evolvit propius, fecitque relictas.
 Sidere rimosis decrescens unda latebils.

Sed neque scrutator penitus caligine mersas
 Quas aperit gazas, aut quæ miracula servat
 Condita, complecti valeam; quæ commoda vitæ
 Materies, patiensque vocat labor; ille sub imo
 Fornice terrarum, circumfususque tenebris
 Æstuat irrequietus, ubi ignis pabula, carbo

Pondere torpet iners, at aperto sulphure vivax.
 Teutonica emittit faciem, vocat Indica gemmas,
 Annique Æthiopes, ægentique orbe medallas
 Pata novo tellus: sed quam potiore metallis
 Libertate careat! quæ sæva tyrannidis obstant
 Frangit liberantium stimulis, operumque vigori.
 Haud ita dedecorat pensum ævale Dittamos;
 Libera quæcunque annuat vices indistincta, quæque
 Cælestium exerceant latebras, sua hec ra novat
 Qui quæ suis leges: qui tam molimine viro
 Defendit Euxæ, et obtinere regna,
 Percontant ut fluctus antea salosque meatus,
 Non caput totantem Oceanum vasto æquore navis
 Alta supervolatat fruticæ reboantibus undis.

R. P. JODDRELL, *Esq.*

NOTICE OF

Essai Sur les Mysteres d'Eleusis. Second Edition.
St. Petersburg, 1815 in one vol. 8vo.

“Ὁμηροῦ ἐκ τῶν ἑρμηνειῶν ἐπιχθονίων ἀποβιβασμός.”

Homer. Hymn. in Cer. v. 480.

In the preface to this work, the ingenious author, Mr. OUVAROFF, mentions that the first edition, consisting of only 100 copies, and comprising 2 sections, appeared in 1812, at a time when the general attention of Europe was so engrossed by public affairs, that but little leisure could be spared for antiquarian or literary researches; yet he had the satisfaction to perceive that his opinions attracted the notice of many learned men, and their approbation encouraged him to revise his work and augment it with two additional sections; one containing a discussion of the system of Euhemerus in its relation with the doctrine of the Mysteries, and the other an attempt to reconcile the secret worship of Ceres with that of Bacchus, in a manner which he flatters himself is incontestably new. Although Mr. WILFORD, whose writings (in the Asiatic Researches) have furnished Mr. OUVAROFF with many powerful arguments, was deceived in some respects by his Indian *Pandits*, (as he himself candidly and publicly acknowledged) yet, after a lapse of so many years, not one critic, either of Calcutta, or of Europe, has disputed his explanation of the sacred formula (κόρη ὀμνάς) used at Eleusis. Mr. OUVAROFF, besides,

informs us, that on this subject he consulted Sir GORE OUSELEY, the late English Ambassador Extraordinary at the Persian Court, and a Member of the Asiatic Society, whom a long residence in Bengal had rendered familiar with the literature of India; and by this gentleman he was confirmed in his belief that there existed between the Sanscrit words explained by WILFORD, and the sacred formula of Eleusis, an affinity that cannot have been merely accidental.

It is justly observed by our learned author (p. 1.) that the study of antiquity offers nothing to the contemplation more interesting nor more obscure than the ancient Mysteries; and that although many writers of considerable ingenuity and erudition, from Meursius to Sainte Croix and Meiners, have treated the subject under various points of view, and discussed the nature of the ceremonies, their origin and design, and the epoch of their introduction into Greece: yet the most important of all these inquiries, that concerning the religious and philosophical relation which subsisted between the Mysteries and Polytheism, has not hitherto been made with all the diligence that it requires and deserves. Some, indeed, have totally neglected this point of relation in their inquiries, or have only noticed it incidentally; several, perceiving in the Mysteries little more than ceremonies, invented to deceive the vulgar; others exalting them into schools of philosophy. The Abbé Pluche attributes to them a different intention;¹ and Larcher imagined that they inculcated atheism.²

The name of Mysteries in general comprehended a multiplicity of religious institutions, differing very considerably among themselves, and not proceeding from a common origin. Under the same name have been designated the ceremonies of the Dactyli, the Curetes, the Corybantes, the Telchini, and others; even the more modern initiations of Mithras and of Isis: but a serious study of antiquity will demonstrate that very little resemblance or connexion existed between those religious rites and the Mysteries of Ceres, which were celebrated at Eleusis, and held the first place among all such sacred institutions; the ancients never intending to express by the name of Mysteries any but the Eleusinian. The others, with a few exceptions, were originally nothing more than the juggling of barbarians who imposed by some mysterious practices on the credulity of people at that time in a half-savage state; or the tricks of expert mountebanks, who, in later times, endeavoured by the help of obscure and foreign ceremonies to prevent the fall of a tottering religion. The affinity which subsisted between the Samothracian Mysteries of the Dii Cabiri and those of Eleusis has not yet been ascertained. The *Bacchic* or *Orphic* mysteries wear a character quite opposite to that of the Eleusinian; for between the worship of Ceres and of Bacchus the same difference appears as that which exists between the unbridled violence of savage life and a state of regular civilization. But the Mysteries of Ceres were, above all,

¹ Histoire du Ciel. Tom. I. p. 371.

² Herodot. Trad. de Larcher, Tom. V. p. 449. note 84.

distinguished as having been the depositories of certain tradition contemporary with the world.—Besides, in discovering a point of mediation between Man and the Divinity, the Eleusinian mysteries had alone attained the object of every great religious association. All Greece hastened to be initiated; and Plato, who had penetrated into the secrets of the sanctuary, spoke of it with admiration. “In the *great Mysteries*,” says Clemens Alexandrinus, “one learned to understand nature;”¹ and if the veil could be removed from the Eleusinian mysteries, we should find a clue to those of Egypt and of the East: this once found would conduct us even to the last moments of Polytheism. To whom we may ascribe the institution of these Mysteries celebrated at Eleusis, has not yet been determined; and we are ignorant whether the first Hierophant was Musæus or Cadmus, Inachus or Melampus, or one Eumolpus, or Orpheus, who transplanted the Egyptian ceremonies into Greece: or whether, as the most credible writers affirm, Ceres herself founded the mysteries of Eleusis.

The date of their institution is equally uncertain: Memors and Dupuis have already proved that minute researches on this subject are equally frivolous as useless; for as the *lesser* mysteries indubitably preceded the *great*, the epoch of their true development must have been that period when the Grecian republics were organized. It therefore must be more interesting to study the mysteries when arrived at their maturity, than whilst in a state of infancy. However remote may be the time of their transmigration from Egypt, however symbolical the name of Ceres, her mysteries must have been anterior to the epoch generally assigned, if we place their germ in those popular ceremonies practised by the first inhabitants of Greece, who were emigrants from the east. The religion of the Greeks was formed by successive acquisitions; and much of their worship had been transmitted from Egypt. The mysteries of Ceres, according to Lactantius, nearly resembled those of Isis: and in the opinion of Herodotus, the Attic Ceres was the same with Isis, who, when that venerable writer flourished, was the only divinity honored with mysteries in Egypt. From these, we are therefore authorised to derive, in some degree, the mysteries of Eleusis: but this depository of ideas must have been slowly developed, and cannot have assumed, until after a considerable time, those mystic forms which always announce a certain maturity of thought.

This consideration may serve to account why Homer, whose poems are, without doubt, the most ancient documents of Grecian history, has not in any passage noticed the mysteries.² We cannot discover

¹ Stromat. V. c. ii. p. 682.

² One of the Oxford marbles (Marm. Oxon. ed. Chandl. II. p. 21.) places the institution of the mysteries under the reign of Erectheus. Lami (in notes to the first chapter of Meursius's *Eleusin. Opp.* Meursi II. p. 547.) conjectures that the year half effaced on the marble should be 1399 before Christ. Homer is supposed to have flourished 990 or 1000 years before Christ.

in his works any trace of mystic ideas. He never even rises to that abstract notion of destiny which constituted the soul of Grecian tragedy. His Theogony is anterior to all metaphysical combinations, and his compositions bear the true character of primitive poetry:—yet Homer, the first historian, (we may say) is not only silent respecting the Eleusinian Mysteries, which the most authentic testimonies agree in tracing up to the fabulous ages, but seems to furnish ideas of an order perfectly opposite¹—a circumstance that could scarcely have occurred, if in the time of him who embraced all nature, and all the knowledge of his day, metaphysical ideas had been current.

It appears that the institution of those Grecian Mysteries must have been posterior to the immortal bard, from the testimony of Herodotus, who declares that Homer and Hesiod first gave to the Greeks their Theogonies, and determined the names, the worship, and the images of their Gods.² Although this assertion must not be understood literally, for many passages of Homer presuppose a system already established; yet Homer and Hesiod regulated the system, combined scattered traditions, and thus partly exercised the functions ascribed to them by Herodotus in a remarkable passage, of which, however, the authority has been warmly disputed by those who wish to prove the existence of Orpheus, and his claim to the honor of having founded the mysteries; whilst Aristotle, as Cicero tells us, maintains that Orpheus never actually existed: but the mysteries of Samothrace, attributed to him, seem in many respects like the Egyptian ceremonies, and this conformity serves to support the general opinion that Orpheus had travelled in Egypt. From the earliest antiquity, the Egyptians appear to have monopolized Oriental ideas. To reconcile, then, the transmigration of the mysteries from Egypt, with the silence of Homer and of Hesiod, we must date the developement of those rites brought from the east, after the age of Homer, or at least after the Trojan war, when Greece became organised into regular governments. The republican era followed the heroic age at the same time when lyric and dramatic poetry succeeded to the Epopœia.

Mr. OLVAROFF, in Section 2. expresses his belief that of all

¹ As the shows of the lesser mysteries were intended to represent the condition of the soul while subservient to the body, so a liberation from this servitude, through the cathartic or purifying virtues, was what the wisdom of the ancients signified by the descent of Hercules, Ulysses, &c. into Hades, and their speedy return from its dark abodes. This is incontrovertibly proved in the treatise “On the Eleusinian and Bacchic Mysteries,” by THOMAS TAYLOR; which is recorded in No. XV. of *The Pamphleteer*. What Mr. OUVAROFF therefore says is by no means true, viz: “That Homer is not only silent respecting the Eleusinian Mysteries, which the most authentic testimonies agree in tracing up to the fabulous ages, but seems to furnish ideas of an order perfectly opposite.” For he indicates to us the shows of the lesser Eleusinian Mysteries in the descent of Ulysses into Hades. ED

² Herod. lib. ii. c. 53.

European countries, Greece was the first peopled by Asiatic colonies ; and that a comparison of the various circumstances, half fabulous and half historical, which can be collected from ancient writers, will prove beyond doubt that these colonies belonged to three different ages, and were more or less civilized. The first did not bear any particular designation or generic name : the second were the Pelasgians, who appear to have had some affinity with the Thracians of Europe, and the Phrygians of Asia : yet the tradition of Dodona represented them as having for a long time sacrificed to the gods, although ignorant of their names.¹ The deluge of Deucalion (about 1514 years before Christ) produced a considerable change, when the Hellenes appeared, a new race issuing from Asia, and spreading themselves over Greece ; they having driven out the Pelasgians, or united with them, gave their own name to the country which they civilized. About sixty years after this event, the Phœnician Cadmus established himself at Thebes, and the Egyptian Danaus at Argos.

We have seen the institution of our Eleusinian Mysteries attributed to the goddess herself, or to foreign colonies. The Egyptian priests also claimed the honor of having transmitted to the Greeks the first elements of Polytheism : facts clearly indicating the east as the focus and centre of all that was civilized and enlightened. Many ingenious writers, who flourished during the eighteenth century, regarded Egypt as the parent of all religions, and the source of all human knowledge. This opinion is not new ; the Egyptians themselves were the first who established it.² Of its modern supporters, M. M. St. Croix and Dupuis must be particularly mentioned.³ Some, as Kœmpfer, Huët, Lacroze, and Brucker, have even thought that India was an Egyptian colony.⁴ But Egypt, however singular in some respects, does not exhibit in any the character of a central country ; neither its geographical position, the natural disposition of its inhabitants, nor its political destinies. The whole plan of its Theocracy seems to show that the priests were a foreign colony.⁵ But if Egypt has not invented any

¹ Herod. lib. ii. c. 53.

² See Diodor. Sicul. lib. i. p. 6. The same historian says in another place, (lib. i. p. 17.) speaking of the Egyptians, *φωσφητοποιοντες και ἀστρονομους, ὡς ἡμετέριον αἶμα*.

³ See on this subject the five memoirs by Abbe Mignot, in the xxvi. vol. of "Mem. de l'Acad. des Inscrip. 1768." The learned academicians combats with powerful argument that hypothesis which renders Egypt the centre of civilization. He proves that the Indians have never borrowed from Egypt, and with admirable sagacity he has, we may say, almost guessed the discoveries made since his time : had he understood the Sanscrit language and possessed those materials of which we can now avail ourselves, he would have completed his labors by proving that the Egyptians borrowed all from Asia.

⁴ It is remarkable that the priest of Sais, whom Plato introduces speaking in his dialogue entitled Timæus, begins the history of his country with that of the Atlantes. This has been already observed by Paullus ; and it is a proof that the Egyptians knew themselves not to be *Autochthones*. Although it

thing, it has preserved all intrusted to it by strangers, and may be considered as the true link which connected Asia with Europe. Egypt transmitted the Oriental traditions, having altered them, to the Greeks. In the religious ideas of Greece, all, that differs from the Egyptian Theology, serves precisely to characterize the two nations; and traditions, which in Egypt were gloomy and lamentable, adapted themselves to the smiling climate and lively imagination of the Greeks.

The language of ancient Egypt is still concealed in profound obscurity: some discoveries, it is true, may be expected from the great undertakings of the French Government; and in Bengal, the English have already ascertained many important and authentic facts relative to the ancient connexion between India and Egypt; and from all that we know of mythological, historical and geographical traditions, a conformity appears so indisputable that we may adopt it with perfect confidence.¹

Those who formerly regarded the Indians as *Autochthones*² believed, (according to Philostratus and Lucian,³) that from them the Egyptians borrowed their civilization. "I know," says Pausanias, "that the Chaldeans and the *Magi of the Indians* are the first who have preached the immortality of the soul. From them the Greeks learned this doctrine; and, above all, Plato, the son of Ariston."⁴ These notions concerning India were long preserved: Clemens Alexandrinus and Saint Jerome⁵ make mention of *Boudha*. It is evident that the Oriental Pantheism, which represents the universe as emanating from the primary being, had penetrated into Egypt and Greece. The Indian philosophers explained this system by the image of a spider that derives from its own bosom the thread of which its web is formed, sits in the midst of its work, communicates its movements, and draws back when it pleases the web which had been spun from itself. They compared the world to an egg. The Egyptians and the Greeks adopted

does not show that they knew their true origin. The Egyptian priests were esteemed an Asiatic colony, even among the ancients. Zonaras, treating of the Science of the Egyptians, says, "Ἐκ Χαλδαιῶν γὰρ λέγεται εἶσι σάει ταῦτα τὴν Αἴγυπτον, ἀνακρίθην πρὸς Ἕλληνας." "These things, it is said, came from the Chaldeans to Egypt, and thence to the Greeks." (Zon. Ed. Du Cange. Venet. 1729. T. 1. p. 14.)

¹ There is a remarkable passage in Eusebius which proves the ancient relation between India and Egypt: Ἐν Διημογραφίᾳ τῶν Κελῶν οἱ Αἰγύπτιοι προαγορεύουσιν τὴν χροὸν ἐκ κυανῶ μέλανος ἔχουσα, κρείττωστα ζῶντι καὶ σκούπετον (ἰγνυσιν). "The Egyptians represented the Demiurgos Kneph as of a blue color, bordering on black, with a girdle and a sceptre." (Prap. Evang. lib. iii. p. 115.) In this image, we immediately recognise the Indian *Vishnu*. See the Asiatic Researches, vol. iii. p. 571. and vol. xi. p. 94.

² Diod. ii. p. 87. πάντα (ἰθὺν) δοκίμῳ ὑπάρχειν αὐτῶν χροῖα. Nonn. Dionys. l. xxxiv. v. 132. Ἰσθὺν γιγνέσθαι μεμύησται πάντων Ἑλλήνων.

³ Philostr. vit. Apoll. iii. c. 6. vi. c. 6. Lucian. Fugit.

⁴ Messen. c. xxxiii.

⁵ Stroniat. i. p. 305. Hieron. adv. Jov. i.

this symbol. Modern discoveries confirm the testimonies of the ancients; they show that India was acquainted with *Misr* (Egypt) and the Nile: that the Egyptian Triad (Osiris, Horus, and Typhon) had a common origin with the Indian Triad, composed of Brahma, Vishnu, and Mahadeva (See Paterson, of the Hindu religion, Asiatic Researches, Vol. VIII. p. 44.): that the Phallic worship in Egypt copied from that of the Lingam in India) was carried into Greece by Melampus;¹ finally, that the division into casts, and the hereditary descent of the sacerdotal office, were not Egyptian inventions, as Monsieur Dupuis imagined: neither is it probable that the fabulous Sesostris introduced into Asia the religion of the Egyptians,² nor that the persecution under Cambyses forced the Egyptian priests to civilize India.³ But Egypt served in its intermediate situation as the principal channel of intellectual commerce which subsisted between Asia and Greece, from the earliest ages.

Of all recent discoveries ascertaining the great influence of the east, the most important and most immediately relative to the object of this essay is a proof contained in the Asiatic Researches, (vol. v.) that the sacred words *κὼνὸς ὀμπὰς* (*Konx ompa*) pronounced at the conclusion of the Eleusinian Mysteries, and hitherto considered as inexplicable, are Sanscrit;⁴ the Brahmins still use them at the close of several religious ceremonies: and in the dialect of the gods (or so the Indians style the language of their holy books) these words are expressed by *Kanska, Om, Paksha*.

Of these, the first signifies, according to Wilford, (Asiat. Res. vol. v.) the subject of our most ancient vows: *Om* is the famous monosyllable employed by the Indians at the beginning and end of their prayers and of all their ceremonies: *Paksha* perfectly corresponds to the old Latin word *vix*, (vices) in the sense of change, turn, periodical work, duty, vicissitudes of fortune, &c. and it is pronounced by the Indians while pouring out water in honor of the gods, and of the *Patris* or manes. We learn from Hesychius that these words were uttered aloud in Greece at the close of important ceremonies whether religious or civil; and from *Paksha*, commonly pronounced *Vakt* or *Vakhs*, was formed the old Latin word *vix*. This discovery of Mr. WILFORD not only ascertains the true origin of the mysteries, but proves the extensive influence of eastern ideas over the civilization of antiquity. Every impartial man will see in Asia the cradle of religious tradition and of

¹ Herodot. lib. II. 10.

² Recherches sur les mysteres du paganisme, p. 8. Herodot. Traduct. de Larcher, tom. II. p. 401. note 383.

³ Kœmpter, Hist. du Japon. lib. I. cap. 2. p. 33.

⁴ The learned Le Clerc (Bibl. Univ. I. VI. p. 74.) thought these words Phœnician. Count de Gebelin, (in Monde Primitif, tom. IV. p. 323.) supposed them to be Hebrew. The celebrated Bartholémy believed them foreign to the Greek language, and probably Egyptian, since the mysteries appeared to have come from Egypt. See "Voyage d'Anacharsis," tom. V. (notes p. 538.)

philosophic discipline. It appears from what has been remarked, that the religious mysteries of Greece were of foreign origin, that Egypt did not give them birth; and, finally, that we possess a singular and luminous fact, which enables us to discover their true country.*

MOTS OU OMIS PAR H. ETIENNE,

Ou inexactement expliqués.

Par J. B. GAIL, Lecteur Royal et Conservateur des Manuscrits Grecs et Latins de la Bibliothèque du Roi.

NO. IV.

31. ΑΓΓΗ, ἡ, *littus*, rivage, telle est l'acception vulgaire. J'en proposerois une autre que ne donne pas H. Etienne, celle de *collini*, *hauteur*. Οχθη et ὄχθος signifient *rivages* et *bords d'une rivière*, et par extension, *hauteur*, *élévation*, *tumeur*, *colline*, *levres d'une place*,

* The original passage of Hesychius, to which Mr. OUVAROFF has above alluded, is the following (in voce ἀγξ ὀμπιξ) “Ἐπιβήματα τεταχυσμένοι καὶ τῇ δικαστικῇ ψήφῳ ὅχθος ὡς ὁ τῆς κτεφύδρους. Παραδὲ Ἀττικοῖς Βρόψ. Ed. Alberti. T. II. pag. 290. The word πῶξ, Hesychius explains by τέλος ἔχων, which Tollius would read ἔχων. Fungerus, one of the annotators, says, “Vox πῶξ, quatenus silentium significat, plane est Græca (?) non Romana. Cum enim silentium imponebant, aut quæ dicta erant, indicta vellent, tum πῶξ dicebant. Extant sane hæc Diphili (Athen. Deipn. Ep. lib. II. c. 76.) Δειπνῶν τε καταδὸς, πῶς ἔοικας; Λακωνικῶς. Ὅξους δὲ κοτύλην Πῶξ, τί πῶξ. Falluntur qui admirationem eo significari volunt.” T. II. pag. 857. Scaliger observes that it was usual to impose silence by placing the finger on the mouth, and that a conversation was terminated by the word πῶξ. “Cum ex sermone præsentem dimitterent, tum πῶξ dicebant.” Auson: Tolli. 1671. p. 499. In the same sense many Latin writers use this exclamation. Thus Terence. (Heauton. Act. IV. sc. 3. v. 39.)

“Unus est dies, dum argentum eripio: pax! nihil amplius.”

Whilst the word *komæ* does not appear to have passed the threshold of the Eleusinian Temple, the word *pax*, equally foreign to the Greek as to the Roman language, penetrated into the domestic usage of the ancients, and having been placed last in the celebrated formula which we have mentioned, contracted, apparently, the signification of *end* connected with that of *silence*. it has even descended to our modern dialects, for the word *pax* is in this sense undoubtedly the origin of *paiz*, used by the French instead of *silence*!

lesquelles seroient dures et relevées :) *berge*. Ἀκτὴ ne pourroit-il pas signifier de meme par analogie, *rivages*; et ensuite, *bords relevés qui encaissent une rivière*; et par extension, *colline, hauteurs, promontoire, point de terre élevée et avançant dans la mer*. Le sens de hauteurs, je le donnerois à Ἠοθίαις ἀκταῖς de l'opuscule (Ed. C. 1102, 1103.) Celui de *promontoire*, le géographe Riga l'attribue fréquemment à ἀκτὴ. Ne conviendrait-il pas de l'adopter pour Ἰασωνίαν ἀκτὴν de Xenophon (Anab. 6, 2, 1.) et de traduire par *promontoire* cet ἀκτὴν que M. Larcher, contre la foi de tous les MSS., remplace par Ἰασωνίαν ἄκραν, correction gratuite, je pense. Aussi gratuite me semble la correction de Brunck, qui dans Theocrite (Id. 22, v. 158.; Id 21, edit. de Brunck) remplace Σισυφὸς ἀκτὴ par Σ. αἶα. Sisyphus ayant fondé Ephyre, depuis appelée Corinthe, ἀκτὴ qui exprime que Corinthe est voisine de la mer, n'est-il pas meilleur que αἶα *terra*, terme vague qui convient plus à un pays continental qu'à une plage maritime? On sait que toute la partie de l'Isthme étoit basse et unie. Les Editeurs qui ont suivi la correction de Brunck se sont donc mépris, je crois.

32. Δεκάκλινος (στέγη). H. Etienne omet δεκάκλινος que donne Xenophon (Econ. 8, 13.) et que les interprètes rendent par *conclave decem lectulorum*; mais peut-être le δεκάκλινος de Xenophon signifie-t-il simplement *une salle de grandeur à contenir dix lits*, et non *une salle ayant dix lits*. Voy. mon Opuscule Grec intitulé, *Éloge de la Mouche*, par Lucien, Paris, Delalain.

33. Ἐντάφιον, τὸ, *sepultorium linteum*, linceul. Tel est, je crois, avec Etienne, la signification propre de ce mot qui, par extension, a signifié *sepulture, obsèques, funérailles*. Après avoir cité ἔνταφιος adj. signifiant *sepulture, funereus*, H. Etienne ajoute: "Souvent on trouve ἔνταφιον pris substantivement comme dans cette locution (employée par Isocrate, Plutarque, Diod. de S. Polybe, Lucien et au-

¹ Ce point de critique se trouve développé dans mon ouvrage intitulé *Recherches Historiques, militaires, géographiques*. GAIL.

We refer M. GAIL to a paper written by Mr. E. H. BARKER, and inserted in the Eighteenth Number of the *Classical Journal*, p. 320-4, where Mr. B. shows that ἀκτὴ signifies "peninsulam s. terram, quae utrinque mari alluitur, ut est Lucania atque Attica," and that it is frequently so used by Scylax. He adduces the words of J. Vossius from Gronovii "Geographica antiqua," p. 6—8. Vossius quotes Hesych., Ἀκτὴ ἐπὶ ποταμοῦ (Odys. w. 82.) ἢ: πωλεῖσθαι μίμναι τοῦ αἰγιατοῦ, and adds,—"Inde patet non *peninsulas* tantum, sed etiam *quavis promontoria* ita appellari: sane Appollon. R. Acherusium promontorium ἀκτὴν appellat: item Nicandri est apud Stephanum, Κανιστραὶ πάρος ἀκτὴς, et Hesych. Κωλίας ἀκτὴ ἐφ' ὁθαλάσσαν ἐξίχουσα, et sexcenti hujusmodi." Lexicon ined. Augustanum ap. Tittmannum ad Zonara Lex. p. lxxxvi. Ἀκτὶς καὶ ἀκτίς ἐπὶ τοῦ ἡλίου ἀκτὴ δὲ ὁ αἰγιατός ἴσται ἐξ, ὅπερ ἐπὶ θαλάσσης ἴσται ἢ ἀκτὴ, ὁ κρηματὸς δηλαδὴ τόπος, τοῦτο ἐπὶ ποταμοῦ ὄχθη ὅπερ δὲ ἐπὶ θαλάσσης αἰγιατός, ὁ ἐπίπεδος δηλονότι καὶ ὁμαλός, τοῦτο ἐπὶ ποταμοῦ πλαταμῶν. Pindarus Ne. ix. 90, ἀκταῖς ὁμῶς βαθυκρήμινος, valde altis et præcipitibus. Vide Dammii Lex. Homer. v. ἀκτὴ. ED.

ties) καλὸν ἐντάφιον ἢ τυραννίς; ce qui signifie, je pense, il est beau non seulement de vivre avec (plus litt. *dans*) la royauté, ἐμβῶμαι τυραννίδι, mais encore de mourir avec elle et d'être comme enseveli avec elle, ἐναποθανεῖν et quasi ἐνθαπτεσθαι i. e. (ajoute Et.) *regiam potentiam usque ad sepulturæ tempus retinere*." Telle est la glose d'Étienne, glose où je regrette de voir *usque ad sepulturæ tempus retinere*. En effet le texte bien plus énergique dit, la royauté est un (glorieux) linceul dont il est beau d'être enveloppé dans la tombe ἐν τάφῳ; et par conséquent *post fata*; ce qui signifie bien plus que *usque ad sepulturæ tempus*. 'Εντάφιον doit donc se prendre figurément dans la locution précitée. Dans Lucien (éloge de Demosthène) je ne traduirai donc pas avec M. Belin de Ballu, *je ne ferai point rougir Athènes, en me courbant volontairement sous le joug, en abandonnant le plus bel ornement de mon tombeau*.¹ Tel n'est pas le langage de Demosthène. "Non, a-t-il voulu dire, non, Athènes ne rougira pas de moi. J'ai vécu libre, je mourrai libre, enveloppé de ma liberté, comme d'un glorieux linceul. Ainsi, même parmi les morts, je tiendrai à cette liberté, que vivant j'ai constamment défendue. Quoiqu'en dise M. Belin (savant d'ailleurs infiniment sagace) ἐντάφιον ne désigne pas une parure (extérieure) de tombeau. Ce n'est pas un ornement extérieur de tombeau que montre Lucien; c'est Demosthène libre parmi les morts; ou du moins Demosthène tenant à la liberté, devenue pour lui comme son vêtement funéraire. C'est le cas de rappeler ici le mot de l'impératrice Theodora à son époux qui, dans une sédition, lui pro-

¹ Le traducteur Latin d'Éliez, (l. viii.) Vultejus traduit ainsi, *Pulchrum est tyrannis sepulturæ ornamentum*, ce qui est peu littéral et peu clair. L'idée de beauté et par conséquent d'ornement est dans *καλόν*, mais nullement dans *ἐντάφιον*. Comment Kuhn, Gronov et autres commentateurs d'Éliez n'ont ils pas fait de glose sur cet *ἐντάφιον*? Gall.

Ælianus Var. Hist. l. 16. "Ὅτε πρὶν ἢ τοῦς ἢ ἐκ Διόλου, καὶ ἰδίᾳ Σωκ. τε. ἀποθνήσκουσιν, ἐγκέτο εἰς τὸ διηματῆριον Ἀπολλυδωρος, ὁ τοῦ Σακρατους ἑταῖρος, χιτῶνι τε καὶ φέρον ἐρικυ πολυτελεῖ, καὶ ὑψίστιον, καὶ ἱερίστιον τιετο τε καὶ ἤξιον ἐνέβητα αὐτὴν τὸν χιτῶνα, καὶ βαρύνειν περιβέβηκεν, ὥστε ὥσπερ πύριν πο φέμακον. "Εἰσι γὰρ αὐτῷ, καὶ ὡς ἵσταται καὶ ἰσχυρῶς ἐκείν, ὅτι ἐν αὐτοῖς ἀπέθανον: ubi (Ar. Gottl. Kuehnus in sua editione (Lips. 1780. 3^a) hæc e Perizonii Comment. adnotavit:—"Pauum commode vertebatur, *magnificæ sepulturæ*. Etenim *ἐντάφια* proprie sunt ornamenta, quibus ornatum cadaver in aëno collocatur, effertur, crematur. Sed et quia solebant etiam morituri se ornare, hinc factum, ut et ea, in quibus quis moritur, hoc vocabulo designentur. Sic in. 24. *Pulcrum arma* τῷ ἀνδρὶ τῷ γυναικὶ (si cadat in pulchro) εἶτα τὰ ἐντάφια. iv. 8. καλὸν ἐντάφιον ἢ τυραννίς, h. e. *pulcrum est mori in illa tyrannica dignitate*. Ita etigō etiam h. l. Quin disertè et simpliciter Lærtius, in Socrate, datum hoc illi vestimentum ait ab Apollodoro, ἵν' ἐν ἐκείνῃ ἐναποθάνῃ, ut in a moreretur." Addit Kuehnus "Ælied. Æthiop. : l. 6. p. 31 Ἐγὼ μὲν ἀγχόνην προλήψομαι τὴν ἕβριν—καλὸν ἐντάφιον τὴν σιφροσύνην ἀπειγχαμένη. Vid. Moll. ad Longi Pastor. iv. 134. Cf. H. Vales. Emendat. p. 220." Chama iv. 7. ἐντάφιον ἐνδοξόν ἢ ἡμεῖς, *vestes et ornatus sepulcrales*. Dörvillius:—"Hæc formula in deliciis fuit auctorum: Philostr. Sophist. l. 16. 3. ἐνταφίῳ τυραννίδι χρῆσάμενοι, ubi id animadvertat desumptum ex Isocratis Archidemo Olearius." Cf. Wesselingius ad Diod. Sic. xl. 11. Jacobs. ad Anthol. Gr. vi. p. 213. Ed.

posoit de fuir. "Non," répondit-elle, je ne fuirai pas, je veux mourir sur le trône : je veux qu'on grave ces seuls mots sur ma tombe : *cūgit Theodora imperatrix*. Καλὸν ἐντάφιον ἢ τυραννίς."

34. Ἐποχή, ἤs, ἡ, l'action d'arrêter, de retenir, d'empêcher : le doute, l'irrésolution, la rencontre des planètes : ou la carrière d'une planète, ère, époque. Telle est, si j'ai bien traduit, à l'aide d'un dictionnaire, (car je sais bien peu d'Allemand) le sens que M. Schneider attache au mot ἐποχή, et tel est à peu près le sens que lui donne Etienne. Mais considérons le mot chronologiquement; méthode trop négligée, et qui m'a quelquefois réussi. D'abord, conformément à l'étymologie, ἐποχή de ἐπέχω a signifié l'action de retenir : de là l'idée de suspension d'assentiment, (assensus retentio, Cic. Acad.) ; ce qui n'est pas tout-à-fait le doute des Pyrrhoniens. En effet, douter, comme les Pyrrhoniens, et suspendre son assentiment, comme les Academiciciens, ne sont pas, je crois, synonymes. Ἐποχή s'est pris ensuite dans un sens astronomique, et a signifié, le lieu d'un astre dans le ciel ; sens qui ne date guères que du tems d'Hipparque (Voy. Astronomie du célèbre M. Delambre, T. II p. 232.) A une époque postérieure, les historiens et les chronologistes l'ont employé dans le sens de époque, ère, substituant ainsi à l'idée d'un point dans le ciel, l'idée d'un point dans le tems. Enfin, à une époque encore postérieure, ἐποχή a signifié locus ubi mare colligitur. Voy. nouvelles de l'Emp. Léon, 57 et 104 ; et le gloss. *midie et infima græcitatibus*, par Ducange.

35. Ἑπτάκλιον, locus septem lectos habens ad discumbendum, ou locus septem accubantium eâ forma qua τρέκλον. Ainsi s'est exprimé H. Etienne, au lieu de la forme neutre. M. Schneider donne ἑπτάκλιος, et le rend par qui a sept couches, soit qu'il s'agisse de lits, soit qu'il s'agisse de sièges à mettre autour de la table.

¹ The words ἑπτάκλιος and ἐντεκάλιος certainly bear a signification very different from that which the Lexicographers assign to them. They are employed to denote "a room of a certain size, capable of containing seven or ten couches," and in a secondary sense they frequently signify "a certain space equal to what would be requisite for seven or ten 'discubitory' couches." M. GAIL has noticed the word ἐκτεκλίον as one, which does not occur in H. Steph.'s Thes. But we shall soon see that it is used not only by Xenophon but by Aristotle and Steph. Byz. H. Stephens also omits the words ἐντεκάλιος, (ap. Athen. v.) ἐντεκακλίος, which is used by Anaxandrides ap. Athen. iv. p. 131.) and δεκάκλιος, which is omitted by SCHNEIDER. "Veteres cum alienius cubiculi vellet magnitudinem indicare, dicebant, *Tot lectos capit* unde est appellatio trichimorum, et οἶκος τετρακλίων, πεντακλίων, atque etiam ἑκτακλίων, et τριακοντακλίων. Eo alludit Anaxandrides, i. e. δι' ἑξήκτας χεῖρας ἵστα Μιθρὺς λέκτων δωδεκακλίων. Proprie non λέκτοι, sed καὶ διονύτιοι δωδεκάκλιον, lectos vii. cypere." Casaub. ad Athen. iv. p. 131. Aristoteles de Mirab. Auscult. c. 58. p. 115. ed. Beckmann. Ἐστὶ δὲ καὶ κρήνη τις ἐν Παρικοῖς τῆς Σικελίας, ὡς δεκάκλιος. (Cf. Steph. Byz. v. Πάλη, ubi omnino lege Abr. Berkelii notam.) Iterum Aristot. ibid. c. 1. p. 2. Ὅταν δὲ ἐκδράγῃ τὸ ἕρμα, κατέχων τόπον δεκάκλιον. "Pellis bolnithi extensa scribitur hic κατέχων τόπον δεκάκλιον. Eadem in Hist. Anim. dicitur occupare spatium ἡ ἑπτάκλιον. Sic in nostro libello infra c. 58. iontem Siciliæ Palicium esse scribit noster ὡς δεκάκλιον. Etiam c. 130. τόπος πεντακλίων. Cf. Pollux l. 3. p. 51. et vi. l. p. 586. ubi quid sit οἶκος τετρακλίων, πεντακλίων, λέκτων docet. His-

36. Ἑσδρομή, ἡς, ἡ, Thuc. 2, 25, 2. « H. Etienne n'indiquoit pas la source. Scott y a suppléé ; mais ce soin étoit bien autrement important pour ἑσθραῖς, dont Scott n'a pas cité l'auteur qui l'a employé dans une acception difficile et ignorée avant nous. Voy. le *Classical Journal* de Septembre, 1815.

VII. Ἡ Θράκη, τὰ ἐπὶ τῆς Θράκης. Dans la 1^e série j'explique cette locution. Aux documens déjà donnés, qu'il me soit permis de joindre une locution parallèle tirée d'Isocrate (panégyr. T. 1. p. 73, edit. Cor.) πόλεις τὰς ἐπὶ τῆς Εὐρώπης. M. Auger et autres traduisent *les îles et les villes de l'Europe*. Mais je proposerois *les îles et les villes qui touchent à l'Europe*. Ces îles et ces villes sont, je crois, celles du littoral de l'Asie occupée par les Grecs à une certaine époque : savoir, *la Doride, l'Eolie, et l'Ionie* ; et de plus, je pense, *une partie du Bosphore et de l'Hellespont* : pays qui touchoient à l'Europe dont ils étoient comme la clef. Le même *panégyrique* nous avertit que la division du monde en 3 parties est postérieure à Isocrate : c'est à l'époque de la plus grande puissance de Carthage, et lorsqu'on en fût des découvertes vers l'ouest de l'Afrique : ce fut alors (sauf examen ultérieur) que l'Afrique auparavant confondue avec l'Europe s'éleva au rang de 3^{me} partie du monde.

REMARKS ON

The Similarity of Worship, that prevailed in different Parts of the Pagan World.

אֱנָשִׁים אַחֲדִים

Gen. 13, 3.

No. 1.

IT is a point of interesting research to trace the corresponding opinions in religion, and to investigate the similarity of languages, which prevail in different parts of the globe, to examine each variation and peculiarity of dialect (as far as may be practicable) as mankind branched off in colonies at a greater distance from the

ce vocabulis Græcos certam designasse mensuram, non minus quam si cubitos et pedes nominassent, palam est. De ista vero questione, quantum fuerit hoc spatium, disputavit Gesnerus Hist. Quadr. l. p. 147, qui eandem omnium aëtorum spatiorum, quæ a cline nomen habent, fuisse latitudinem, et longitudine solum differre, credidit. Ex ejus sententia heptaclinos vel octaclinos bonasi longitudo non brevior fuit pedibus septemdecim ; quæ vero latitudo fuerit, ex ratione longitudinis ad latitudinem in communium boum pellibus conjicere liceat." Beckmann. En.

place of their dispersion, and at the same time to observe the *radical* connexion, which still most visibly subsists between them, and the institutes of the Jewish lawgiver. But, as this has been a subject, frequently considered, we must content ourselves rather with particulars either not noticed, or regarded in a different light, than with systematic arrangement. Any one, who has read Herodotus, Strabo, and Diodorus Siculus must be convinced, that in the more early times but one scheme of theology, with more or less national variations, obtained among the eastern nations, which, in the advancement of civilization, spread itself over the greater part of Europe, and formed the basis of both Gothic and Celtic worship. Herodotus, Clio 131, writing of the Persians, makes a remark, which clearly elucidates this: *Τούτοις μὲν δὴ μόνοισι θύουσι ἀρχὴν ἐπιμεμαθήκασι δὲ καὶ τῇ Οὐρανίῃ θύειν, παρὰ τε Ἀσσυρίων μαθόντες καὶ Ἰσραβίων: καλέουσι δὲ Ἀσσύριοι τὴν Ἀφροδίτην Μύλιττα Ἀράβιοι δὲ Ἀλίττα Πέρσαι δὲ, Μίτραν:* so that, Assyrians, Arabians, and Persians adored one common deity, and of course propitiated her with corresponding ceremonies. As from other passages more explicit the common origin of oriental theology may be established, it may not be irrelevant to include that of our own island, as being evidently a branch of the same school, and retaining undeniable traces of emigration from the east. And few etymological researches have caused more discussion, than the names BRITAIN¹ and DRUID; the first is most probably either the Pratist'hana or Bretast'hana of Captain Wilford, or the island of Prydain in the Triads, and the latter demonstrably is deduced from an eastern source. It savours too much of Grecian vanity to imagine that

¹ Nonnus seems to derive it from Brutus, others from Pryd-Cain, Camden from Brith with Tania as a termination, Sommer from Brydio, and Buchart from Barat Anae, to which Borlase very properly objects. Parthenius in Eroticus says that the *Κελται* descended from Hercules by ΚΕΛΤΩ daughter of Brettanus, and a fragment of Polybius preserved by Hesychius is much to the same purpose, *Βρεῖτανοι ἔθνη ἀπὸ Κελτῶς τῆς Βρετανίας θυγατρός*: but Mr Wilford remarks, that Pratist'hana or Bretast'hana is an usual Sanskrit term to express a sacred spot, as *beit' olkaddes* and *beit' olmokaddes* with Muhammedans. In no little conformity, however, with Parthenius and Polybius, Mr. Meyrick observes, that "the *second* chieftain recorded in the Triads, who flourished about 150 years after Hu the mighty, is PRYDAIN, from whom the island was called Britain, it was also called Yvel Ynys, the Honey Island, Clas Meiddin or Menyn the rocky water-guarded island, and Ynys Prydain, Prydain's Island." Also, some have derived Albion from the Celtic Alb, others from Alphon: the more fanciful from a giant so called, one class from the Hebrew, others from its cognate the Phœnician. In like manner, Saxo Grammaticus deduces England from Angul, and Mallet's translator, enumerating certain circumstances at Holstein, which induced him to believe, that the English nation came from this lower part of Saxony, quotes an ancient author to this effect: "There is one thing, that strengthened me in this belief, that there is an antient town hard by, called *Junden*, and an island, called *Angles*, whence it may well be, that our country came from Britannia to be Anglia."

δρυς could possibly have given a name to this order:—the *Druys*, also, of Berosus, or the *Dryic* of Gouldman, Aventinus, and others, is too uncertain a personage to be admitted, nor are the *Dryades*, the Syriac root *درب* or the old German *Trutis* less encumbered with difficulties. General Vallancey alone with probability seeks it either in the Persian *دارو* or the Arabic *درب* yet these do not appear to be connected with the Druid: for, as the Druid was a character much resembling the eastern *Derwesh*, any etymology, that supports this connexion, claims attention: accordingly, the Persian word *درویش* signifies *poor*, and the Sanskrit of *द्रुविश* is *DRUVIDH* (*poor, indigent*) vowel for vowel, letter for letter, as the word *Druid* occurs in some Celtic remains. And, in historical conformity with this deduction, among the *Hindoo*s, we may observe in the *Sannassi* the professional mendicant, answering to the *كقير* of the Arabs, and that poverty was rather a merit than a disgrace among the Druids, is deducible from the following Triad: “The three primary privileges of the Bards of the Island of Britain are *maintenance, wherever they go*, that no naked weapon be borne in their presence, and that their testimony be preferred to that of others.” At what time arose this reverence for the sacerdotal order would be most difficult to determine: at a very early period, *Melehisadek* was priest of the most High God, and at the same time king of *Salem*;—among the Egyptians the priests had lands assigned to them, which they retained even during the severe famine: therefore it must have been of very early date:—however, in the book of the law,¹ the Levites were debarred from any inheritance with their brethren, because *the service of Jehovah* was their inheritance (*יהוה הוא נחלתו*) and different passages, which relate to their maintenance, bear no small similarity to the Triad, which we have adduced.

It is also clear to every unprejudiced reader, that the doctrine of the Trinity is fairly deducible from the Hebrew Bible, and even from the writings of Moses, but that the proof rests on *אלהים* is much too visionary to be admitted. Mr. Collet (Class. Jour. No. 22. p. 285.) has most lucidly remarked, that if this were the case, we should have a plurality of Gods instead of a plurality of *persons*: and by analogy, if the “holy and undivided” Trinity be expressed, whenever *אלהים* occurs, they must be understood, whenever this word is applied to the *אלילים* of the Gentiles. Rabbi Bechai² remarks that *אלהים* is the name of judgment, *יהוה* that of mercy, whence it is said in *שערי אורה* l. f. 1. 2. *אם המשפט יוצא לרחמים נקרא יהוה ואם המשפט יוצא לדין נקרא אלהים*: and although we find Rabbi Simeon Ben Yochai allowing three

¹ Deut. xiv. 29. xxvi. 12. xviii. 1, 2.

² Apud Buxtorf.

degrees in it, each being distinct, and self-existent, and notwithstanding, all of them, but one, incapable of separation, &c. it is not to the plurality of אלהים that he alludes, but to the three superior 'Ephiroth of the Kabbalists. Mr. Bellamy's observations on this word most assuredly silence the dispute: but it is nevertheless apparent, that the Rabbins from different passages of SS. mysticized considerably respecting this doctrine, abundant proofs of which may be seen in a work, intitled "KABBALA DENUDATA, 2 Vol." and in Maurice's Indian Antiquities. This triad of hypostases branched out from the scriptural records, at a very early period, among the Gentile Idolaters, and the majority of those triads which Bryant and Faber have contrived to refer to the Noachidae, unanswerably relate to their conceptions of the Deity: those of the eastern schools all resolvable into one primordial being, those of Greece and Rome so ably discussed by Sir Wm. Jones, and whatever triads are discoverable among the more barbarous nations, all belong to the divine hypostases, being in their several mythologies anterior to the deluge of Noah. Not only among Indians, Chinese, Persians, Egyptians, and Greeks, but among Goths and Celts were these opinions spread; accordingly Meyrick argues from the three primeval unities in the Bardic institutes, (from their triads, and the reverence paid to the number three) that the Druids were not unacquainted with the doctrine of the Trinity; and as the Jews were scrupulous about expressing the name יהוה, so likewise the Druids expressed it by a term known only to themselves, using for this purpose the letters O. I. W.

Yet, notwithstanding, these were in the essence of one omnipresent God, whom the Goths emphatically denominated ALFADER, a variety of subordinate agents were introduced in the administration of the world: and here also, if we consider that many of these were but atmospheric phenomena personified, that no small portion of them were embodied passions of the human breast, that its pursuits, its desires, exquisite joy, or poignant sorrow framed into life, that the seasons likewise and their variations formed their part in this factory of Deities, our reason must assent, that one-half of the gods could have no more to do with Noah and his ark, than the deluded race of mortals, who adored them. In fact, the apotheosis of heroes and numberless circumstances too inconsequential to be recorded by the historian, together with astronomical discoveries, made innovations in religious worship, which, abetted by the superstition of those dark ages, and the machinations of priests, and acquiring root by the lapse of time, increased the catalogue of polytheism, and opened a door to every fraud and deception. One part of these rites and ceremonies was, evidently, the service of fire, and long before the days of Moses, it prevailed in Chaldaea from an idea, that fire and the sun were the most significant emblems of

the Deity; and even, although the Israelites had been habituated to behold these idolatrous customs in the land of Egypt, Moses, after their Exodus, most particularly enjoined fire in the service of God, and of things taken in war, such as could withstand the fire, were commanded to be submitted to this ordeal, before they were accounted pure. Also, shortly after Abraham's separation from his native country, during the sublime vision, that is recorded (in Gen. 15.) a burning lamp is introduced as passing between the pieces, and when he was afterwards desired to offer up his son in sacrifice, a knife was not the only thing, that he provided, but fire to complete the ceremony. It was in a burning bush, that God appeared to Moses, it was a pillar of fire, which guided the Israelites into Canaan, and it was for offering that which was unhallowed that Nadab and Abihu were destroyed. It was not then revered *merely* as an emblem of God, but was probably appointed by him in those sacrifices, that were offered to him by the earliest members of the human race, such as that of Abel; from whence it will be easy to account for the worship paid to it in subsequent times. The ancient Persians had very exalted notions respecting it.—it was not to it, *as an element*, that they addressed their vows, but considering it as a representative of the Creator, and as the purest of elements, *through it*, they worshipped him. So, the service of fire becomes one of the indispensable duties of the Brahmins: at Benares (says Sir Wm. Jones) a sacrificial fire is kindled at the birth, which is preserved unextinguished until the day of death; and he, who consecrates or places a sacrificial fire is denominated *Agnachita* a worshipper of fire. The Amara Cosha reckons three species of fire; the *Dakshināgni*, or that which has been taken from a consecrated or household fire, and placed towards the south, the *gārhapatya*, or that which a householder perpetually maintains, and the *āhavanēya*, or one that has been taken from that of the householder, and prepared for receiving oblations, whence it becomes a consecrated fire: these *three* holy fires collectively are called *trīṭā*. This element may be consecrated by the prayers of the Brahmins, over which a goddess, called *The Wife of Fire*, (AGNĀYĪ) presides; but her office is more particularly to watch over those prayers, with which burnt-offerings are performed. When the fuel is placed upon the fire, a prayer is uttered, called *Sāmadhēuī*.—That the vestal fire among the Romans was a branch of this worship is most evident, and all the fables respecting Vulcan, as well as every ceremony in honor of the sun may be referred to this. We likewise find it both among the Goths and the Druids, who confounded Hu with the sun, and ascribed to him

1 The Goths are less frequently introduced than the Druids, because Mr. Maurice has been more minute respecting them in his Indian antiquities.

divine honors, whence Taliesin¹ (as quoted by Mr. Davies) exclaims, "Let him burst forth with rapid speed, the moving, the vehement fire! even he whom we adore, high above the earth. The fire! The Fire! whispers Aurora; he is high above the lofty gale." In the Kadeir Taliesin, it is also written, "I am HE, who animates the fire to the honor of the god Dwydd, in behalf of the assembly of noviciates, qualified to treat of mysteries." Borlase suggests an inquiry (*concerning the rocks in the Isle of Man*) "Were these rocks appropriated to the holy fires of the Druids? and channelled thus, that the priest might better collect the sacred embers? of which you know, the Druids made gain here in Britain, as the Magi anciently did, and their followers still do in Persia." It has been well ascertained, that on certain occasions they kindled holy fires, and that the common people were obliged to extinguish their domestic fires on the eve of November, and re-kindle them from the consecrated; and the cell of sacred fire commemorated by their Bards is frequently called the Cell of Meithin. All these particulars serve to prove our position, that fire was esteemed the best representative of God (*Ζεὺς ἀκαμάτου πύρος ὄρη*) and that (as Hyde has well remarked) all these ceremonies and services were not addressed by the more intelligent either to it or to the sun, but to that God, of whom these were accounted but the emblems.

D. G. WAIT.

PROFESSOR LENNEP'S CONJECTURE ON A PASSAGE IN PROPERTIUS.

*Nympharum semper cupidas defende rapinas,
Non minor Ausoniis est amor ah Dryasin.*

PROPERTIUS l. 20, 9.

FRIGER illud *ah* nemo non sentit. Tolerabilius, nec tamen elegans est, quod pro eo amplexi sunt Lipsius atque Heinsius *et Dryasin*. Alio ducebat Codicum lectio, *Adriacis, Adriaticis, Hadriacis*. Itaque miror nemini suboluisse veram lectionem:

¹ We shall be happy to receive any other communications from the ingenious and learned writer of this article, who does not appear to have noticed the words of Kuinoel, who, when commenting on this passage of Propertius, says—"Forte præstat, quod in quarto Voss. occurrat, *Non minor Ausoniis ardor amadriadis*, unde *Hamadrysin* elicere facile est, ut, infra v. 34." Schneider has not inserted the word Ἰσπράδης in his Lexicon. Ed.

Non minor Ausoniis est amor Adryasin.

Sed videlicet minus, quam oportebat, notum in vulgus erat hoc vocabulum, quod proinde si illustrem, haud ingratum spero me facturum erudit. Doctus poëta, doctrinaeque suae ostentator, Propertius exquisitè vers. 10, dixit *Adryadas*, quas vers. 34, notiori nomine vocavit *Hamadryadas*. Similiter eas voces permutavit Nonnus, in cuius Dionysiis multa servata sunt rationis usus vocabula. Apud eum p. 753 pr. *Tiresias Agave* tantum Jovi immolare,

ἀμαδρυάδεσσι δὲ νύμφαις
θῆλυν οἷν σήμαινε θυπολέειν. Vers. 5 et 6.

cujus monitis obtemperans Agave in vers. 17,

Ζηνὶ καὶ ἀδρυάδεσσι μίαν ξύνωσσε θυλήν.

Memorantur ἀδρυάδες ibidem p. 755, v. 11 et 12, et p. 381, v. 1. *Hamadryadas* dicit Bacco,

σὺν φυτῶν ἀδρυάδεσσι χάριν καὶ κάλλος ὀπάσσει.

Recte igitur Falckenburgius, pro corrupto p. 26. vers. 12

ἀδρυσάδης δὲ

ἥλικες ὠδύροντο λιπτόσκια δένδρεα νύμφαι,

legi jussit ἀδρυάδες δὲ, rejecta, quae prius ei in mentem venerat, correctione αἱ Δρυάδες δέ. Sed ea similive indigere videtur alius Nonni locus p. 411. v. 14.

ἀμαδρυάδεσσι τε νύμφαις

ἀδρυάδες μίσγοντο φιλοπτόρῳ Διονύσῳ.

Illic enim vel αἱ Δρυάδες legendum, vel ἄμα, aut ἀνὰ Δρυάδεσσι τε νύμφαις Ἀδρυάδες μ. siquidem certe non diverse sunt *Adryades* ab *Hamadryasin*. Scilicet α in ἀδρᾶς idem valet, quod ἄμα, sive est collectivum, ut in ἀδελφεός, ἀλοχος, ἀκούτης; quemadmodum est ο collectivum in ὀτρειχες, ὀετῆς, ὀπατρος, pro ὁμώτρειχες, ὁμοετῆς, ὁμόπατρος. Doctissimus vir, H. Stephanus, vocem alimide non noverat, quam ex Epigr. Anthol. Planud. iv, xv. 2.

Ἐνθάδ' ἐριδμαίνουσι τίνος πλέον' ἔπλετο χῶρος,

Νύμφαι Νηϊάδες, Νηρίδες, Ἀδρυάδες.

Scribit enim *Thes. L. Gr. T.* 1. p. 1055. ad ντ Δρυάδες. "Quod in Epigr. legitur, ἀδρυάδες, puto esse pro ἀμαδρυάδες, ideoque malo ἀδρυάδες cum spiritu aspero: duram tamen esse fateor syncopen." Scilicet eo tempore Nonnus nondum in lucem prodierat. Sed fugisse Stephanum videtur locus Phavorini Camertis, p. 1317. Νύμφαι αἱ ἐπὶ τῆς ξηρᾶς αἱ Ἀδριαῖδες καὶ ἀμαδρυάδες καὶ ὀρεστιάδες κα-

* Fallitur vir doctus. Ante Thesaurum Gr. Linguae editum A. 1572., Nonni Dionysiaca e Biblioth. Io. Sambuci Pannonii, cum Lectt. G. Falckenburgii, in lucem prodierant Antwerp. Chr. Plantin. 1569. 8., et in Catalogo Auctorum Gr., e quorum scriptis vocabula petita sunt in *Thes. Gr. L.*, H. Stephanus meminit Nonni Aldinae editionis. Ejus testimonium ab H. Stephano non semel exhibetur. Vide Thesaurum vv. ξύω, et ὀρεστιάδες. Ed.

λοῦνται νηρίδες αἱ ἐν τῇ θαλάσῃ, νηίδες αἱ ἐν ταῖς λίμναις. Qui locum hunc citat de Rhoer, in *Animadv. ad Porphyrr. de A. N.* p. 97. Ἀδριάδες legi vult Δρυάδες. Probabiliter ad speciem, nec tamen vere. Phavorinus Eudociam exscripsit, in cuius *Violeto* legitur p. 307., Νύμφαι εἰσὶ τὰ ἐν γυναικείῳ σχήματι ἐν τοῖς ὄρεσι φαινόμενα δαιμόνια, αἵτινες Ἀδριάδες καὶ Ἀμαδριάδες καὶ ὀρεστιάδες καλοῦνται, ὥσπερ καὶ Νηρηίδες αἱ ἐν τῇ θαλάσῃ, καὶ Νηίδες αἱ ἐν ταῖς λίμναις. In Epigr. Pauli Silentuari citato corruptum Νηρίδες suspectum etiam ἀδρυάδες reddidit, unde Huetius correxit Νηρείδες, Δρυάδες, cui calculus adiecerunt Valck. ad Ammon. p. 163., d'Orville ad Charit. p. 183. Brunckius in Anal. Nuper Jacobsius e Vat. Cod. edidit, Νύμφαι Νηίδες, Νηρείς, Ἀδρυάδες.

• Antea mihi in mentem venerat corrigere Νύμφαι, Νηρείδες, Νηίδες, Ἀδρυάδες, quod nunc quoque nescio an preferam. Spiritus lenis in ἀδρυάδες offendere Stephanum non debbat, cum sit idem in ἀδ-ρῶς et ἀκοίτης.

D. J. VAN LENNEP.

BIBLICAL AND CLASSICAL CRITICISM.

IN a late Greek Grammar a passage is found containing an indirect attack on the doctrine of the Trinity, by changing the received sense of a text by the figure of attraction. Nothing but necessity justifies, in my opinion, the use of these forced constructions :

Nec Deus interit, nisi dignus vindice nodus.

If, therefore, a passage admits of good sense and good grammar without these, they cannot be admitted; and without any other alteration than the place of the commas, the passage in question (Acts, c. x. v. 36.) is as plain in its grammatical construction, and as decisive in its meaning, as words can be made.

I would divide the sentence thus : I would place a comma after *Χριστου*, and another after *Κύριος*, with a colon after *οἴδατε*; and construe thus, "Ye know the word which God sent to the Israelites, preaching peace through Jesus Christ, (He is Lord of all,) this proclamation having been made through all Judæa, beginning at Galilee after John's Baptism." Hence *τὸν λόγον* is governed by *οἴδατε*; and not only is the forced figure of attraction avoided, but the quaint phrase, "This word is Lord of all," a mode of expression which nothing would render palatable, but the assumption of superior discernment, supposed to be manifested by thinking differently from the vulgar herd of commentators and

Christians. My interpretation is corroborated by the Alexandrian MSS.; omitting *ὅς*, and Chrysostom reading *εὐαγγελιζόμενον*. The Vulgate gives us no assistance; but the Syriac translation, as well as the Arabic, Ethiopic, and Coptic, all agree in the sense, *hic* (*Jesus*) *est Dominus omnium*. The Syriac is as follows, Verbum (which in the Syriac is *melto*, a feminine noun) enim quod misit ad filios Israel, et annuntiavit eis pacem & requiem per Jesum Christum (*horeu morioh douh*) *hic est Dominus omnium*. The antecedent here is evidently Jesum Christum *horeu*, the Syriac article masculine cannot refer to *melto*, which is feminine. The Arabic version published by Erpenius, and which is a translation of the Syriac text, is absolutely of the same tenor. It has *الله* al Calmet. The word—a feminine, and after *yasuah al mesyih* يسوع المسيح Jesus the Messiah, it has the words *hadha hu* هذا هو *hic est*, and not *haec est* *هذه* *hadheh*.

The Ethiopic is also decisive on the subject, but not so satisfactory as the Syriac and its faithful transcript the Arabic. Now when it is recollected that the Syriac version of the New Testament was the very earliest, as might be expected, and perhaps not later than the first century, its testimony is decisive. Your Journal of December presents your readers with an attempt of Mr. Brown to invalidate the text in Timothy, 1st Epistle chap. iii. ver. 16. I should have thought that the translation produced by this new attempt on the text would have appalled the hardest critic. His first trial makes Timothy a Church and a pillar, and a support of the truth, and also of the *logos*, which is the great mystery of godliness, which was manifested in the flesh, &c. see page 25. line 8. In all this *whiching* what does Mr. B. intend for the antecedent to *ὃς ἐστιν*. How can *ἡτις ἐστὶν ἐκκλησία* be translated, The conduct of a man who is a Church! Is there a single instance of men being called churches? But this is not enough. At the bottom of the page we have this 'translation improved, and now he really outdoes his former effort. *But if I tarry long that thou mightest know what ought to be the conduct of a female who is a church of the living God, and of a male who is a pillar and support of the truth, and also of the Word (Logos) which is the, &c. which was, &c.* Now is it possible that this page could have been written by one who truly revered the Scriptures? Or are we to be deluged by all that unbridled fancy, or licentious conjecture can pour forth? The absolute nonsense produced by so fanciful an emendation sufficiently proves its futility. To enter into a fresh discussion of the text, as to the reading of *ὃς* or *θεός*, would be useless, for to discuss it thoroughly would take up too large a portion of your Journal, and to do it superficially would answer no

good purpose. Your readers I would refer to Dr. Bertram's dissertation on this text, and Woidel's *Prof. Cod. Alex.* § 8, p. xxxi. I would only just observe in addition to Griesbach's remark quoted page 218, line 8, that *ὁ* *παραβλῆς*, according to the Greek idiom, signifies, Whosoever was manifested; and that *ὁ ἐφ' ὧν γράβη* is to be found in no MSS. whatever. And secondly, we learn from the Revelations, chap. ii. ver. 1, that the heresy of the Nicolaitans prevailed at Ephesus. These not only denied the divinity of Christ, degrading him into the order of angelical existences, but also that he was incarnate, or suffered in the flesh. Hence it became necessary to assert both the divine and human nature of our Lord; this the apostle does in the reading *Θεὸς ὁ υἱός*—And Ignatius, in his Epistle to the very Ephesians, adopts the apostle's language. *Ἀναπυρλίσσαντες ἐν αἵματι θεοῦ—ὃς σαρκὶ γενόμενος θείος—θεοῦ ἀνθρώπουως παρουσιάζοντο.* Under these circumstances we will let the Therapeutæ alone, preferring the authority of Scripture to Mr. Brown's conjecture. Such, in my opinion, is the proper conduct of a male who is a pillar, and support of the truth, or even a female who is a church!

The writer of those excellent remarks on the Cambridge MSS. of the four gospels will perhaps find, in the volume lately published by Mr. Nolan on the state of the Greek text, reason for preferring such MSS. as Latinize, or are accused of Latinizing. There is reason for supposing them less affected by the corrections and omissions of Eusebius Cæsariensis, whose altered MSS. although received in Ægypt, and introduced into the West by Eus. Vercellensis returning from his exile, were nevertheless rejected at Constantinople, and superseded by the edition of Athanasius, who is supposed to have retained the ancient text unaltered. When it is recollected that Constantine had introduced these, (the Eusebian edition) and that it was compiled at his request, but that it was soon generally rejected, and its use abandoned, we may well conclude that it was considered in those times as peculiarly faulty.

The agreement of the Latin text preserved in the *Codex Bezae Cantabrigiæ* with the Greek *textus receptus*, and the Greek MSS. of the Byzantine edition strongly corroborate the above opinion; while the causes for omitting some and altering other texts so ingeniously traced out by Mr. Nolan satisfy us at once by whose means the variations have arisen. And perhaps your correspondent M. will hereafter see reason for regarding the *Codex Montfortianus* as possessed of the most pure and least corrupted text of any extant. It is not, indeed, very ancient itself, but the copy of one so old, that the errors of transcribing once being excepted, it may take the highest rank in point of authority.

In discussing this subject of texts, may I be permitted, to inquire if Mr. Bellamy has ever replied to the repeated

query of your correspondent—What edition contained his immaculate Hebrew text? This has been often urged, and he has never deigned to notice it, although it would seem a question which might be answered to a stranger. I would also ask how it happens that the Samaritan text supplies so many *Matres Lectiones* omitted in *all* the Hebrew Bibles, how he accounts for the different chronology in the Hebrew, Samaritan, and Septuagint texts; and lastly, as there is a great variation in the earliest MSS. from which our printed text must have been originally taken, by what means are the genuine MSS. to be distinguished, and what determines a various reading? Mr. B. would probably have made his opinions on these subjects better comprehended had he replied to the observations of Mr. Hurwitz of Highgate, in the *Antijacobin*, whom he cannot charge with being an anonymous, ignorant, or uncivil opponent.

W. R. de B.

GWAWD LLUDD Y MAWR.

IN a former letter I endeavoured to show, that many nations adored their principal Deity under the names of *O, Jao, Ho, Hu*, &c. all of which appear to be fragments of the name *יהוה*; but I forgot to mention the ancient British *Hu*. Mr. Davies, in his ingenious book on the mythology of the Druids, maintains that this *Hu* was no other than the deified Noah, that far-famed Helio-arkite God, of whom we had already heard so much from Mr. Faber. Among the authorities cited by Mr. Davies is a Poem entitled *Gward Ludd y Mawr*; (Appendix, No. xi.) and in this poem there are some passages which certainly seem to bear reference to the history of the deluge. This, however, will not appear wonderful, if it be true, as I believe it to be, that the Druids obtained their mythology from the Egyptians, or the Phœnicians; because it seems pretty evident that allusions to the history of the deluge may be distinctly traced in the accounts which remain to us of the mysteries of Osiris and Adonis. In the poem, to which I have called your attention, I find some strong presumptive proofs, that the ancient Britons had actually received their mythology from the Phœnicians. Among other remarkable things:

may be observed, that the bard suddenly quits his Welsh, and writes four lines in a language which Mr. Davies supposes to be Phœnician.

O brithi brith oi
Nu oes nu edi
Brithi brith anhai
Sych edi edi eu roi.

Mr. Davies puts these lines into Chaldaic characters thus

וברית ברית עי
נו עז נו הדי
ברית ברית אני
סך הדי הדי הדי רעי.

* I confess myself to be not quite satisfied with this reading ; and I should propose to replace it in the following manner.

הו בריתי ברית עי
נוה עז נוה עדי
בריתי ברית אני
סך עדי עדי הדי רעי.

I shall now transcribe a part of the context from Mr. Davies's translation of the Welsh, and insert my version of the Phœnician in Italics.

"A song of dark import was composed by the distinguished Ogdoad - --- On the day of the Sun, there truly assemble five ships, and five hundred of those who make supplication---*Oh! my covenant is a covenant of the tomb. A wooden habitation is the habitation of my witness. My covenant is a covenant of the ship, the tabernacle of my witness. My witness is Hu my friend.* O son of the compacted wood the shock overtakes me; we shall attend on Adonai, on the area of Pumpai. They implore the Oracle with loud and continued cry against the overwhelming."

I have translated עי "the tomb," because it seems to me to be the proper sense in this place. (See Job xxx. 24.) For חדי proposed by Mr. Davies, I have substituted עדי. If *Hu* were the same with Noah, as Mr. Davies thinks, he is properly called עד *the witness* by those who personated his companions in the ark, and by whom he is also called רע, friend, associate, or companion. The mention of Adonai, Adoneus, Adoms, or Adon, in the Welsh, is remarkable. "Adoneus," says Mr. Faber, "was a name of Pluto or Hades, and the same title as Adoms. They are both Adon-Nus, the lord Noah." This last assertion may not meet with general concurrence ; but it is undoubted, that the harsh guttural sound of נח, of which we do not preserve a vestige in our pronunciation of Noah, was liable to be greatly altered by strangers. The guttural *ch* was frequently exchanged for s. x. and c hard. It is besides to be remarked that the Greeks obtained many oriental names from the Egyptians, and consequently obtained

them often prefixed by signs of articles, such as *ph. t. ou*; and by signs of nouns and cases, such as *m. n.* These things, together with the disposition of the Greeks themselves to alter what they called barbarous names, may account for the singular fact, that the name of North no where occurs, as far as I recollect, among then mythological writings. Adon unquestionably signifies *lord*; and I understand Adonai here to be אֲדֹנָי, *Adon-ai*, lord of the island. He seems to be identified with *Hu*; and *Hu*, who was the same with *Beli*, was denominated "Lord of the British isle." *Pumpai*, according to Mr. Bryant, signifies an oracle.

I should conjecture, then, that the whole passage relates to the mysteries of a Druidical initiation, copied from Phœnician and Egyptian rites. In these rites the symbolical death of the aspirant, his enclosure in an ark, chest, or coffin, and his typical resurrection and regeneration, were, I believe, never omitted. It would be idle to cite authorities for a fact so well known, as that the priests deposited images of Osiris and of Adonis in ships, boats, or arks. The British Ogdoad had probably the eight primary great Gods of Egypt for an immediate prototype; but the Phœnicians seem to have taught their British disciples a language, which brings the Helio-arkite superstition nearer to its source, than any thing I have met with even in the learned volumes of Bryant and Faber.

W. DRUMMOND.

ANSWER

To Dr. CROMBIE'S REMARKS on the Notice of his GYMNASIUM, sive SYMBOLA CRITICA. See Class. Journ. XX. p. 384—400. XXII. p. 296—344. XXIII. p. 167—72.

ORAT. PRO DOMO. "The learned critic," says Dr. C., "remarks that one of the examples, which I have adduced of *quin* with a negative, is taken from Cicero's Oration *Pro Domo*: this, he observes, is questionable authority. I am of opinion that the Oration *Pro Domo* possesses every internal evidence of good classical authority."

One might be inclined to think from the above words, that Dr. C., whose learning and information on other points are very considerable, is a stranger to the fact that Mr. Markland, whose authority Dr. C. must estimate as highly as the Reviewer does, in the

year 1715, published a Work bearing the following title: "Remarks on the Verities of Cicero's Panegyric, and of Brutus to Cicero, in a Letter to a Friend; with a Dissertation upon four Orations ascribed to M. Tullius Cicero, etc.; to which are added some Extracts out of the Notes of learned Men, upon these Orations, and Observations on them, by JER. MALLARD, Fellow of St. Peter's College, Cambridge. Lond. 8vo." In this Work, Mr. Markland has produced such arguments against the genuineness and even the authenticity of the Oration *Pro Domo*, as have convinced the generality of scholars. In the year 1801, Fr. A. Wolfius published at Berlin, an excellent Work, with the following title: "M. Tullii Ciceronis quæ valgo feruntur Orationes IV. Post Redit. ex Senatu, Ad Quintes post Redit. Pro Domo sua ad Pontiff. De Haruspicium Responsis, recognovit, Annotadversiones integras L. Marklandi et L. M. Gesneri, suasque adiecit Fr. A. Wolfius." In the xxxvth page of his luminous preface he writes thus: "Neque ego cuiquam auctori fuerim, ut eas res accipiat pro veris et exploratis, quæ ibi leguntur, sine adiumento gravioris auctoritatis; id quod de Oratione *Pro Domo* in pluribus questionibus antiquitatis adhuc accurrunt Jurisperiti, in posterum fortasse cautions futuri. Quamquam mihi quidem vix dubium est, quin hic Rhetor aliquot deperditas Orationes Ciceronis ante oculos habuerit, undeque et res et sententias quasdam mutuatus sit, quæ ipso non indignæ Cicerone videantur. Immo interdum non improbabile videbatur, locos eos, quos Pedianus, Aquili, et Rufinianus ex postremis duabus harum Orationum attulerunt, considerenti et cum textu nostro conferenti, Rhetorem sæpe nihil aliud quam totos locos exempli sui varia se, interpolasse, et scholasticè aculei reddidisse. Qua de re breviter, sed dubitante, monui in *Orat. de Har. Resp.* c. 12. p. 340. Eaque conjectura si non displicebit viis eruditæ, admodum minuetur numerus antiquorum testium, quorum consensus nos detinere a nova sententia poterit: siquidem quæ a Pediano, Quintiliano, et aliis laudantur, Orationes *de Domo et de Har. Resp.* non sunt fortasse omnino eadem, quas hacten habemus in manibus." Again in p. xlii.: "In his Orationibus ubique apparent vestigia alienæ manus, tum in compilatione Ciceronianorum locorum, multum diversa illa quidem a fortuita conformatione *νήπιον σχολαστικῶν*, etiam ubi nihil manifesto falsum subest, tum in plurimis aliis rebus, quæ non Ciceronem, sed imitorem ejus, veluti aliquem Aonium Paleanum ex celebri secta Ciceronianorum, a nobis audiri significant."

Now, if Dr. C. has hitherto been a stranger to the fact that the genuineness, the authenticity, and the Latinity itself of the Oration *Pro Domo* have been assailed by such powerful arguments as have convinced the generality of scholars that it did not proceed from Cicero's pen, he must *henceforth* "be of opinion that this oration"

does not "possess every internal evidence of good classical authority." But, if he was previously aware of the fact, it is somewhat singular that in a question about Latinity he should have laid any stress upon an example taken from an Oration, which almost all his more intelligent readers were sure to consider as "questionable authority."

AUDAX. With respect to *audax*, of which Dr. Crombie has said unguardedly that "it is always used in a *bad* sense, though its derivative *audacia*, is frequently used for the virtue of 'courage,' or bravery," the Reviewer is perfectly satisfied with the candid admission of Dr. C. in *Class. Journ.* XXIII., p. 168. that "his expression ought to have been qualified," and the Reviewer himself is inclined to assent to the remark of Dr. C. 'that *audax* is always employed by Cicero in a reprehensive sense, conveying the idea of error and excess.' After considerable search the Reviewer is unable to discover any passage in Cicero, where it bears a good sense. But, as Cicero has undoubtedly in some places used *audacter* and *audacia* in a good sense, it is possible that he may have so used *audax*. The Reviewer begs leave to refer Dr. C. to Noltanii Lex. Antib. V. III. p. 1347., who says cautiously, "*audax et audacia plerumque in malam partem.*"

ALTA VOX: SUMMA VOX. The Reviewer in producing the authorities for the phrase *alta voce* has not mentioned the name of I. C. Kuhnus, "Animadv. ad Vorstii Librum de Latin. merito suspecta, Argent. 1715,4," though he has added nothing to the observations of Vorstius and Borrichius, whom the Reviewer had cited.

When the Reviewer cited the following remark of Gesner, he meant to call Dr. C.'s attention not to the first part of the remark, but to the words, "a visu traducta:" "*Vox alta*," says Gesner, "a musicorum diagrammatis primum dicta, Sen. *Troad.* 197. Catull. 43, 18. *altiore voce*, i. e. quæ magis exaudiri possit: potest etiam a visu traducta esse hæc ratio, cum quo quid altius tollatur, a pluribus possit conspici: sic *vox splendida, fusca, clara, obscura* dicitur." *Thes. L. L.* The Reviewer agrees with Gesner in thinking that the phrase is to be traced "a visu." As to the musical question, on which Dr. C. touches in *Cl. Journ.* XXIII. p. 169., about "the highest notes being marked by characters placed at the bottom of the scale, or musical line, and the lowest notes by characters placed at the top," the Reviewer, knowing little or nothing of the subject, had not intended to call Dr. C.'s attention to this part of Gesner's note. But, as Dr. C. has made some remarks, the Reviewer will say a few words, after citing Dr. C.'s. "There is reason to suppose that the deepest or gravest sound was called *summa* by the Romans, and the shrillest or acutest *ima*. Gesner himself, in the note on the passage in Horace, *Modo summa Voce*,

modo hac resonat quæ chordis quatuor ima, as far as I recollect (for I have not his edition at hand) considers *summa* as equivalent to *gravis*, and *ima* as synonymous with *acuta*. This is decidedly the opinion of Saenadon, who investigates at great length the meaning of the passage." Gesner in his *Thes.* L. I. under the words *summus* and *imus* has no mark whatever respecting their application to sounds. But Forcellinus, after quoting the words of Horace, sub v. *imus*, L. I. Sat. III, 8. *Voce modo summa, modo ima*, adds, "Bassa, grave:" under *summus* he is quite silent. Bentley is silent about the words of Horace. Gesner's edition is not at hand; but Baxter says, from Vct. Schol.: "Modo clara voce, modo crassa, et a tetrachordo hoc desumptum videtur, in quo est gravissimi soni chorda, quæ ὑπάτη dicitur. Πάτην Saturni fuisse ostendit Cruquius, uti Νήτην Lame." Acro says: "Summa, cautissima, quæ in summa parte organi est, et *hypate* dicitur." The Reviewer has not discovered more than one passage in Cicero, where *summus* is applied to the voice, and it occurs in the work *de Oratore* l. 61. "Demosthenes, ut memorie proditum est, conjectis in os calculis, *summa voce* versus multos uno spiritu *promuntiare* consuescebat; neque is consistens in loco, sed manibulans, atque adscensu ingrediens arduo." Here without doubt the phrase *summa voce* is equivalent to *alta voce*, and this passage, while it serves in some degree to defend Gesner's remark, "*vox alta* a musicorum diagrammatis primum dicta," appears to render doubtful the opinion entertained by some scholars, and mentioned by Dr. C., that "the highest notes were marked by characters placed at the bottom of the scale, or musical line, and the lowest notes by characters placed at the top." The Reviewer hopes that Dr. C. will favor him with some further remarks on this obscure subject. There is a very important passage in Pliny H. N. X, 29. (who is speaking of the Nightingale) which may afford Dr. C. much matter for the consideration of this question, and in which Pliny appears to distinguish *gravis* and *acutus* from *summus* and *imus*: "In una perfecta musicæ scientia modulatus editur sonus; et nunc continuo spiritu trahitur in longum, nunc variatur inflexo, nunc distinguitur conciso, copulatur intorto: promittitur, revocato, infuscatur ex inopinato: interdum et secum ipse murmurat: plenus, *gravis*, *acutus*, creber, extensus, ubi visum est, vibrans, *summus*, *medius*, *imus*." The passage of Cicero, where we have *summa voce* used as equivalent to *alta voce*, deserves the notice of Dr. C., who l. c. says rather incautiously: "Neither Cicero nor Sallust, Livy nor Cæsar ever employ the expression *alta voce*, but UNIFORMLY *magna voce*." The Reviewer would offer to Dr. C.'s consideration the words of Joannes Philoponus in Lib. II. Aristot. de Anima, L. VII. a, b., quoted by Suidas v. ἄβυ.

The Reviewer has not at hand Meibomius's "Auctores Musicæ Antiquæ," nor Dr. Burney's History of Music, which probably

contains much information on these points. Suidas: Νεάτη· ἡ ἐσχάτη, καὶ νῆατοι, φθόγγοι χορδῆς μουσικῆς τελευταίας. Agam: Νεάτη· ἡ ἐσχάτη, καὶ ἡ νήτη χορδῇ λεγομένη ὑπὸ τῶν μουσικῶν, πρὸς ἀντιδιαστολὴν τῆς ὑπάτης, καὶ τῆς μέσης.

ADULARI. Dr. C. in *Class. Journ.* XXII. p. 297. says "that *adulari* may properly refer to the *fawning of dogs*, as the Critic believes, is not improbable; but the mode of tracing its signification to this animal I consider to be wholly fanciful and unsatisfactory." The Reviewer adduces three or four different derivations of the word as properly applied to dogs, which have been proposed by learned men, and concludes with giving the preference to one of these derivations. Dr. C.'s words may lead his readers to suppose that the Reviewer, instead of satisfactorily proving his point by adducing instances from the best classical writers, where the word is technically spoken of dogs, had contented himself with endeavouring "to trace this signification" in "a fanciful and unsatisfactory" etymology—a supposition, which would be far from the truth, as the Reviewer proves by examples that the word is properly applied to dogs, and then attempts to reconcile the etymology with this notion. He may be "fanciful and unsatisfactory" in attempting so to reconcile the etymology with the primary notion of the word as referring to dogs, but his "mode of tracing its signification to this animal" by adducing passages from the classical writers, where the word is technically spoken of dogs, is not only not "fanciful and unsatisfactory," but the very best and most "satisfactory" mode of proving it, which can be employed. This intelligent and argumentative writer has in this instance been incautiously betrayed into language, which speaks more than his meaning.

The Reviewer has offered to Dr. C.'s notice as conclusive evidence of the fact that *adulari* properly refers to "the fawning of dogs" the following passages:

"*Adulatio est blandimentum PROPRIE CANUM, quod et ad homines tractum consuetudine est. M. Tullius de N. D. (II, 63), Canum vero tam fida custodia, tamque amans dominorum adulatio. Idem de Offic. Lib. I. Lucret. (v. 1072):*

Longe alio pacto gannitur vocis adulant.

Acc. Prometh. *Sublime advolans Pennata cauda nostrum adulat sanguinem.*" Nonius Marcellus. The verses, which Nonius attributes to Æcius, occur in Cicero: "Vet. poeta ap. Cic. *Tusc.* II, 10. de Prometheo ab aquila lacerato, vertit autem hoc versus

ex Æschilo, neque audiendus est Nonius, qui c. I, n. 57. Acco-
tribuit," Forcellinus sub v. *Adulo*. Columella VII, 12.: "*Cani-
missimi furem quoque adulant*," al. *adulantur*.

The authority of Cicero, who never would have so employed in
the place cited the word *adulatio*, if it had not been the proper
technical term, has not yet been sufficiently considered by Dr.
Crombie, or he would have found good reason to adopt the Re-
viewer's opinion.

If then the fact be, as the Reviewer has stated on the best autho-
rity, that the word is properly spoken of dogs, not only the deriva-
tion proposed by Scaliger and adopted by Dr. C. (*adulari*, from
αἰπύω, and *ῥόζος*, *serius*), but every other derivation must be
rejected as quite erroneous, which does not refer to the 'fawning
of dogs.'

Dr. C. will not hesitate to express his assent to one of these two
propositions—either that *adulari* is properly spoken of dogs, or
that it is properly spoken of parasites. Now, if it be properly
spoken of parasites, Cicero in the passage quoted above has trans-
ferred the image from the flattering parasite to the fawning dog.
But on this supposition there would be, even in the judgment of
Dr. C. himself, a manifest absurdity in thinking that Cicero, when
mentioning a well-known quality in dogs, should find it necessary
to employ a metaphor taken from parasites, as if there were no
other technical term to express this quality! The Reviewer ven-
tures to lay down this canon, that in any case, where a term, whose
origin is uncertain, is found to be applied by the best writers ap-
parently with equal propriety to a certain class of men, and a certain
brute animal, that is to be considered as the primary meaning,
which refers to the animal. Dr. C. will scarcely find one technical

¹ Etymologists would do well to consider first most carefully what is the
proper and primary meaning of the word, which they are analysing, as used
by the best writers, and then after having ascertained the primary meaning,
to throw aside as really "fanciful and unsatisfactory" every etymology,
which is irreconcilable with that primary meaning.

Mr. Barker, in his "Dissertation on the word *πῆσις*" (*Class. Journ.* XVII.
p. 114), has proved by numerous examples that the primary meaning of
the word involves the notion of *pressure*, and therefore he has confidently
rejected the derivation proposed by Mr. Blomfield, "*ab animalculo* 14, quod
conna peredit."

In another Dissertation (*Class. Journ.* XXIV. p. 367.), he has proved that
the primary meaning of *μῆσις* is not *stultus*, but *fatuus*, "*insipidus, qui
aporem, vim, et vigorem amisit*," and shown that, while L. Fr. Schleusner
is correct in thus stating the primary meaning, his derivation of the word
μῆσις, "*q. μῆσις, ex μῆ non et ἄρα, cura, qui nullius rei cura tangitur, vel
quasi μῆ ἔρως, non videns, sc. animo, non intelligens*," is wholly inadmissible
as utterly irreconcilable with what Schleusner himself thinks the primary
meaning of the word.

term in the Latin language, which is taken from some property or quality of man, applied to describe a similar property or quality in some dumb animal. On the contrary, if he examines the subject, he will see in the Latin tongue an innumerable number of terms taken from the known properties of animals and applied to describe similar properties in the human species. This is the case with every language that now exists, or ever did exist.

SODALIS. To some of the remarks made by Dr. C. on the etymology of this word (*Class. Journ.* XXII. p. 297), the Reviewer has no hesitation in expressing his assent.

“*Sodalis*,” says the Reviewer, “means either a table-companion, or a member of any college, or corporation, or community, governed by particular laws, or under certain regulations, a person belonging to a party formed either for the good of themselves, or for the advantage of the public, or for the benefit of any single individual.”

Dr. C., “if he had delivered an opinion on the subject, would not have extended the signification of the word so far, as the critic has carried it:—that *sodalis*, as used by some writers, not however of the highest authority, denotes ‘a member of a college, of a fraternity, or of a corporation,’ is admitted: but that it signifies a person, belonging to a party, formed for the good of one individual, he is much inclined to doubt, nor can he assent to this extended explanation, till more decisive evidence of this usage is produced, than has yet been offered.”

Dr. C. “believes that this acceptance of *sodalis*, to denote ‘a member of the same College, or Fraternity, was unknown till after the Augustan age; for, though the *Sodales Titii* existed under the Roman monarchy, it does not appear, that they existed under this designation, at least he is not aware that any writer before Tacitus has so denominated them.”¹

Dr. C. supposes that “*sodalis*, from denoting ‘a companion in amusement, or convivial pleasure,’ came to denote, after the establishment of *sodalitates*, or regular clubs, ‘a member of the same college, or Fraternity.’”

In the course of his reply to the above words, the Reviewer hopes not only satisfactorily to refute the opinion of Dr. C. with respect to the three points mentioned therein—

(1. That *sodalis*, as used to denote a fellow of a College, Fraternity, or Corporation, is employed only “by some writers, not however of the highest authority,” because posterior to the Augustan age: .

¹ Yet Lucan, who lived before Tacitus, says *Titique sodales*, l. 597.

(2. That the *Sodales Tatii* did not exist under that designation in the time of the Roman monarchy :

(3. That *sodalis*, from denoting primitively a companion in amusement, or convivial pleasure, came to denote, after the establishment of *sodalitates*, or regular clubs, a member of the same College or Fraternity :)

But to show the groundlessness of Dr. C.'s scruples about that part of the Reviewer's definition of the word *sodalis*, where he says that it sometimes denotes a person belonging to a party formed for the good of one individual. The Reviewer believes his definition to be perfectly correct, and applicable to every passage, which can be produced from the classical writers. The Reviewer begs leave to observe that, if the *Sodales Tatii*, whom Dr. C. admits to have "existed under the Roman monarchy," had not "existed under this designation," it would be absurd to suppose that Tacitus, in speaking of an ancient institution, and referring to an age when the word *sodalis* never had such a meaning, would employ a term peculiar to his own times, and sure to mislead his readers into the notion that the *sodales Tatii* were so called at the time of their institution. The testimony of Tacitus as to the fact that they were so called at the period of their institution, is clear and explicit; and his words will not, upon a proper examination, bear any other meaning than this, that the *sodales Augustales* were called *sodales* after the *sodales Tatii* of ancient times. Tacitus *Ann.* 1, 54. "Idem annus novas carminas accepit, addito *sodalium Augustalium* sacerdotio, ut quondam T. Tatus retinendis Sabinorum sacris *sodales Tatios* instituerat." This passage of Tacitus affords direct evidence of the fact that *sodalis* in early times denoted "a member of a sacred college," and it serves entirely to overthrow the opinion of all those critics, who contend that *sodalis* is improperly so used, Gutherius *de Vet. Jure Pontif.*, Gifanius *Obs. in Ling. Lat.*, Noltenius *Lex. Antibarbarum* p. 384. ed. 1780. (the very words of these writers are produced by the Reviewer in *Class. Journ.* XX. p. 389.)

But, if Dr. C. be not satisfied with the evidence offered in the passage of Tacitus, he will probably be perfectly satisfied with the authority of Cicero, who has used both *sodales* and *sodalitas* to denote, *sodales*, "persons, who participated in the performance of the same sacred offices of religion, at the celebration of the Lupercalia;" *sodalitas*, "the college, or society of persons under certain regulations, and governed by particular laws, who were accustomed to assemble at stated times for the purpose of performing those offices." Cicero *Orat. pro M. Caelio* c. 11. "Neque vero illud me commovet, quod sibi in *Lupercis sodalem* esse Caelium dixit. Fera quædam *sodalitas*, et plane pastoricia atque agrestis Germanorum Lupercorum; quorum coitio illa silvestris ante est instituta, quam humanitates

atque leges. Siquidem non modo nomina deferunt inter se *sodales*, sed etiam commemorant *sodalitatem* in accusando, ut ne, si quis id forte nesciat, timere videatur." Though critics dispute about the meaning of the words *Germani Luperci*, none of them have objected to this technical use of the terms *sodales*, and *sodalitas*, to denote 'a sacred fraternity,' and 'the members of that fraternity,' as at all uncommon or improper. Carolus Neapolis, in his "*Anaptyxis ad Ovidii Fast.*" II, 266. (in *Gruter's Lampas sive Fec Artium* T. II. p. 49. ed. Florent.) writes thus. "*Lupercalia nomen habuere a Lupercis, quorum plures sodalitates: una fuit Fabiorum, alia Quinthiorum: et hæ antiquissima: addita postea ea Juliorum a C. illo Cæsare, cujus institutionis mentio ap. Dionem L. 44. verba sunt: Ἱεροποιοὺς τε ἐς τὰς τοῦ Πανδὸς γυμνοπαιδείας, τρίτην τινα ἑταιρίαν, ἣν Ἰουλίαν ὠνόμασαν.* Tria ergo *Romæ Lupercorum Collegia*, quæ sacra quotannis rite faciunt. hæc aliquantulum remissa Augusti ævo, sed eodemmet restituta. Suetonius L. II. 'Nonnulla,' inquit, 'etiam ex antiquis carminibus paulatim abolita restituit, ut Salutis Augurium, Diale Flaminium, *Sacrum Lupercale.*" This passage will prove to Dr. C.'s complete satisfaction that the *Luperci* existed as a College long prior to the time of Cicero, who styles them *sodales*, that is, "members of a college, or religious community."

The passages of Cicero and Tacitus disprove the assertion of Dr. C. that *sodalis*, employed "to denote the member of a college, or a fraternity, or of a corporation," is to be found only in "some writers, not however of the highest authority." The passage of Cicero shows plainly that he had no such scruples as modern scholars have, about such a use of the word; and though the Reviewer admits that Tacitus is not to be considered as a Latin writer "of the highest authority," yet we have no right to reject his testimony as to the fact that the *sodales Patri* were so called in ancient times, and the inference, which the Reviewer draws from it, that *sodalis* is not improperly, but properly and technically, used to denote 'a member of a college,' and without doubt was so used by the purest writers, whenever they had occasion to employ a word conveying this meaning. Dr. C. will not find in the Latin language any other term capable of conveying precisely and intelligibly this idea without involving some ambiguity.

As a further evidence that Dr. C. is mistaken in supposing that *sodalis*, used to denote 'a member of a religious fraternity,' is to be found only in "some writers, not however of the highest authority," the Reviewer produces the following passage from Varro de L. L. IV, p. 23. "*Sodales Titii dicti ab Titii avibus, quas in auguriis certis observare solent.*" The word *fratres* was used as synonymous with *sodales*: for Varro in the same place says: "*Fratres arvales dicti sunt, qui sacra publica faciunt propterea, ut*

fruges ferant arva: a ferendo et arveis *fratres arvales* dicti sunt, quia *fratria* dixerunt: *fratria* est Gr. vocabulum partis hominum, ut Neapoli etiam nunc."

There existed at Rome even in ancient times judges called *sodales arvales*.¹ "Erant iudices, quide agrorum finibus cognoscebant, mutuatitio nomine de fratrium arvalium vocabulo, *arvales sodales* appellati, quod ita (corrupte)—in antiquo lexico scribitur, *Arvales scodales*. οἱ περὶ ἄρων διοργανίσκοντες δικάζουσι." Adr. Turnebi *Adversaria* L. xxi. 1.

That *sodales* was the proper technical term employed to denote the member of a mercantile society formed both for the advantage of themselves and for the benefit of the public, into a college, placed under particular regulations, and accustomed to meet on particular occasions, like our own corporations and companies, is manifest from several passages in the classical writers. An inscription in Gruter, p. 618, n. 2. has these words, *Lamarii Pectinariii Sodales posuere*. This inscription proves beyond all doubt that these "corpora artificum" designated themselves in all their public acts by the title of *sodales*, and the Reviewer has no hesitation whatever in saying that this term *sodales*, so used, was in all probability as ancient as the companies themselves. We know from the testimony of several writers, that these companies existed in the earlier times of the Roman Republic; and we know from the history of our own country, that public bodies in their public acts have from time immemorial uniformly adopted the same forms, and retained the same mode of designating themselves. Dr. C. has not, it must be confessed, expressly objected to that part of the definition, which includes this meaning of the word. He confines his objections to another part of the definition, where the Reviewer says that *sodales* sometimes means "a person belonging to a party formed for the benefit of any single individual."

"That clubs," says Dr. C. "instituted for different purposes, might, as it appears they did, intermeddle in political matters, and become the partisans of individuals, is readily admitted; but, without further evidence, I must take the liberty to doubt, whether it was ever employed to denote a person belonging to a party formed for the benefit of one individual. The casual act of a society is to be distinguished from the express purpose of its institution, as a contingent mode makes no part of the primary and essential character."

We shall soon see that Dr. C. had no real occasion to doubt about the accuracy of this part of the definition. The Reviewer has stated, and Dr. C. has admitted, that convivial clubs were first

¹ Tobias Guberlethus, in his book "de Salmis Martis Sacerdotibus ap. Romanos," Franekeræ, 1704. 12^o p. 34, writes thus: "Sic, ut de pluribus sarmionibus taceam, scribitur et *sodales* ap. Gruterum p. cccclxvii. num. 5.: hi *sodales Hadrianales* sæpe obvi et noti in antiquis monumentis."

instituted during the quæstorship of the elder Cato: "*Primum habui semper sodales, sodalitates autem, me quæstore, constitutæ sunt, sacris Idæis Magnæ Matris acceptis.*" *Cic. De Sen. c. xiii.* From this passage it is plain that Dr. C. is mistaken in supposing that *sodalis*, "from denoting primitively 'a companion in amusement, or convivial pleasure,' came to denote, after the establishment of *sodalitates*, or 'regular clubs,' 'a member of the same college, or fraternity.'" For, when Cato says that the appointment of regular clubs followed the institution of the ceremonies respecting the Magna Mater, he appears pretty intelligibly to insinuate that the term *sodalis* as denoting 'the member of a convivial club,' was suggested by the *sodales*, i. e. the associated persons (or college) appointed to conduct these sacred ceremonies. The Reviewer confesses that he himself had always understood by the word *sodalitates* in the passage of Cicero, "convivial clubs," and that he has so interpreted the passage in his notice of Dr. C.'s Work. Dr. C. himself has so understood the passage, but without doubt both the Reviewer and Dr. C. are mistaken. Old Cato by the word *sodalitates* does not mean mere clubs met for the sole purpose of convivial amusement, but fraternities governed by certain rules, and assembled on anniversary occasions to commemorate the different religious festivals. Now we may see the propriety of Cato's adding the words, *sacris Idæis Magnæ Matris acceptis*: "*Primum habui semper sodales, sodalitates autem, me quæstore, constitutæ sunt, sacris Idæis Magnæ Matris acceptis.*" The joyous festival celebrated on this occasion, when the worship of the Magna Mater was introduced, suggested the idea of assembling for convivial amusement on other religious occasions to commemorate the festivals of other Roman divinities. Melmoth has so understood the passage, and in his note he most judiciously says—"The confraternities mentioned in the text were societies established in honor of particular divinities, and for the purpose of celebrating their annual festivals. A custom of the same kind prevails in Roman Catholic countries, where in every great town there are societies under the title of *confraires*, who meet to celebrate the anniversary of the particular Saints, whom they have chosen for their patron. And well it would be, if this were the only instance of conformity between Papal and Pagan Rome!" Melmoth's Remarks on Cato, p. 224.

These fraternities were in the course of time perverted from their original purpose. Ambitious individuals, who wanted to carry the day at the public elections, instituted clubs of this kind, which met under the specious pretext of celebrating some religious festival, but were really assembled, like a committee at an English county election, to devise the best means of so practising bribery and corruption, as to secure the success of the candidate, to whose

interests they were attached. If any man had formed any traitorous conspiracy against the state, he was sure to employ as his most useful auxiliaries such clubs, which, as they were supposed to meet for very good purposes, too often escaped the observation of the government till the foul plot was quite ripe for execution. In consequence of such dreadful abuses these fraternities were suppressed by a law, which threatened the heaviest punishment against all those, who should continue to frequent them. After the passing of this law the same word, which in the time of Cato implied 'a lawful assembly met for the most sacred, or for nearly civil purposes,' was henceforth generally employed to denote 'any factious conspiracy,' or 'unlawful coalition.' The word *sodalitas* is so used by Cicero in the following passage, *Pro Plancio*, c. 19: "Ego Plancium, Laticensium, et ipsum gratiosum esse dico, et habuisse in petitione multos cupidos sui, gratiososque quos tu si *sodales* vocas, officio in adventum *prochie* tribuimus criminosi."—Haque hactenus in hoc *sodalitas* oritur *tribunum crimine*, ad communionem adiutis cum am contulit."—Respicit," says Cicero, "ad *sodalitatem* vchta." Cicero adds: "Cic. *Ibid.* c. 15. *Leg. Tacina de sodalitate*, in quantum obtentu *sodalitiorum* corrupta tribus studebant interdum *candidati*." Forcellinus, whom the Reviewer had quoted, has in his *Lexicon* written so fully and correctly upon this subject, that the Reviewer is surprised that any doubt should have remained in the mind of Dr. C. after perusing Forcellinus's words, whether *sodalitas* is ever used to signify a party or union belonging to a party formed for the benefit of any single individual, or a member of an unlawful coalition formed to secure the success of a particular candidate at any election, or to place a particular individual at the head of affairs."

The Reviewer is still more surprised at Dr. C.'s want of faith in

Forcellinus says: "Natali Cato op. Cato. *Leg. sodalitates* et *concordie* penum instituit, et *prochie* sacris *idcirco* et *prochie* *acceptis*, unde *honestis* et *graves* homines, qui *omnium* ut *fit*, in *maius* degeneraverunt, dum per occasionem *sodalitatis*, *venia*, *concordie* existere, et *pravi* consilia vel in temp. vel in *privas* agere ceperunt, unde *corruptores* *pugnantium*, *cupitiones* *suffragiorum* *luctationis* per *ambitum* *electi*, *comperitiones* *in patriam*, *institutions* *revent* *novum*, etc. Cic. *Q. T. L. II.* Ep. 3. *in* *med* *Senatusconsultum* *factum* est, ut *sodalitates* *decum* *tique* *discederent*. *Isque* *de* *his* *tenetur*, ut *qui* *non* *discessissent*, *ea* *para*, *que* *est* *de* *vi* *tenentur*. — *Sodalitum*. *De* *concordie* *et* *conspiratione* *facti*, *legem*, *Plin.* *L. XXVI.* *11.* Unde *in* *Mitras* *sodalitatis* *rapinam* *provinciarum* *sumus*? *Mactian.* *Dig. l. 17.* *tit. 2.* *Leg. 1.* *Mandatis* *Principalibus* *præcipit* *prædictis* *provinciarum*, *ne* *patriam* *esse* *sodalitatis*. *Ap. Plin.* *l. x.* *Ep. 97.* *et* *Trigani* *ad* *Pun.* *lib. 1.* *Ep. 43.* *vetaria* *appellatur*. *Præsertim* *vero* *(vox* *sodalitum* *in* *rapatu* *)* *de* *concordie* *que* *jubet* *ad* *emenda* *largitione* *suffragia*, *quod* *ultimum* *Reipublicis* *factitatum* *est*, *ut* *Tribus* *decunari*, *et* *conscribere* *per* *ambitum* *cederent* *qui* *candidato* *curiam* *impense* *lavabant*, *distributique* *pecuniam* *ceperunt* *quodammodo* *ad* *dandum* *suffragium*."

the accuracy of his definition, when he had produced the following important passage from Justin, L. xx. 5. "*Sed trecenti ex juvenibus cum sodalitiis jure sacramento quodam nexi separatam a ceteris civibus vitam exierunt, quasi eorum clandestine conjugationis haberent, civitatem in se converterunt.*" "*Inspice varias Bongarsii,*" says J. F. Gronov. Obs. IV. 17. ed. 1755. p. 731., "*et discas in Mss. fuisse, Sodalitum juris sacramento, et sic edi quoque debuisse memineris. Sacramentum juris sodalicium est formula, seu pactio, in quam se obligant sodales, vel collegiati. Facit enim potestatem lex sodalibus pactionem sibi, quam velint, ferendi, dum ne quid ea publica lege corrumpant, L. 4. D. de Collegiis et Corporibus. Pacta inter se componere vocat lex un. Cod. de Monopolis. Nexi sacramento juris sodalicium dicuntur, qui sub certis legibus pactisque coierunt, collegium instituerunt.*" It is worthy of remark that J. F. Gronovius here uses *sodales* as synonymous with *collegiati*, whom Justin describes by the words *sodalitii juris sacramento nexi*. Therefore, neither Justin nor Gronovius could have had any scruples about using *sodales* to denote "members of the same college."

The Reviewer would ill deserve the praise, which Dr. C. has so liberally bestowed upon him for the candor displayed in the critique, if he did not now freely confess that the inference, which he was disposed to draw respecting Dr. C.'s silence about the *comites* attending the Roman Generals during the time of the Republic, would not have been warranted by Dr. C.'s words. As to the use of the word *nubere*, the Reviewer as freely confesses that he assents to many of Dr. C.'s remarks. The Reviewer had no intention whatever of maintaining that modern writers of Latin have sufficient warrant in the examples, which he has produced upon the very respectable authority of Noltenius, for applying *nubere* to men. His sole object was to show that there are *some* examples, which may be pleaded in excuse for Tertullian's Latinity, and that, as Tertullian was not the *only* writer of that age, who had thus improperly used the word *nubere*, so he ought not to bear *the whole* blame, when he was in fact merely adopting the language of his own times. When the Reviewer produced the passage from Imp. Antoninus—where *ducere* is applied to women, he had no intention whatever of "justifying solecism by solecism," but merely meant to show that, as the distinction was no longer observed in those times, strictly speaking, neither Tertullian, nor Imp. Antoninus, though they *had* deviated from the practice of the purest writers, were chargeable with *error* for adopting the Latinity of *their own* times. The Reviewer, however, confesses that his meaning was not expressed with sufficient clearness. "*Nubor non valetur, sed impersonaliter solum nubitur, quod apud Plautum comiti et. Excipe, si nubor sumatur pro velor, tegor: quanquam nec and corruptio*" invenit: nihil tamen causae video, cur non liceat sic

dicere. Sed loquimur de ea significatione, qua sumitur pro *uxorem ducere*. Quomodo vetus interpres, *Matth. c. xxii. Neque nubent, neque nubentur*. Ac similiter plurimi scriptores ecclesiastici. In his Cæsarius, l. viii. *Mirac. c. 79. Tanta est gloria virginialis, ut angelis comparetur, quia qui non nubent, neque nubentur, erunt sicut angeli Dei.*" G. J. Vossii *De Vitis Sermonis et Glossæmaticæ Latino-Barbaris*, l. iv. c. 14 p. 716. ed. Amstel. 1645. 4to. "Vetus Pœnitentiale Ms. QUI in Ecclesia consecrata NUBUNT—Pœnitentiale Ms. Si quis cum uxore sua retro NUPSERIT, 40. dies pœniteat. ibidem, Si VIR cum muliere sua retro NUPSERIT, pœniteat, quomodo de enomathibus, i. e. si in consuetudine non erit, 3 annos." Car. Dufresne in *Glossario ad Scriptores Med. et infim. Latinitatis*.

The Reviewer cannot conclude his reply to Dr. Crombie's Remarks without expressing his best thanks to Dr. C. for the gentlemanly treatment which he has experienced from him, and his readiness to examine, without prejudice, any further observations, which Dr. C. may think proper to address to him through the medium of the CLASSICAL JOURNAL.

HEBREW CRITICISM.

IN No. XXIV. for December 1815, your correspondent Mr. M. observes, that I have found it convenient in my controversy with Mr. S. to explain away the Scripture, in rendering the Hebrew word *מְדַבֵּר* an *interlocutor*, instead of an *interpreter*. Mr. S. is now no more; and nothing, I trust, would induce me to say one word disrespectful to the memory of a learned and a virtuous man. But I confess I am totally at a loss to conceive, how the sense, which I have given to the word in question, can be of any consequence at all, except in a philological point of view. Mr. M. denies the integrity of the Hebrew text to Mr. Bellamy; and surely he will not insist on the absolute perfection of the English version to me. My argument was simply this, that the Hebrew and Egyptian languages were, in the time of the Patriarchs, cognate dialects. Abraham went to Egypt, and we hear of no difficulty that he had in conversing with the Egyptians. Joseph appears to have been rapidly advanced to the situation of overseer in the house of Potiphar; and this would have been little less than a miracle, if he had yet to learn a language totally and radically diffe-

rent from his own. Then with many men, more learned than myself, I think, that an affinity is to be traced between the few Egyptian names mentioned in the Scriptures and certain Hebrew words. I have in a former paper produced nearly a hundred words in Coptic and Hebrew, which seem to be evidently of the same family. Now more than a thousand years elapsed between the time of the Patriarchs, and the remotest age, to which we can refer any Coptic writings; and during that period, it is highly probable that the language underwent considerable changes.

There is only one passage in the Bible, as far as I know, which can be urged against my supposition that the Hebrew and the Egyptian were originally cognate dialects; and undoubtedly if the version (at Genesis, c. xlii. v. 23.) be right, my theory must and ought to be abandoned.

The words are—"and they knew not that Joseph understood them, for he spake to them by an interpreter." Now, Sir, Mr. M. must know as well as I do, that this translation is not accurate. "He spake," is not in the original; the order of the construction is altogether perverted, and the definite is rendered by the indefinite article. I have no doubt that Mr. M. will see with me, that the dispute between us must be confined to the meaning of the word מלִיץ, and to the consequent signification to be given to the word שמע. "And they knew not that Joseph heard (or understood) because the *Melits* (was) between them."

I observed to you in a former paper, that a very great person in Eastern countries addresses himself to one much inferior to himself by the means of an interlocutor. When the Ottoman Emperor speaks to an Ambassador, the Grand Vizir repeats his words to the Dragoman of the Porte, who translates them to the Ambassador. The Dragoman (though generally a Prince) is not of sufficient rank to be addressed immediately by the Sultan. Now I argue, that the *Melits* acted the same part between Joseph and his brethren, that the Vizir is accustomed to do between the Sultan and the Dragoman. This therefore, would be no proof that the same language was not spoken by the three different parties.

Mr. M. says he will not spend time in vindicating the translation of שמע in the sense of "to understand," rather than "to hear." But he is well aware, that this last is, (to say the least), the most obvious and common translation.

I find the word מלִיץ variously translated—Ambassador, orator, interpreter, teacher, mocker, &c. מליצה an interpretation, a saying, a proverb. Mr. M. brings the word from לץ, and he seems to think that the original signification of this word is *ludere*, *illudere*. I believe that this is the general notion of grammarians; nor does Weller's explanation, (as I think Mr. M. observes), greatly alter the common opinion. But Kimchi's authority, I presume, is better

than Weller's, and according to that Rabbi, as he is quoted by Buxtorf, the primary meaning of לִנְיָ seems to be, to speak in an oratorical manner—to employ rhetorical language, &c.

Mr. M. refers me to Prov. i. 6. and to *Hab.* ii. 6. Let this gentleman recollect his own just remarks concerning the words מִשַּׁל and מְלִיצָה, and then judge whether the following versions be not nearer to the original than what we find in the English Bible.

Prov. i. 6. "To understand a parable, and a proverb, words of wise men, and then dark sayings."

Hab. ii. 6. "Shall not all these take up a parable against him, and an enigmatical proverb against him."

The words מְלִיצָה חֲדָתָה, which I have translated, "and an enigmatical proverb," may be perhaps more literally rendered "a proverb of dark sayings." It does not appear to me, that in either of the two passages מְלִיצָה signifies "interpretation." In the first passage the English translators have oftener than once introduced the definite article, without the authority of the original, and therefore if it can be omitted, and the sense preserved, I suppose no critic would hesitate to reject it in the translation. In the second passage the translators seem not to have been aware, that חֲדָתָה should have borne the same sense, as that which they properly gave to it in their version of the first.

With respect then to the word *melits*, I translated it "an interlocutor," (at Gen. xli. 9.) as being that word which would best express what I conceived to be the employment, or office, of the person who was between Joseph and his brethren. The customs of the East still require, that upon great occasions, a Prince, or very eminent person, should speak to one much inferior by the intervention of a third person. This does not imply, that the inferior is ignorant of the language, for surely Prince Ypukanté, for example, when he was Dragoman to the Porte, understood Turkish as well as the Sultan, or as the Grand Vizir, who repeated the words of his master.

I cannot at present answer Mr. M. on the subject of the Coptic letter X, not having any Coptic books beside me. I must say, however, that if Mr. M. prove to me from Woide, that this letter has never the sound of the *T H blasum Anglorum*, it will not be so easy for him to prove that Woide has not contradicted himself.

If I have said, that the Greeks *always* expressed the Hebrew *am* by their own *gamma*, I have been guilty of a great inadvertence, and am obliged to Mr. M. for correcting the mistake: It was sufficient for my argument to have stated that they occasionally did so, which was undoubtedly the case.

W. DREMMOND.

ADVERSARIA LITERARIA.

No. IX.

PAULI COLOMESH OPUSCULA.

De Pudente et Claudia D. Pauli.

Cum nudiustertius D. Pauli Epistolam secundam ad Theonem accurate legeremus, hæc verba ad calcem reperimus, Ἀσπί-
ζεταί ο- Εὐβουλος καὶ Πυδὴς, καὶ Λῆνος, καὶ Κλαυδία. Cogitet Lec-
tor, annon Pudens et Claudia idem sint de quorum Nuptus canit
Martialis lib. 4. Epigr. 13.

Claudia, Rufe, meo nubit peregrina Pudenti,

Macte esto tadis, o Hymenæe, tuis.

Tam bene rara suo miscentur cinna nardo,

Massica Theseis tam bene vina favis.

Nec melius teneris junguntur vitibus ulmi,

Nec plus lotos aquas, litora myrtus amat

Candida perpetuo reside, concordia, lecto.

Tamque pari semper sit Venus æqua jugo.

Diligat ipsa senem quondam : sed ut illa marito,

Tunc quoque cum fuerit, non videatur anus

Claudiam cur peregrinam vocet, indicat sequenti Epigrammate,*

Claudia cæruleis cum sit Rufina Britannis

Edita, cur Latiae pectora plebis habet?

Quale decus formæ ! Romanam credere matres

Italides possunt, Athides esse suam.

Di bene, quod sancto peperit fecunda marito

Quod sperat generos, quodque puella natus.

Sic placeat sapiens, ut conjuge gaudeat uno,

Et semper natis gaudeat illa tribus.

Menagii Distichon Græcum unde duntum.

INTER eruditissimi Menagii Poëmata Græca, Distichon sequens
occurrit :

Εἰς Βρεζαῖον, τὸν παρ' Ἀνδίνους τοπάρχην, τὴν ἄγραν ἀπαγορεύοντα.

Πέρδικες Ἀνδίνῳ ΒΡΕΖΑΙΩ πόλλ' ὑγιαίνειν

Εἰ ταχὺς οὐκ ἔλθης, πάντες ἀπολλύμεθα.

Ammianus Marcellinus Historiarum lib. 25. Julianus supersti-
tiosus magis quam sacrorum legitimus observator, innumeras sine
parsimonia pecudes mactans, ut æstimaretur si revertisset de Par-
this, Boves jam defuturos : Marci illius similis Cæsaris, in quem id
accepimus dictum, οἱ λευκοὶ βόες Μάρκῳ τῷ Καίσαρι. Ἄν σὺ νική-
σης, ἡμεῖς ἀπωλόμεθα. Verbum non addam.

Anonymi, Epigramma.

CÆSARIS ad valvas vigilans sto nocte dieque,
Nec datur ingressus, quo mea facta loquar.

Ite, bonæ Charites, et vestro numine tectæ
Ferte hæc verba pii Principis ante pedes.

Si nequeo placidas affari Cæsaris aures,
Saltē aliquis veniat qui mihi dicat, abi.

Hoc quantivis pretiū hexastichon affert Balzacus Dissertatione 27 ad melitissimum Saracenum. Idem sed verbis paulo discrepantibus habet Pithœus in Epigrammatum veterum Canno, quod huc transferre haud gravabor.

Cæsaris ad valvas sedeo, sto nocte dieque,
Nec datus ingressus, quo mea fata loquar.

Ite, Dææ faciles, et nostro nomine saltē
Dicite divini Cæsaris ante pedes.

Si nequeo placidas affari Cæsaris aures,
Saltē aliquis veniat qui mihi dicat, abi.

Judicet Lector, utrum illustriores præ se ferat antiquitatis characteres; Balzaccianumne, an Pithœanum. Nos Pithœano lubenter calculum damus.

Politianus Plagiarius.

FESTIVA sunt nec omnibus nota, quæ de Angelo Basso a patria Politiano tradit Franciscus Duarenus, Fr. Baldumum alloquens, p. 1478. Operum, editionis 1584. "Non possum," inquit, "mihi temperare, quin tibi nunc referam, quod Budæus noster de Angelo Politiano quondam nobis domi suæ narrare solebat, idque se ex lano lascare, qui Politiani fuerit æqualis, crebro audivisse confirmabat. Cum enim Politianus Florentiæ Interpretationem Homericæ Iliados in magna celebritate aggrederetur; non sine ingenti ostentatione quæ de Homeri Poëmæ perscripta sunt ab Herodoto, auditoribus suis e suggesto recitabat, quo tempore Herodoti liber Græce scriptus, a nullo adhuc conversus in linguam Latinam, nec Typographorum formis excusus erat. Itaque lascaris, qui tum honoris causa auditorum numerum augebat, cum paucis quibusdam aliis Græcæ doctis hominibus, qui non ignorarent inde omnia, quæ pro suis recitaverat, hausisset. Is igitur paulo post ad hominem conversus, eumque seducens, Dic mihi, quasso, inquit, Politiane, quo ore Herodoti Opus insigne, quod ante tot sæcula conscriptum est, in tanto cœtu, ut tuum recitasti? Cui mox subridens Politianus, Nunquam, inquit, putassem, lanc, hominem Græcum adeo ejus artificii rudem et ignarum esse, quo apud multitudinem existimatio et fama comparari solet. Quasi vero, inquit, non satis intelligam tres aut ad summum quatuor fortassis vos hic adesse, quibus Herodoti li-

bros aliquando in pacem contigerit. Sed quoniam hic sit turba nobis applaudentium et in cœlum laudibus ferentium vides, apud quos et exultationem vestram (quod minime spero) vel tantillum lacerare volueritis; Oratio profecto vestra non multum fidei ponderisque habitura est. Hucusque Duræmus.

Hippolyte Taurclla Mantuana Epistola ad Balthasarem Castilium unamantivæ suæ, apud Leonem X. Oratorem

HIPPOLYTA εὐργέρτης jam dicit Castiliom,
 Addideram imprudens, heï mihi, penè suo.
 Te tua Roma tenet, mihi quam narrare solebas
 Unam delicias esse hominum atque Deum
 Hoc quoque nunc major quod magno est aucta Leo.
 Jam bene pacati qui imperium orbis habet.
 Hic tibi nec desunt celeberrima turba sodales
 Apti oculos etiam multa tenere tuos
 Nunc modo tot prisce spectas miracula gentis.
 Heroum et titulis clara tropæa suis.
 Nunc Vaticanæ surgunt marmore templa.
 Et quæ porticibus aurea tecta nitent.
 Inguos fontes, hortosque et amœna vireta
 Pœurima, quæ umbroso margine Tybris habet
 Utque ferunt, letus convivialata frequentas,
 Et celebras lentis otia mîsta joca.
 Aut cithara æstivum attenuas cantum calorem.
 Heï mihi quam dispar nunc mea vita tuæ.
 Nec mihi displiccant quæ sunt tibi gloriata, sed ipsa et t,
 Te sine lux oculis penè inimica meis.
 Non auro aut gemma caput exornare nitenti,
 Me juvat, aut Arabo spargere odore comas.
 Non celebres ludos festis spectare diebus,
 Cum populi complet dense catervæ forum;
 Aut feras in medio exultat gladiifer arena,
 Hastâ concidit vel cataphractus eques.
 Sola tuos vultus referens Raphaëlis imago
 Picta manu, curas allevat usque meas.
 Hunc ego delicias facio, arrideoque jocorque,
 Alloquor, et tanquam reddere verba queat.
 Assensu, nutuque mihi sæpe illa videtur
 Dicere velle aliquid et tua verba loqui.
 Agnoscit, balboque patrem puer ore salutat,
 Hoc solor, longos decipioque dies.
 At, quicumque istinc ad nos accesserit hospes,
 Hunc ego quid dicas, quid faciasve rogo.

Cuncta mihi de te mentium audita timorem.

Vano etiam absentes saepe timore pavent.

Sed mihi nescio quis narravit saepe tumultus,

Miserique necesse per fora perque vias.

Cum populi pars hac Uram, pars illi Columnam

Invocat, et trepida corripit arma manu.

Ne tu, ne queso tantis te monte periclis,

Sat tibi sit tuto posse reduci domum.

Romae etiam fama est cunctas habitare puellas.

Sed qua lascivo tuique igne calent.

Illis venditis forma est, corporisque pudorque,

His tu blanditiis ne capiare cave.

Sed nisi te captum blanda haec jam vincla tenerent,

Jam longas absens non paterere moras.

Nam memini cum te vivum junare solbas.

Non anima nec me posse careere diu.

Vivas CASTALION, vivasque beatus opto

Nec tibi jam durum est aie caruisse diu.

Cui tua mutata est igitur mens? cur prior ille

Ille tuo nostri corde refrenat eum?

Cui tibi nunc videor vilis? nec, ut ante solebat

Digna tui socii, quam patere, tui

Sollicit in ventos promissa obere, fidesque.

A nobis simul ac vestri obere oculi.

Hic tibi nunc forsau subeunt fastidia nostri.

Est grave HIPPOLYTE nomen in ore tuo?

Me tibi, teque mihi sors et Deus ipse dedit.

Quodnam igitur nobis dissidium esse potest?

Vnum ut me fugias, patriam fugis, improbe? nec te

Cara parens, nati nec pia cura tenet?

Quid quicquid? cui tua mi scribenti epistola venit,

Grata quidem, dictis si modo certa fides.

Te nostri desiderio languere, pedemque

Quamprimum ad patrios velle referre lares

Torquensque mora, sed magni jussa LEONTIS, •

Janidulum reditus retinuisse tuos.

His ego, perlectis, sic ad tua vota revixi.

Surgere ut testis imbribus herba solet.

Quae hec ex toto non ausim vera fateri,

Qualiacunque tamen credulitate juvant.

Credam ego quod fieri cupio, votisque favebo,

Ipsa meis, vera haec quis neget esse tamen?

Nec tibi sunt praecordia ferrea, nec tibi dura

Ubera in Alpinis cautibus iussa dedit.

Nec culpanda tua est mora: nam praecpta deorum

Non fas nec tutum est spernere velle homini

Esse tamen certum clementia tanta LEONTIS,

Ut facile humanas audiat ille preces.
 Tu modo et illius nunc veneratus adora,
 Pronaque saciatis oscula fer pedibus.
 Cumque tua attuleris supplex vota, adijce nostra.
 Atque meo longas nomine funde preces.
 Aut jubeat te jam properare ad moenia Mantus
 Aut me Romanas tecum habitare domos.
 Namque ego sum sine te, veluti spoliata magistro
 Cymba, procellosi quam rapit unda maris.
 Et data cum tibi sim orba utroque puella parente,
 Solus tu mihi vir, solus uterque parens.
 Nec minus ingrata est vita, heu mihi, namque ego tantum
 Tecum vivere amem, tecum obeamque lubens
 Præstabit veniam mitis Deus ille roganti
 Auspiciisque bonis et tibi dicet, eas.
 Ocyus huc celeres mannos conscende, viator,
 Atque moram statim rumpe, viamque vota.
 Te læta excipiet festis ornata coronis,
 Et domini adventum sentiet ipsa domus.
 Vota ego persolvam templo, inscribamque tabella
 Hippolyta salvi conjugis ob reditum.

EPITAPHIUM

HIPPOLYTÆ TAURELLÆ,
 uxori dulcissimæ, quæ in ambiguo reliquit, utrum
 pulchrior an castior fuerit,
 primos juventutis annos vix ingressa
 BALTHASAR CASTILIONIVS
 incredibiliter mœrens P.

A. M. D. XXV.

His lectis si fletum teneas, Marpesia caute durior es

Erasmii error jocularis.

CUM Primus Comes M. Antonii Majoragii consobrinus, ne
 Germaniam ea de causa profectus fuisset, ut Erasmi consuetudine
 per aliquod templum frueretur; priusquam Erasmus conveniret, ad
 eum literas dedit, quibus adventus sui causam declarabat, quarum
 in extrema parte, nomen suum, ut fit, ita subscripserat, Tui studio-
 sissimus Primus Comes Mediolanensis. Hanc cum Erasmus sub-
 scriptionem vidisset, credidit statim magnam adesse aliquem Prin-
 cipem sui visendi gratiâ. Quare licet admodum senex et infirmus
 esset, tamen quo studio quoque apparatu potuit, obviam Majoragii
 consobrino longe processit. Sed postquam homunculum unum,
 nullo comitatu, nullo servorum grege stipatum, et bene quidem li-
 teratum, sed nullo elegantiori cultu vestitum reperit, errorem suum
 jucundissime ridere cœpit, et tamen cum sibi multo gratiorem adve-
 nisse, quam si magnus Princeps fuisset, multis audientibus, testatus
 est. Hæc Majoragius in quadam Oratione.

M. Vossius m'a dit, que Messieurs Gaulmin, Saumaise et Maussac se rencontrans un jour à la Bibliothèque Royale, le premier dit aux deux autres, Je pense que nous pourrions bien tous trois tenir teste à tous les sçavans de l'Europe. A quoy M. de Saumaise répondit, loignez à tout ce qu'il y a de Savans au monde, et vous et M. de Maussac, je vous tiendray teste moy seul.

J'ay appris de M. Vossius que Frédéric Moul travaillant sur Lihamus, quelcun luy vint dire, que sa femme estoit fort malade, a quoy il répondit, Je n'ay plus que deux ou trois périodes à traduire, après cela je l'iray voir. Quelcun retournant luy dire qu'elle s'en alloit, Je n'ay plus que deux mots, dit-il, je seray aussi-tôt que vous. Enfin comme on luy vint annoncer, que sa femme estoit morte, l'en eus bien marry, répondit-il fierement, c'estoit une bonne femme.

Le docte M. Gevartius, Historiographe de l'Empereur et du Roy d'Espagne, me donnant à disner chez luy à Anvers, me fit remarquer sur son bassin à laver, ce vers retrograde, tiré de l'Anthologie. *Νύξον ἀνομήματα μὴ μόνον ὄψιν.* Ce qui me fit souvenir de ce que m'avoit dit autrefois mon pere, Qu'il avoit ouï à Paris un Predicateur, qui commença son Sermon ainsi, Nous lisons autout du Benoict de l'Eglise de S. Sophie à Constantinople ce vers Grec *Νύξον*, &c. Ce qui confirme le Medicin Vertumane écrivant à Scaliger, de Poitiers le 13. Avril 1607. M. Rapin, dit-il, m'a appris ce Vers Grec *ἐντιστρέφοντα* trouvé autour d'un Benoictier à Constantinople *Νύξον*, &c.

M. Vossius m'a dit que Jehan Rhodius, Auteur du Traité de *Acia*, disoit hautement à Padouë, qu'il avoit fait les Eloges des Hommes illustres que Thomasmus a publiez sous son nom. Et que si celui-ci estoit devenu Evêque, il luy en avoit toute l'obligation.

Le mesme m'a dit qu'il avoit possédé un Anacreon, où Scaliger avoit marqué de sa main, qu'Henry Estienne n'estoit pas l'Auteur de la version Latine des Odes de ce Poëte, mais Jehan Dorat.¹

Εἰς Μαρίαν.

Ἡδούκης, μελίγλωσσε, καρηκινώτα Μαρία.

Ἥβης πορφύρης ἄνθος, ἐμοῖο φάος.

Σῆσι παρηγορήσιν αἰεὶ σὺ τοκήας ἱαίνεις

Αἰθῆ τέκνα κάκων, τέκνα γλύκασμα βίω.

H. S. B.

Εἰς Ἄνκων καὶ Μαρίαν.

Κύπριδος ἦκα δῶα κατασύρετον ἄρμα πελεῖα

Ἄνθεε πολλὰ² δῶα καῦλον ἰὸν στέφετον

Ἄλλ' ἄνθοιν συνέχοιν χαριέστερα γ', ἥ πελεῖαιν

Κύπριδος, ἥδ' ὅσας μειδιῶσα κόρνιν.

H. S. B.

¹ Of this circumstance respecting the Latin translation of Anacreon, G. F. Fischer has taken no notice in the preface to his edition.

² πολλὰ pro πολλάκις sæpe adhibetur.

Inscription on a Monument, recently erected in Church-street, near St. Dunstons, to the Memory of the Author of the Archaeological Dictionary.

P.
A. X. Ω.

THOMÆ WILSON, S. T. B.
ECCLESIE DE CHURCHTON VICARIO
SACELLORUM DE CLIFFILL ET DOWNHAM RECTORI
ET IN VICINO GYMNASIO
PER ANNOS TERMI UODUQUE GRACIE
LITERARUM HUMANIORUM MAESTRO,
ABSQUE ULLO TE TASQUE EPIDEMO,
ADVENTU SINE FLAGIS REGI DEUSADO,
ET INIUR DOGENUM MALE DICERE AUT STIVIRE NISIO,
(VOCI, VITI, INDOLE, PLACIDISSIMIS,
QUI, PLURIMIS IN ECCLESIAM INQUIR P. DISCIPLINEM ET
NEMINEM NON SILE SODALUM ALTERNARI
NEMINE NON USUS EST AMICO,
AB EISEDEM UNDOUQUE CONGRIGATE
GRATO QUI GIANNIS FACIES CONVIVIO
QUI NUNQUAM REPTITIO
CONVICTOR IPSE JUCLUNDISSIMUS
SERMONE COMTO, FACIO, VERBORUM
LUSIBUS SUI SCINTILLULIS, NIVENT,
INNOCIO, TAMEN, COMI, PIO,
ANNOS NATIO ENV, DENATIO.
V. NON, MARL, A. D. MIDCUNTH.
SEPULIO BOITONEL JONIA GOWLAND,
PROPI CONSIGM PERLEPTAM,
CENOTAPHIUM, DEI VIVOS FLORULE,
I. J. M. P. P.
DE CIPULL.

Victor iterum fugiens.

ΦΕΤΕΙ Ναπυλόν, τὸ δὲ πᾶν κλέος ἤρπασε νίκης
τίπτε γελῶς; ἢ γὰρ ἐν θαῦμα τόδ' ἔργον ἔχει
καὶ γὰρ, καὶ πρότερον νίκης ἡμεῖς ἢ ἡνίκων,
χ'ὼ φεύγων μὴ ἀλλοῖς κῶος ὅς φησὶ φεύγων.¹

M. L.

Victor iterum fugiens.

VINCIT amor fugiens, quia se tum cogitabat
Omnia fert victrix, dum legit, hora fuga.
Quid vetat, ut miles fugens quoque vincat, et artem
Vincendi celet calidus arte sua?
Nam, cum sit tellus tanquam tota, que fugit, instat,
Atque instans alii, quem fugat, ipse fugit
May 20, 1814. M. L.

¹ Enditur in verbis φορμαβυς δειλῶν, φεύγων, τὸ δὲ πᾶν.

EMENDATIONES IN ÆLIANUM DE HISTORIA ANIMALIUM.

NO. 1.

ON perusing with attention Ælian's *Treatise de Natura Animalium* with a view towards establishing their genera and species, as far as it has been possible, from the descriptions of their manners and habits, as well as in compliance with your request of contributing any small assistance to my power in settling the meaning of any obscure passages to be inserted in the new Edition of Stephens' *Thesaurus*, the following emendations have occurred. The text is unusually corrupt, and the meaning of the author from the studied evolution of his language, not always easy to be comprehended. It is to be hoped that these corrections will facilitate the reading of an author, whose indefatigable industry has collected, amidst numerous perils, a most invaluable treasure of Animal Biography.

Bath, Dec. 1810.

J. STACKHOUSE.

Lib. I. c. 9. de scario: Μόλιθ' ἡ αὐτίκ' πεπνύται βαρὺς τὴν λαχόν. Leg. ὁ βαρὺς.

Lib. Β. c. 1. οὐτος ἰσχυρὸν λίβη περιτρυμένον. [leg. λ. περιτρυμένον. τρυφῶ, περιτρυφῶ, est, περιτρίβω, καὶ τρυφῶ, τρυφῶ.]

c. 9. Εἰς αὐτὸν ἐπὶ τὰς νύκτας ἐξαμύρσενται αἱ οὐλίτται, ὅς' ἐντάμνω. ἔσται τὸ ἐνυπνίον αὐτοῦ ἐν περιούτοις καὶ κραιφύνοις. ἐκεῖνος τὴν θησαυρὸν ἐν μολύβδῳ τὴν γλῶσσαν. [Pro 'κεῖνος' leg. ἐκεῖθεν. ["'Εκείνος, sic pro 'ἐκεῖθεν' recte. c. 1. p. 1. A. Gronov. c. Codd. Medic. et Bard., permutantur."] c. 1. p. 1. positum ad elegantiam Æliancam." Schneider.]

c. 14. Εἴτε ἐπ' ὤδισιν εἴη, εἴτ' ἤδη λαχῶ. Leg. λ. χῶ.

c. 16. "Ὅταν οἱ αἰσθῆται καμνόντα, καὶ πῶς παρεμένον ἐν τοῦ τραυματίου, ἰσχυρὸν παρ' αὐτὸν ἄγει τὴν ναῦν, καὶ ἔχει τὴν ἄγρην. Leg. εἰς τὴν ναῦν. ["Codd. Aug. παρ' αὐτὸν ἄγει. sic etiam verisio. Sensim ad navim subducta." Schneider.]

Lib. Καὶ ἐν τῇ φύσσει καὶ ἀσθήσει μὲν ἡ εὐστασία, σύνθημα δ' τῆς φύσεως πένοντα σωτήριον. [Error e repetitione posterioris partis vocis prioris. Dole ἀσθήσει.]

c. 20. Ἐν μὲν ἄλλα τὰ ὀδισίων, ἐν δὲ τῶν εὐστασιῶν, καὶ τῇ γλώττῃ φθέργεται, δίδωρ ἀνθρώπων. ὅς' ἐπὶ τίτιγες κατὰ τὴν ἰξὺν εἰσι λαλίσταται. [Error typ. In ἰσχυρῶν. [Fallum vir doctus: κατὰ τὴν ἰξὺν λα-

* For the notes placed within brackets we are indebted to a friendly correspondent, who has translated from Schneider's Edition published at Leipsic 1834, 82, such remarks as are connected with the passages, to which Mr. Stackhouse refers. Lib.

λίστατοι, i. e. Membranulae verberatione circa cinctum loquuntur : cicadae sic loquentes opponuntur ceteris cantatricibus avibus, quae more hominum lingua loquuntur. Ed.]

c. 32. Θυμωδῆς εἰς αὐτὰ, προκαλεῖται μύριαν, καὶ ὡς εἶναι κατὰ γυναῖκα ὀργισμένην. Forsan delendum ὡς εἶναι, vel leg. ὡς ἔειν. [" Verba καὶ ὡς εἶναι corrupta puto atque in us latere participium aliquod, quod ad muranae speciem, ira inflatae, pertineat " Schneider.]

lib. καὶ περιβάλλει τῶν ὀστράκων ταῖς ἀκμαῖς, ὠνπεροῦν εἰς οὐτήν, πηγνυμένων. Sensus obscurus. Forsan, ταῖς ἀκμαῖς τῶν ὀστράκων εἰς αὐτὸν πηγν. [Schneiderus : " ὠνπεροῦν, ita cum Pauwio ad Philon. Carm. 35. scripsi pro vulgato ὡσπεριῦν."]

c. 37. Δῶρον δὲ ἄρα ἡ φύσις καὶ ταῖς χειρὶδὸσιν ἔδωκεν οἶον. Leg. ὅμοιον. [" Codex alter Gesneri ὅμοιον, cui obsequor." Schneider.]

c. 38. Λυκοσπάδα δὲν πέξας καὶ ἐριουργήσας, lamatum a lupo. [Voc. λυκοσπάς, ἄδης, ὁ, ἡ, ignorat H. St. Thes. " Hesych. T. II. c. 449 λελυκομένα πρόβατα τὰ λυκόσπαστα, ut recte editum pro λυκοσπαστά : infer hunc in Lexica adj. λυκόσπαστος." Schaeferus ad Apollon. R. p. 280.]

c. 41. "Οτι καὶ τοῖς ἀλειψιν ἐν ἡμέρᾳ τοῖα ἢ νυκτὶ εἰς τὴν θαλάτταν ἐστι ἄβατα, ἀγχιανούσης τῆς θαλάττης. Forsan ἀβατία, impossibilitas eundi. [Fallitur vir doctus : ἐστι ἄβατα h. l., ut ἀδύνατα ἐστι ap. Thucyd. I. 1. "Two MSS. in our public library read so," teste Porsono Misc. Crit. p. 262., ubi eruditissimus Kiddius laudavit Lex. S. Germ. p. 342., 'ἀδύνατα εἶναι ἀντὶ τοῦ ἀδύνατον πολ- λάκις γὰρ κέχρηται Θουκυδίδης τοῖς πληθυντικαῖς ἀντὶ ἐνίκων, μάλιστα δ' ἐπὶ ταύτης τῆς λέξεως. Eustath. ad H. A. p. 59 ed. Rom. Καὶ ἐστὶ τὸ, φίλα, Ἀττικῶς ἀντὶ ἐνικῶ τοῦ, φίλον ὡς καὶ παρα Σοφοκλέϊ. Οὕτως Ἀμυντία ἐστὶ τοῖς κοσμευμένοις, ἀντὶ τοῦ ἀμυντέον, καὶ Σχέτλια γὰρ, ἐμέ γε τὰδε πάσχειν, ἀντὶ τοῦ Σχέτλιόν ἐστι, καὶ παρ' Ἡροδίτῃ νομιζόμενα, ἀντὶ τοῦ νομιζόμενον, καὶ παρὰ τῷ Κωμικῷ, Συνεκποτία ἐστὶ σοι καὶ τὴν τρύγα. Vide Sophoclis Antig. 677., et Aristoph. Plut. 1086., ubi plura exempla laudavit Kusterus, Hemsterh., et Brunck.]

c. 47. Τῶν πυρῶν παραχναῖτοι βυλόμενοι. Leg. περιχναῖσθαι. [Bene reponit περιχναῖσαι. Παραχναῖσαι est verbum nihil. Nec παραχναῖω, nec περιχναῖω agnoscunt lexicographi H. Steph. et Schneider. Ed.]

c. 52. Καὶ (χειρὶδόν) ἐστὶ φιλάνθρωπος, καὶ χαίρει τῷδε τῷ ζῶν ὁμωρόφιος οὔσα, καὶ ἀκλήτος ἀφιμνεῖται. Leg. ὡ καὶ χ. [Imo ἡ καί, si quid mutandum. Ed.]

Lib. II. c. 2. Καὶ ἥτις ἡ αἰτία τίκτεσθαι μὲν πυρὶ, ἀέρι δὲ ἀπόλλυσθαι πρῶως, λεγέτωσαν ἄλλοι. Leg. πάντως. [" Postremum πρῶως omit- tit Cod. Aug. : videtur sane vox vitiosa." Schneider.]

c. 5. Εἰ δὲ ἀνθρωπος κατέχοι ῥᾶβδον, εἴτα ταύτην ἐκείνος δάκνῃ, τέθνη- κιν ὁ κύριος τῆς λύγου. Leg. κατὰ.

c. 9. Ἀλλὰ προσερείσας τῇ καταδρομῇ τοῦ ὁμοῦ. Leg. κατα-

ρωχμῇ, fissura rupis. ["Bochart. Hieroz. i. p. 886. καταρωχμῇ emendabat; neptiora sunt etiam, quæ tentavit Thiler. Infra ix. l. καταρώχη iterum est latibulum; sed adjectum ὄμην hic durum videtur: vulgatum tamen scripturam defendit Abresch ad Æschyl. m. p. 423." Schneider.]

c. 10. Ἀποθρίσαντες τῆς ἵππου τὴν χαίτην καὶ ὡς ἔτυχεν. Leg. ἀποθρίσαντες, α θρίξ. ["Ἀποθρίσαντες, ita Cod. alter Gesneri et Medicus pro vulgato verbo ἀποθρίσαντες. Bochart. Hieroz. l. i. p. 121. ἀποθρίσαντες, aut ἀποθρίσαντες legebat." Schneider. Lege ἀποθρίξαντες, vel potius retinendum est ἀποθρίσαντες, ab ἀποθρίσκω, fut. ἴσω, s. ἴξω. "Ἀποθρίσκω, f. ἴσω, und. ἴξω, d. i. ἀποθερίσκω, ich mähe, schneide ab; bey Procop. Anecd. ἀποθρίσκατο, er schnitt sich die Haaro, τρίχας, ab und nahm die Tonsur als Mönch an." Schneiderus in Lex. Gr.]

c. 11. Καὶ ὁποσμηγνύσας τὰς προβοσκίας α. χεῖρας κεκολισμένως προύτινον, καὶ ἐπιτινύτο εὐ μάλα σωφρόνως. Κεκολισμένως, an pro modestia? vel leg. κεκοσμημένως. ["Κεκολισμένως, ita Medicus pro κεκοσμημένως." Schneider. Paulo infra cod. cap. legitur, Καὶ αὐτοῦμενοι τινὲς προβοσκίαι τῇ τιτὶν ἔτινον κεκοσμημένως. Voce κεκοσμημένως; carent H. Steph. et Schneideri Lexica.]

c. 12. Τὰ κήτη γὰρ μέγιστα ἐλίγου παντα ἀνὰ κυνῶν δεῖται τοῦ ἡγεμόνος. Leg. τὰ κήτη καὶ τὰ μέγιστα.

c. 16. Ἐρυθήματα ἐῖ ποτε ἐπανατέλλει, καὶ ἀχρίσσει, καὶ γίνεσθαι πρὶ οὐδὲν. Leg. γίνεσθαι πέλιονα. Posterior pars sententiæ καὶ ἀνθρώπων—οὐδὲν parenthesis includenda est.

c. 17. Θεούση νῆ καὶ μάλα γὰρ οὐρίας καὶ τῶν ἰστίον κεκολωμένων προσφάρεις. Leg. προσφυστίαις. ["Προσφάρεις, cum se applicuit in perniciem aut damnum navigii. Sic in Var. Hist. xiv. 26. utitur verbo eodem." Schneider. "Προσφάρεις αὐτῷ, Var. Hist. xiv. 26., allidens se ad eum suo malo. Προσφύεσθαι Ἐρτυλλίδι ex Alciphr. dudum notavit Budæus, qui etiam bene addit, προσφείρεσθαι esse ἐπὶ κακῷ προσέρχεσθαι, cum suo vel alterius malo accedere ad aliquem. Sic ἐισφθαρεῖν est ἐπὶ κακῷ ἐισελθεῖν που, Sud. Vide eundem in Ἐκφθαρσίαις. Noster H. A. xii. (ii.) 17. Euseb. Hist. Eccles. iii. 23., τῷ δὲ ἀνέσεως πρὸ ἔρας λαβιμύνη προσφείρονται τινες ἡλικίαι, illi vero libertatis prematuræ compotus æquales quidam cum magno ejus malo se associant." Kuhnius ad Æl. V. II. in Indice. Cf. H. Steph. Thus. iv. p. 143.]

c. 17. Καὶ μάτην μὲν τὰ ἰστία μέσα τέπηρσται, εἰς οὐδὲν δὲ φουσῶσιν οἱ ἄνεμοι. Leg. πέπληται. [Nil mutandum est: Hom. Il. α'. 481. ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον. Cf. Damm. Lex. Homer. p. 2597.]

c. 33. Κροκόδειλος ὅπως ἔχει μεγέθους, καὶ ὁ τέλειος, καὶ ὁ ἐκγλυφεὶς πρῶτον. Leg. ἐκγλυφεῖς, exclusus ex ovo. ["Ἐκγλυφεῖς, hoc vulgato ἐκλεπείς e Cod. alt. Gesn. et Med. prætulit Gronov." Schneider. Infra cod. cap., Τίχτει μὲν τοσαῦτα ὡς, ὅσαις ἀνθ' ἡμέραις ἐπαύξουσιν ὄρνεις, εἶτα ὅτ' ἐκγλύψῃ τὰ νεότητια, ubi Schneiderus:—

“Infra x. 21. sexaginta ova et dies incubationis numerat. Sectio hujus loci est corrupta. Pro ὄρνις Gesnerus legebat αὐκί. In Mediceo est, ἐπαύξοντα ὄρνις, εἴτα ὅταν ἐκγλύφῃ, e quo Gionovius efficit, ὅσαις ἂν καὶ ἡμέραις ἐπαύξῃ ὡς ὄρνις, εἴτ’ αὖ ἐκγλύφῃ τὰ νεόττις. Pauw ad Horapoll. ii. 50. emendat, ἔσαι, ἂν καὶ ἡμέραις ἐπαύξῃ, ὄρνις εἴτα, εἴταν γλύφῃ. Alter Cod. Gesneri ἀλέφῃ, alter cum Mediceo nostrum habet. Cf. tamen infra iv. c. 7. (τοὺς νεόττους ἐξέλεψεν.) Equidem h. l. immo cum mutatione ita lego, ὅσαις ἂν καὶ ἡμέραις ἐπαύξοντα ὡς ὄρνις εἴτα ὅν ἐκγλύφῃ τὰ ν.” Schneider.]

c. 37. Ἡ μυγαλὴ, καὶ γὰρ τοῦτο πρῶτον ὕλη, εἰς ὅσον μὲν τὴν ἄλλαν τρώσει, πέπλασται ξῆν ἔχει, καὶ ἐοπίεσατο αὐτῇ ἢ φύσει, εἰς γὰρ μὴ ἄλλῃ τινὶ τύχῃ καταλεφθῇ καὶ ἀπόληται· εἰς δὲ εἰς ἀγματοπρηνίαν ἔμπεισῃ, οἶναι πῶς κατείληπται, καὶ μάλα ἀφανέι, καὶ τέθνηκε. Leg. εἰς ὅσον μὴ τὴν ἄλλαν, quando non exeat e ligno. [“Πέπλασται Gesnerus emendabat καὶ ἀλατται: contra Pauw ad Plutem Caim. 114. ἐπιπλασται, i. e. diutissime. Equidem quod aliam melius non habeo. Weinsdorf adscripserat compertum vni docti ex Actis Eruditorum 1780. p. 595. μὴ καὶ γαλῆς εἰς ὅσον—πέπασται ξῆν, καὶ: ita enim interpretabar notam A. E.” Schneider. Idem in Paraphomenis:—“Stephanus Bernard ad Saneum de Liliibus p. 50. πέπλασται, ut e magne adventicium deleri debet, contra eum pugnat Reiske in Actis Eruditorum 1750. p. 595. proposita ea conjectura, quam in nota commemoravi.”]

c. 41. de trigla: Καὶ τινες καλοῦνται λιπρώδεις αὐτῶν, στυγνοὶ τὸ ὄνομα ἐκ τῶν χορίων, ἅπερ οὖν πῖτρος ἔχει λεπτάς τε καὶ λεγὰς, καὶ φυκία μέσα τούτων δασέα, καὶ πυρ καὶ ὑποκάθεται πηλὸς ἢ ψάμμος. Leg. πετρώδεις. [“Ex hoc cognomine suspicio deinceps etiam λετράς τε καὶ ἀραιάς legendum est. Conjectio τε e Mediceo accipit.” Schneider.]

c. 43. Γίνονται γὰρ καὶ κέρατων ἐν Σκύθαις οὐκ ἀγέραςτοι βόε. Leg. ἀκέραστοι. [Paliturv. d. ἀκέραστες hoc sensu nusquam legitur.]

Lib. iii. c. 25. Αὐτὴ δὲ τοσοῦτον κατασπᾶ τὴς τρωτῆς, ὅσον ἂν ἐν τῇ κοιλίᾳ κερῶναι δύνηθῃ παραρρῦσαν αὐτῇ. Leg. ἐν τῇ καλῇ κρατείν. [“Καλιᾶ, hæc Gesneri emendatio omnino erat recipienda, quamvis Mediceus non adficeret. Vulgo κοιλία.” Schneider.]

c. 52. Ἀκούω Θεοφράστου λέγοντος, καὶ ἐν τῷ Μακεδονικῷ Ὀλύμπῳ τοῖς λύκοις ἀβατὴ εἶναι. Leg. τὰ ὄρη, vel τὰ ἐν M.

ib. Διαφορὴς δὲ ἄρα τῶν ζώων καὶ ἰσότης εἴη ἂν καὶ ταυτῇ. Leg. διαφορὰ τις. [Huc conjectura obstat δὲ, διαφορὰ τις ἴσος. Διαφορῆς alibi occurrit. “Pro differentia a Platone dicitur etiam διαφορῆς.” H. Steph. Thes. iv. 98. c.]

c. 37. Καὶ κατακλινῆναι ὑπνου θεομενον. Leg. κατακλινθῆναι.

c. 46. Ὡς ἄνθρωποι ποιοῦσι, καὶ περὶ τράπεζαν μὲν καὶ ταγῆνους φύρον αἰεὶ, ἐπ’ ἀρματα τε χορεύοντες. Leg. λαγῆνους. [“Φύρον αἰεὶ. Deesse aliquid videtur: locus fortasse e comico aliquo scriptore excerptus est, Trilleri αἰται, ἀνικί, αὐτ’ αἰεὶ, famuli, pro αἰεὶ, non placent.” Schneider.]

Literary Intelligence.

IN THE PRESS.

CLASSICAL.

Speedily will be published, in Imperial Quarto, engraved on Sixty Double Plates, price 5l. 5s. in boards, the ELGIN MARBLES of the Temple of Minerva at Athens: selected from the second and fourth volumes of Stuart and Revett's *Antiquities of Athens*. To which will be prefixed, the interesting Report of the Select Committee to the House of Commons, respecting the Earl of Elgin's Collection of sculptured Marbles; also, an Historical account of the Temple. As the Plates of this work are already engraved, the volume will be ready for delivery in the course of a month.

We are informed, that Mr. Dyer has been obliged to enlarge the plan of his additional work relating to Cambridge, which we formerly announced; and that it will now make two Volumes equal in size to the History of the University and Colleges already published. The first Volume will be entitled *The Privileges of the University*; the second will contain additional matter relating to Cambridge, and bring down the Literary Biography of the University to more modern times. It will not therefore be published so soon as was expected.

A new edition of *Nereis Britannica*, by J. Stackhouse, Esq. is nearly ready for delivery to a limited number of subscribers. This edition will contain all the known British Species, which are well ascertained, amounting to eighty-eight, together with a Classification of this numerous Family, as an Order, containing thirty-two Genera and nearly one hundred and thirty Species, as it was first published in the Journals of the Society of Natural History at Moscow. This work is printed in 4to. containing ten sheets of *letter-press*, with an Atlas of twenty Copper-plates in folio. Price, uncoloured, One Guinea.

The learned M. Gail has lately published at Paris, for the instruction of youth, with a French Summary and Notes, with or without a French translation, besides his former parts of that author, the following works of Lucian, in separate volumes in 12mo.:—1. *De iis qui mercede conducti in diritum familiis vivunt*. 2. *Quomodo Historia scribenda sit*. 3. *Demosthenis encomium*. 4. *Toxaris, sive Amicitia*. 5. *Musæe encomium*.

BIBLICAL.

N. Rogers has in the press, *Lectures on the Elements of Evangelical Religion*, in which several Important Differences between modern Arminians and Calvinists, are impartially considered; with

a view to promote mutual forbearance. In 1 vol. royal 12mo. Price 6s. 6d.

Hebrew Language retrieved.—The increased study of the ancient Hebrew language, with the number of Hebrew Bibles, &c. now publishing among us, will, we presume, attach more than usual importance to a work lately announced at Paris, in two volumes, large quarto; but of which the first only is published, under the title of *La Langue Hébraïque restituée*, &c. “The Hebrew Language restored, and the true sense of Hebrew Words established and proved by their Analytical Analysis.” By Fabre d’Olivet.

All the learned who have devoted themselves to the study of Hebrew, and who have endeavoured to penetrate the principles and genius of that ancient and celebrated language, have unanimously agreed, whatever was their previous country or religious profession, that it has been long lost; that is to say, that the true sense and import of its terms is no longer understood, and that grammars and dictionaries, endeavoured to be grounded on the only authentic version of the only book remaining in the language, are founded on erroneous principles. The famous Richard Simon, to whom we are beholden for a Critical History of the Bible, collected all the opinions and researches which had been made on this matter. His conclusion was, that the language was lost as early as the Babylonish captivity; inasmuch that nearly six centuries before our era, the Jews no longer understood the language of their ancestors, but spake a corrupt mixture of Chaldee, Persian, Syriac, &c.: so that in reading the Law in their synagogues for the instruction of the people, it was, of necessity, paraphrased, and interpreted. In this jargon, ill-denominated Hebrew, enriched in later ages with various words derived from the Greek and Latin, the Talmuds are written, with the greater part of those books which the Jews call antient; such as *Zohar*, and certain Cabalistic works known among the Rabbins.

This loss of a language essentially combined with the History of the earth, and on which rests the credibility of many memorable events, has exercised the sagacity of a great number of very laborious men, at different periods, and among all sects. Not only Christians, but Jews and Mahometans, have rivalled each other in zeal on this subject; but in vain many of them have consumed their lives. The author was led to this object by particular circumstances, almost unknown to himself. His studies had other purposes in view. He was employed on an Archæologic History of the Earth; when, engaging deeply in researches on the principal languages of Asia and Africa; such as the Chinese, the Sanscrit, the Arab, the Coptic, &c. he was led to examine the Hebrew, with which he had been acquainted in his youth, after the usual manner, that is to say, very imperfectly. This language, highly valuable on many

accounts, now occupied him closely, and the more so as he did not arrive at it, as heretofore, by means of the Latin or the Greek, but by means of languages much more analogous to itself, and much nearer to its origin. This difference in the quarter from which he approached it, gave him an entirely distinct view of the structure; and he was now able to do, what no linguist had before done;—without labor he penetrated into the principles of the Hebrew, and readily ascertained the meaning of its terms. Looking at the *Sepher* of Moses, commonly called the *Genesis*, with the accuracy of scrutinizing inquiry, he discovered many things, which, considered only as moral or philosophical propositions, are highly interesting to mankind; and his opinion is, that in this book, derived from the sanctuaries of Thebes and of Memphis, we possess, without any reasonable doubt, the whole ancient science of Egypt.

This discovery became a powerful motive to induce the Author to endeavour to restore the Hebrew, which might greatly facilitate this knowledge to us. But this was not his only motive; for being of the same mind as most who have studied the subject, that the Hebrew is the same as the ancient Phœnician, as to its radical form, he could not help reflecting how greatly the possession of this language might contribute to elucidate the history of Europe, and the idioms which have been successively formed in this quarter of the globe. Every body knows that the Phœnicians were formerly to Europe, what Europe has been lately to America; that is to say, that it colonized the whole coast, that it civilized the people which it found savages, gave them laws, religion, arts, architecture, and organized society, by which means it laid the foundations of whatever was illustrious in Greece and Rome. The languages of those countries supply the means of public education to this day; and they even compose a part of it: it will not therefore be a matter of indifference to become acquainted with the root of these languages; and the motives by which M. Fabre d'Olvet has been influenced cannot but be applauded by the Scholar.

The first volume, which is now before the Public, contains:—an introductory dissertation on the origin of speech, on the study of languages which may afford assistance in this enquiry, and on the purposes of the author.—A Hebrew Grammar, founded on new principles, and rendered useful to the general study of languages;—a series of Hebrew roots, considered under new references, and intended to facilitate a correct understanding of the language, and the science of Etymology, at large.—A translation into French of the first ten chapters of the *Sepher*, containing the Cosmology of Moses: this translation, intended to serve as a proof of the truth of principles adopted in the grammar and dictionary, is preceded by a literal version into French and English, formed on the Hebrew text, as it *originally* stood, with a transcription into modern characters, accompanied by notes grammatical and critical, in which

the interpretation given to each word, is determined by the analysis of its roots, and comparison with the analogous term in Samaritan, Syriac, Arabic, or Greek.

We have not ourselves seen this work; but, presuming that it is the result of research by an unusual course, we have given the earliest notice of it that has reached us; and shall have occasion, no doubt, to resume the subject.

JUST PUBLISHED.

CLASSICAL.

Observations on the RUINS of BABELON, as recently visited and described by Claudius James Rich, Esq. Resident for the East India Company at Bagdad: and other eastern travellers. Illustrated with Astronomical Details relative to the Temple of Belus, and references to many interesting portions of Sacred and Profane History. By the Rev. Thomas Maurice, A. M. Assistant Librarian in the British Museum.

Casp. Gaisorn. J. M. Tulli Ciceronis Orationem pro Cn. Plancio, ex optimo codice Bavaro. curæ secundæ. Bononiæ, 1815. 4o. Minor.

L'Art Poétique d'Horace traduit en vers François par M. Jos. Chénier, avec le texte en regard; précédé de la Poétique d'Aristote, traduite par le même, avec le texte en regard. Paris, 1815, 18'

Epistolæ Criticæ in Bucolicos Græcos, ad V. illustr. Scrgium Onwaroff, consiliorum status, etc. etc. Scripsit Ch. Frid. Græse, Consiliarius aulicus, Eques, Professor, &c. &c. Petropoli, 1815. 4^o. pp. 128.

Dissertation sur l'Époque de la mort d'Antiochus VII. Evergètes Sidètes, Roi de Syrie; sur deux médailles de ce Prince, et sur un passage du 11^e. livre des Macchabées; par Tôchon d'Amnecy, &c. Paris. 1815. 4. pag. 68.

Casp. Jac. Christ. Reuvens Collectanea Literaria, sive Conjecture in Attium, Diomedem, Lucilium, Lydum, Nonium, Ovidium, Plautum, Scholasten Aristophanis, Varrolem, et alios, etc. Quibus accedit disputatio de Linguae Græcæ pronuntiatione. Lugd. Batav. 1815. 8^o. pagg. xvi. + 197.

Στράβωνος Γεωγραφικῶν βιβλία ἰζ'. ἐκδοῦντος καὶ διορθοῦντος Α. Κοράη. κ. τ. λ. Paris, 1815. 8^o.—The first vol., which now appears, contains the *Prolegomena* of the celebrated Editor, and the first six books of the text, with a map by the learned Gossellin.

The Fourth Volume of the Antiquities of Athens, &c. measured and delineated by James Stuart, F.R.S. and F.S.A. and Nicholas Revett, Painters and Architects; edited by Joseph Woods, Architect. Price 7l. 7s. half-bound.

The First Three Volumes, of *The Antiquities of Athens*, &c. containing 281 Plates, may be had, price 17l. 17s. in boards. The Third Vol. may be had separate to complete sets, price 6l. 13s. in boards. These Volumes contain 281 Plates, engraved by the best artists, of Views, Architecture, Plans, &c. with Letter-press Historical and Descriptive, illustrating, by a research of many years' labor and great expense, the purest examples of *Grecian Architecture*, many of which no longer exist, and the traces of them can be found only in this work.

Contents of the Three Volumes.—Doric Portico at Athens, Ionic Temple on the Illyssus, Octagon Tower of Andronicus Cyrestes, Lanthorn of Demosthenes, Stoa, or Portico at Athens; and a large View of the Acropolis, Temple of Minerva, Temple of Erectheus, Theatre of Bacchus, Choragic Monument of Thrasyllus, &c. Propylea; and a large View, and a Plan of the Acropolis. Temple of Theseus, Temple of Jupiter, Arch of Theseus, Aqueduct of Hadrian, Monument of Plutopappus, Temple of Corinth, Bridge of the Illyssus, Odeum of Regilla, Ruins at Salomica, Antiquities on the Island of Delos, &c. Also a large Map of Greece—Map of Attica—Plan of Athens, &c.

BIBLICAL.

Prospectus of a *POLYGLOTT BIBLE*, in one volume Quarto, or in four volumes of a pocket size; comprising the Hebrew Text, the Samaritan Pentateuch, the New Testament in Syriac; the Septuagint, and Greek Testament; the Latin Vulgate; and English Version. This Prospectus presents an Explanation of the general plan of the Work, Specimens in each Language, and the whole of the Prefaces; with an Appendix, describing a Supplementary Volume, entitled "*Scripture Harmony*;" being a Concordance of near 500,000 references, by the editors of the French, Latin (Vulgate), and German Bibles; and from Blayney, Came, Scott, Brown, and others: printed so as to interpage or bind with either part of the above Polyglott Bible, or be used, as a distinct work, with any edition of the Holy Scriptures.

In conformity with a promise we made several months since to our readers, we present them with a list of the *Classical*, *Biblical*, and *Oriental* works, which appeared at the Leipzig Easter book-fair, 1816.

Adelung's, F. von, Nachträge zum 1n u. 2n Bande des Mithridates, nebst einer Abhandlung des Hrn. Mn. von Humboldt, über das Vaskische. Herausg. vom Dr. I. S. Vater. 8vo. Berlin, 1815.

Adelung's, J. C. Mithridates oder allgemeine Sprachenkunde. 3n Thls 3te Abth. u. 4r. u. letzter Bd. fortgesetzt v. Dr. I. S. Vater. 8vo. Berlin, 1815.

Aischylos Agamemnon, metrisch übersetzt v. W. v. Humboldt. 4. Leipzig. 1816.

Derselbe, die Eumeniden, ein Trauerspiel. In der Versart d. Urschrift, verdeutscht v. C. P. Conz. 8vo. Tübingen. 1816.

Αἰσχύλου Προμηθεὺς δεσμώτης. Aischylos Prometheus. Mit ein. Vorbereitungs-buch für junge Leute v. Dr. A. Neubig. 8vo. Nürnberg. 1816.

Agrell, C. M. Oratio de dictione N. F. 8. Wexioniae et Havniae. 1816.

Ejusd. Commentatio de varietate generis et numeri in LL. OO. Heb. Arab. et Syr. Pars i. et ii. 4. Havniae, et Lundae. 1816.

Ejusd. Ouola Syriaca. 4. Havniae et Lund. 1815.

Ammon, D. C. F. Summa Theol. Christ. edit. 3. cast. et auct. 8. Lipsiae. 1816.

Annalen, neue Theol., u. Theolog. Nachrichten, herausgeg. v. Dr. L. Wachler Jan.—Juni. 1816. 8vo. Frankfurt am Main.

Anthologia Gr. ad fid. Cod. olim Palatini nunc Parisini, ex Apographo Gothano edita. Curavit, Epigrammata in cod. Pal. desiderat. et not. crit. adj. F. Jacobs. Tom. iii. et ult. qui apparat. crit. ad Anthol. complectitur. 8. Lips. 1816.

Arati Phaenomena et Diasemeia, quibus subjiciuntur Eratosthenis catasterismi. Dionysii orbis terrar. descript. Gr. curavit F. C. Matthiae. accesser. ii. tab. lithograph. 8. Francofurt. ad Mœnum. 1816.

Idem liber Gr. cum Avieni paraphrasi Arati et Dionysii. Curavit et libellum animadv. adjecit, F. C. Matthiae. Acced. ii. tab. lithograph. 8vo. Ibid. 1816.

Aristoteles Naturgeschichte d. Thiere, übers. u. m. Anmerk. erläutert. v. Dr. F. Stack. 8. Frankfurt a. Main. 1816.

Arnobii, Afri, disput. adv. gentes libri vii. recognov. not. prior. interp. sel. alior. et suis illust. J. C. Orellius. ii. ptes. 8. Lips. 1816.

Babrii fabular. choliambicar. libri iii. Acced. libellus fab. et narrat. poetic. ex Anthol. Gr. et aliis auct. excerptus. Collegit. F. X. Berger. Griech. u. Deutsch. 8. München. 1816.

Becker, D. A. G., Demosthenes als Staatsmann u. Redner. Historisch-krit. Einleit. zu dess. Werken. 2r. bd. 8. Halle 1816.

Becker's, K. F. Weltgeschichte 4r. bd. Dritte verbess. Auflage. 8. Berlin. 1816.

Bopp, F., über d. Conjugationsystem d. Sanskritsprache in Vergleichung m. jenem d. Griechischen, lateinischen, persischen u.

germanischen sprache. Nebst, Episod. d. Ramajan u. Mahabharat, in genauen metrischen Uebersetzungen a. d. Originaltexte u. einigen Abschnitten a. d. Wedas. Herausgeg. u. m. einer Vorrede v. D. K. I. Windischmann. 8. Frankfurt. a. Main. 1816.

Carminum Orientalium triga. Arabicum Mohammedis Ebn-seid-emnâs Jaamentae, Persicum Nisami kendschewi, Turcicum Emri. Ex apographis Pensiensibus edidit H. G. L. Kosegarten. 8. Stralsundii. 1816.

Cicconis, M. T. Opera quae superant omnia ac deperditorum fragmenta. Recognovit, potior. lect. diversitat. adnotavit, indices rer. ac verbor. adjecit C. G. Schütz. Tom. x.—xv. Epistolae. 8. Lipsiae. 1816.

Ejusdem Orationum partes ineditae ex Cod. MSto bibliothecae Ambrosianae. Nova edit. cum Angeli Maii, inventoris, integris notis. Additae sunt Emendationes et Commentaria A. G. Crameri, Icti, et C. F. Henrichi, Philologi. 4. Kilia. 1816.

Dessen akademische Untersuchungen, mit einigen Fragmenten. Aus d. Lat. übersetzt u. m. Anmerkungen u. Abhandlungen versehen v. F. P. Boost. Zweite Auflage. 8. Mannheim. 1816.

Dessen Redner an M. Brutus übersetzt vom Decan M. C. Bikt. Hauff. 8. Uhn. 1816.

Codex Nasaraeus, liber Adam appellatus, Syriace transcriptus, Leo vocalium ubi vicem litterarum gutturalium praestiterat his substitutis latineque redditus A. M. Norberg, tom. 1. 4. Londini Gothorum et Havniae. 1816.

Coluthi Raptus Helenae. Ex Codice Mutinensi supplevit et emendavit Imm. Bekkerus 8. Berolini. 1816.

Cornelii Nepotis vitae excellentium Imperatorum, Mit grammat. u. erklärenden Anmerk. v. C. F. Paulßer. Zweite auflage. 8. Leipzig. 1816.

Danz, D. I. T. L., de Eusebio Caesariensi histor. Ecclesiast. scriptore, ejusque fide historica recte aestimanda. 3. Jenae. 1816.

Elegia ad M. Val. Corvinum Messalam. Edidit, commentatione de auctore et observationibus crit. instrux. G. P. E. Wagner. 8. Lipsiae. 1816.

Engelbreth, W. F., libri qui vulgo inscribitur sapientia Salomonis, latine conversi et explicati specimen. Praemissa est disquisitio de prima parte ejusd. libri, quatenus opusculum a reliquo libro divers. contineat. 8. Havniae. 1816.

Etymologicon Magnum, superiorum edition. variorumque auctor. collatione repurgatum, perpetuis notis illustrat. tribusque indicibus

Usterlinis auctum opera F. Sylburgii. Editio nov. emendatior et auctior. 4. Lipsiæ. 1816.

Euripidis Dramata. Illustravit E. Zimmermann. vol. ivti. pars ima. 8. Francof. ad Moenum. 1816.

Fragmentum legis Romanæ in aversa tabula Heracleensis parte. Notis crit. et Commentar. illustrav. Gust. Theod. Ludov. Marezoll. 8. Göttingæ. 1816.

Fraehn, C., de quibusdam Sasanidarum et Buidarum nummis. Schedasma e lingua Arabica in latinam vertit I. Erdmann. 8. Göttinguæ. 1816.

Franck, Callinus, sive quæstionis de origine Camminis elegiacæ tractatio critica. 8. Altonæ. 1816.

Frontonis, M. Corn., opera inædita cum epistolis, item editis Antonini Pii, M. Aurelii, L. Veri, et Appiani nec non alior. veterum fragmentis, invenit et commentario prævio notisque illustravit Aug. Maius. it. partes cum tab. aenea. 8. Francof. ad Moenum. 1816.

Frontonis, M. C., Reliquiæ ab A. Maio prim. edit. melior. in ordinem digest. sarsquæ et P. Buttmanni, L. F. Hendorffii, ac selectis A. Maii animadv. instructas iterum edidit B. G. Niebuhr. Acced. ab eod. A. Maio. primum edita Q. Aurelii Symmachi octo orationum fragmenta. 8. Berol. 1816.

Fuhrmann's, W. D. Anleitung zur Geschichte d. classischen Literatur d. Griechen u. Römer. 1 ster Bd. 8. Rudolstadt. 1816.

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Henke, H. P. K., allgemeine Geschichte d. Christlichen Kirche nach d. Zeitfolge. 7 r. Theil, fortgesetzt v. D. I. S. Vater. 8. Braunschweig. 1816.

Hermann, G., Elementa doctrine metricæ. 8. Lipsiæ. 1816.

Herodoti Historiarum libri ix. Gr. et lat. Græca æd. fid. MSS denuo recens. et var. lectionis emend. interpret. lat. notisque doct. viror. ac suis illustr. editor J. Schweighæuser. Accedunt vita Homeri, Herodoto tribui solita, et ex Ctesia Persici fragmenta. vi. tomi 8. Argentorati, et Parisiis. 1816.

Heszel, D. u. Prof. *W. F.*, Palæographische Fragmente über d. Schrift d. Hebräer u. Griechen. 8. Berlín. 1816.

Homeri Ilias. Gr. et Lat. cura J. G. Hageri. vol. indam. Edt. 3ta. 8. Chemnicii. 1816.

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Krause, D. L. F., ammodversione in secundam epistolam Pauli ad Corinthios p. 1 et n. 1. Regiomonti. 1816.

Kuinol, D. C. T., Commentarii in libros historic. Novi Test. vol. 1. mum. Evangelium Matthæi. edit. 2da. 8. Lipsiæ. 1816.

Lach, T., Opusculum octauum vol. 1. mum. Ad fidem optimarum editionum, Stropha præcipue ac Domagni, textum exhibuit; horum aliorumque ammodv. excepserit, suasque adjecit Dr. E. Möller. 8. Havniæ. 1816.

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From various causes we have as yet been unable to procure a

list of the books published at the Michaelmas fair last year : (1815.) but as soon as we are able, we shall communicate it to our readers.

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Ejusd. historiarum lib. viii. ad codd. fidem recensuit, scholia correxit, introd. lect. discrepantium, notas tum *Dukeri* tum suas crit. atque exegeticas, et indd. rei. ac verb. locupletiss. addidit E. F. Poppe. 8. Lipsiae.

Ejusd. de bello Peloponnes. lib. viii. Edit. Gottlobi et Bauri. vol. iii. Glossarium complectens, cur. C. D. Beck. c. Lipsiae.

Ejusd. d. h. P. lib. viii. Graece. Ad codd. fid. recens. crit. annotatione et glossario minon instruit C. D. Beck. 8. *Ibid.*

Tibulli, A., Carmina. Ad exemplar maxime Hexamatum. Diversa te tem lectionis in primis Vossianae suasque ammadv. adiecit Immo G. Huschke. Pars i. *Ibid.*

Ulfilas 3r. Thl. enthaltend eine ausführl. biblische Kritik d. Gotischen Bibelübersetzung, nebst Verbesserung u. Zusätzen zu beiden ersten Theilen v. J. C. Zahn. 1. Dehltz a. d. Saale.

• Dessen gotische Bibelübersetzung, so viele davon vorhanden ist, zweite umgearbeitete u. m. c. 3. n. Thle. verschone ausgabe, v. J. C. Zahn. 1. Ebendas.

Varronis, M. T., quae supersunt de ling. lat. libror. tum manu tum typis exscriptorum ope accurate recensita, multo, quam in prior. editionibus, emendatiora, emoque studio usque quaque illustrata ed. G. D. Koelerus. Tom. i. 8. Lipsiae.

Ejusd. quae omnium ejus librorum supersunt Fragmenta, passim aucta, melius digesta, librorum tum manu tum typis exscriptorum ope accuratius recensita diligentiusque explicata, rer. verborumque indd. adjunctis edidit G. D. Koelerus. Tom. ii. 8. *Ibid.*

Xenophontis de Lacedaemoniorum republica liber. Recens. et illustr. J. A. Goerenz. Praemissa est Dissertatio de ejus libri auctoritate, aetate, et consilio. 8. Lipsiae.

Ejusd. Cyropædia. Ad fid. margg. *Victorii, Villuisoni, Reiskii*, veterumque editionum indice emendato. edidit. F. A. Bornemann. 8. Lipsiæ.

Zahn's, J. C., historisch-kritische Einleitung, in *Tatien's* Evangelien-Harmonie, ein Vorläufer d. grossen Werks. 4. Delitz a. d. Saale.

M. Kosmeli, voyageur Allemand, a publié à Halle un ouvrage intitulé : *Rhapsodische Briefe*, etc. c. à d. Lettres rhapsodiques écrites pendant un voyage par la Crimée et la Turquie, in 8vo. Les huit premières lettres, qui servent d'introduction n'offrent que quelques rectifications des voyages de Pallas, de Lady Clavel, etc., suivies de notices sur Howard, le Prince Potemkin, etc. L'intérêt de l'ouvrage commence à la neuvième lettre, où l'auteur présente un tableau animé des mœurs, usages et des objets remarquables de la Turquie. On distingue surtout, des observations intéressantes sur l'esprit des Grecs modernes, présentées en forme d'entretien avec quelques Jeunes habitants de l'île de Chios, que l'auteur rencontre en se rendant à Athènes. A la fin du volume, on trouve des traductions métriques de quelques chansons Russes et de quelques fables Persanes.

Le Dr. G. Drumann a fait paraître à Berlin un très bon ouvrage ayant pour titre *Ideen Zur Geschichte*, etc., ou Idées sur l'histoire de la décadence des états de la Grèce, in 8vo.

M. Quatremère de Quincy, membre de l'Institut, vient de publier un ouvrage magnifique intitulé : *Le Jupiter Olympien*, etc., un vol. in fol. avec 31 planches, outre le frontispice et les fleurons.

L'auteur traite de la sculpture antique considérée sous un nouveau point de vue, du goût de la sculpture Polychrome, en donnant en même temps une analyse explicative de la Toréutique, et l'histoire de la statuaire en or et en ivoire chez les Grecs et les Romains avec la restitution des principaux monumens de ce art, la démonstration pratique et le renouvellement de ses procédés mécaniques. L'impression de ce bel ouvrage est très correcte : il sort des presses du célèbre Firmin Didot. Quelques unes des planches sont gravées au simple trait, et le plus grand nombre enluminées et colorées avec le plus grand soin.

L'ouvrage est précédé d'une préface très étendue, dans laquelle l'auteur expose les raisons qui avaient empêché jusqu'ici les artistes et les archéologues d'examiner un genre particulier de monumens qui furent autrefois si remarquables, et qui existaient dans les temples les plus célèbres. Ces monumens étaient des statues et des colosses d'or et d'ivoire.

L'auteur remonte au plus haut dans l'histoire de cette partie de l'art, et c'est par ordre chronologique qu'il en retrace les notions, et en reproduit les ouvrages restitués.

L'ouvrage est divisé en six parties. Dans la première l'auteur traite de la *Sculpture polychrome*. La seconde est consacrée à la *Toréutique*. La troisième offre des Recherches particulières sur les principaux matériaux de l'histoire c. à d. la statuaire en or et en ivoire.

jusqu'au siècle de Périclès. La quatrième partie contient l'histoire des statues et Colosses d'or et d'ivoire depuis Périclès jusqu'au règne d'Alexandre. La cinquième partie, après la continuation du même sujet jusqu'au siècle de Constantin, renferme des recherches nouvelles sur l'usage des *trônes* chez les anciens. La sixième et dernière partie a pour objet la fabrication des statues en ivoire, que la plupart des artistes et des archéologues ont jusqu'ici regardé comme une espèce de problème.

Cet important ouvrage de M. Quetennere est une histoire entièrement neuve de l'art de la sculpture chez les Grecs et les Romains.

On donnera incessamment un prospectus de l'Eustatie de M. Neolapulo.

NOTES TO CORRESPONDENTS.

We have unavoidably omitted several articles of some date, but shall certainly insert them in the next No.

If D. K. S. will look at p. 415, of the VII. Vol. of our *Journal*, he will find the same *proposed emendation* of Juv. I. 157. This coincidence gives additional force to his ingenious observations.

C. P. is not the only Correspondent, who has requested the publication of Bentley's Dissertation on Phalaris in the *Classical Journal*. As it is our plan to bring that great Critic before our readers as often as possible, nothing but the length of the work deterred us. But we understand that a correct and splendid edition of it is in progress through the hands of three scholars of a kindred spirit.

The translation of *Cassandra* will certainly be completed in the next No.

The Notice of Dr. Maltby's Edition of Moreli's *Thes. Gr.* came too late for our present No.

Most of our readers recollect the Epitaph on Erasmus &

"Hic jacet Erasmus, qui quondam bonus erat noster,

Redere qui solitus, roditum a veribus."

the author of which said that he had made *ver* short in the 3d line, to compensate for the *bo* long in the first. T. W. will make the application.

In our next we hope to give an article on the construction of *Latin Alcaics*.

G. T. X. on the *Philosophical Sentiments of Euripides*, as soon possible.

We never object to fair classical criticism, but the article of S. T. contains sentiments contrary to the principles of the Church of England, and is therefore inadmissible.

Of *Miscellaneous Observations* the principal part will be inserted. *Corrections in the Common Version of St. Mark* in our next.

EDUCATION.

The Rev. JOHN OXLEE, residing in a most pleasant and commodious Parsonage, is desirous of receiving into his house a limited number of Pupils, to be instructed in the Greek and Latin Languages; and, if designed for the clerical Profession, in the Hebrew, Samaritan, Chaldee, Syriac, Coptic, and Rabbinical Dialects: to which would be added the Sciences of Arithmetic, Algebra, and Geography. Being particularly anxious to direct the studies of such as may be destined for the Church, he would not object to receive even for a shorter Period than one Year, any Gentleman, who might be desirous either of reading for holy Orders; or of initiating himself in the Biblical Dialects. Terms 60 Guineas per Annum.

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